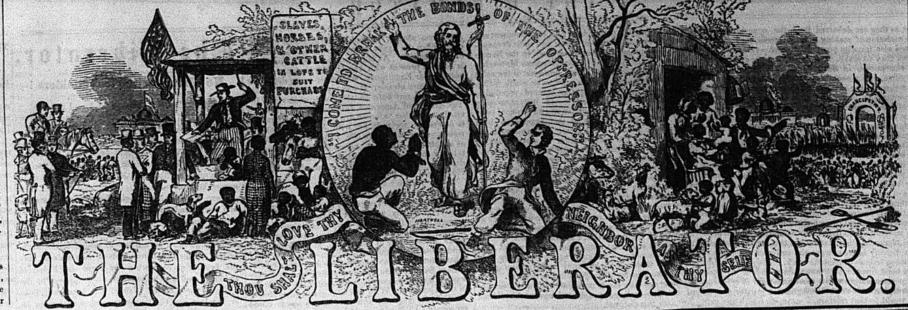
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The Agents of Onio Anti-Slavery Societies are au-Consider - FRANCIS JACKSON, ELLIS

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SN. LLOYD GARRISON, EDITOR.

BOSTON, MASS., FRIDAY, MAY 14, 1852.

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

WHOLE NO. 1114.

NO UNION WITH SLAVEHOLDERS!

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

Yes! it cannot be denied the slaveholding

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

of 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, fata

to the principles of popular representation, of a representation for slaves -- for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the Americar 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

## Selections.

10L. XXII. NO. 20.

A NEGRO SALE

ermitted to make the following extracts berwaiten by a gentleman of New York, ling in Virginia, to his brother in this The letter was not written with any idea of glos, but we craved the favor of showing to of a fir, naprejudiced and impartial acend a regular negro auction in Virginia, by a

RICHMOND, April 16, 1852. ..... Learne here from Washington Its affide the first without stopping in hardshirgh, as I in ended. This seems to be less through a place, the Capital of the State of troot, and has about forty thousand inhabitants. report and has about the large transfer in the Legisla-isses included and besides, there is a now neutrate of a higs to select a candidate for

latis city you can have a better opportunity of sering the Peculiar Institutions' of the South s, traded two auction sales of negroes. I salves said, seen men and boys, and four girls, one was one lot, appreently a family, of fine, with aprightly lads, with their sister. They had one, spagoty lads, with their sister. They had a several to the state of the state The girl was, I should judge, about 18 old and the boys say 17, 16, 14 and 13. The got hor was sold first, and brought \$480; the afron six to eight hundred, each. The purchasrould feel their arms and legs, poke them in the s seed feel their arms and legs, pose time in the s, last at their mouths, examine their wool, and then all manner of questions about themselves be por slives seemed disposed to exhibit them-restone best advantage, as they pride themas very much on the high price they bring. The staken off; the girls were treated with more and made to 'show their paces'-by king bickward and forward on the long floor. bes the sale commences, the auctioneer mounts a na about as high as a table, and his assistant, begroup brings the slave who is to be sold, and shin by the side of the anctioneer, and tells to take off his coat. The assistant then rolls up shirt-sleeves as high as he can, to show the cles of his arms; pulls off his shoes and stockgrand pashes his trousers up above his knees, and grand passes his redisers in a now in a nectioneer is begins. Gentlemen, this is a very likely boy, retraited sound in every respect, and the title is effect,—what will you give for him, how much?—he's an inches the start him, gentlemen, how much?—he's an extellent field hand. Five hundred dollars I'm may be, for him, five hundred, five hundred, and roing at five handred,—five-fifty, five-seventy-five, &c, &c, One of the gent emen in a distant part of the room then cries out, 'send him this way,' and the authoneer stops while his assistant tells the chandue to 'walk out there, step lively now. The gentleman then turns the negro round and round tells him to 'grin' (to show his teeth) and back to the stand, the the sale goes on. Such a sale a Kilby street would be likely to draw a large

I thought of going on South as far as Charleston, C. but I met here some acquaintances from New lock, who represent matters between here and here, in such a light, that I have concluded not to to any farther. I enclose a piece, which I cut from a newspaper, which will give you some idea of the taunry and its inhabitants. It is said by those who

ttering her about he, and, above all he reath of life God or ler than the one he gard a male and fenal ted a religious hear ten i he was mate, and and command the

ce returning, to be a true picture.

The weather here is very pleasant, the marcury presently, in the coolest places in tir Cour yard of his hotel was 70 degrees, and it is now\_65, so that The peach, cherry, and apple trees are in blossom, and I should not wish to have any warmer weather

The following is the extract referred to, in the foretoing letter. It is quite interesting, and it will be tera that its correctness is vouched for :

HOW THEY LIVE IN THE SOUTH.

There is not between Wilmington and Washing but angle depot-house at the terminus of the rain-my lines, nor a single station-house on the road. At Richmond you are landed in the street, drawn in consuses one mile, and dropped in the street; and if Priesburg the same thing; the distance between be two roads being about a mile. At Petersburg the roads being about a mile. At Petersburg is mile and bargage are drawn from one road to the other by contract, and the day I came along, the persess with a speke feam' were just one hour tas sheen minutes in doing the job, while the passages were patiently waiting. It was a cold rainy day, and all the passengers were crammed into an affiliability day, and all the passengers were crammed into an affiliability day. This was the express mult line, and have the passages taking own time to transport he seems all the passages the passages that a way time to transport see too niggers, taking their own ti ne to transport mils and trunks, none of the conductors or what the many off ring to 'lend a fixed' or ex-

The the work, was a series

Finite hibits and notions.

Well, we reach Weldon, near the northern line of

Gold two taverns and work, was a leetle vexatious to a man of Sorth Carolina, and here you find two taverns and recent has. At the tayerns you get good ham al green, beccake, shid, fat oysters, and enough he a good to eat and drink. From Weldon to Financian (162 miles) there is a good T railway, maken you averge about 25 miles ... n hour, but the more distance, with scarcely a rolltary exception, a see entire. see entire continuous, barren waste—yes, 'pitch pur buren waste,' I had heard and read of this snight-yellow pines line each side of the road, eatire distance, as thickly as do the maples in 

of the people along this extended region of two hundred miles, are devoted to the getting of turpen-

ine and the making of tar and rosin.

The tall straight oines, averaging about 18 inches through, for miles and miles stand within a few feet of each other. The bark is removed from the entire in St. Lawrence Hall. The immense room was body of the trees, save a narrow strip of three or densely crowded with our most respectable citizens. four inches, and some six or eight feet from the roots —the turpentine cozes out upon this barkless surface, and is scraped off, boiled and made into spirits of torpentine, rosin, &c. The 'fat' pine knots are burned, yielding a rich amount of tar. The pine trees thus nearly girdled, live five or six years, yielding turpentine from the same 'old sore' each year, and are then replaced by a second cop of pines, of equal size and numbers in about ten years. This is the main business of the people of this portion of North Carolina. There are no roads, carriages, stage coaches, or vehicles of any sort, save a few ricketty horse carts of domestic manufacture. The few horses and eattle to be seen are sorty, looking lew horses and cattle to be seen are sorry looking quadrupeds, and the hogs are so thin that two would ardly make a shadow. In all my, wanderings over arth's surface, I have nowhere see- such appare v comfortless, wretched, and dirty looking 'God

ly comfortless, wretched, and dirty looking 'tou' forsaken' people, who claim to be civilized.

Between Weldon and Wilmington, the only places that indicate the presence of civilized humanity were Halifax and Goldsboro'—only one passenger was received the whole distance—no engine or ises-no lamps at the turn outs and water inks, but big niggers upholding blazing pine knots.

Wilmington is a pretty town of some 10 000 in-mbitants—there are many very elegant residences, churches, stores, steam saw-mills, turpentine and rosin manufactories, two taverns and rich rice plantations upon the Cape Feartiver. It is a town of the largest husiness in the State. The market is a fair index of the surrounding country and the people thereof, and I would that you had been with me last Thursday morning in the market of the commercial capita, of the old North State. Here were gaunt, raw boned men and women who had come in from the country 20, 30, and 40 miles, with one horse-carts, most untired, and all made with a dull axe. The horses small and too poor for turkey buzz irds—the harnesses made of bits of straps and ropes, and horse collais made of two crooked sticks with mo s and rags tied found with strings. These carts are turkeys, butter, e.g.g., pea-nuts, vegetables. &c., but the entire load of no one cart is worth over five dollars—the average being about three dollars. The man and wife are generally together, bring along feed for themselves and beast, sleep in their own cart. Chickens, were thirty could see the contaminated by its withering noral influence. (Cheers.) And, Sir, there is another reason why we have to do with Chickens were thirty cents apiece-eggs twenty cents a dozen—milk ten cents a quart—and yet these shiftless people would only have from four to six chickens, a dozen or two of eggs, or two or three pounds of dirty butter and a few pea-nuts. Of ounds of dirty butter and a few pea-nuts. Of ourse, eating in such a country, at a table furnished of necessity and not of choice.

#### From the Free Presbyterian. DECREASE OF CANDIDATES FOR THE MINISTRY.

We gave last week one reason for the decrease we gave list week one results. Perhaps this in the number of theological stud ents. Perhaps this reason embraces all others. It is the fact that the ministry has to a great extent lost the power of strong moral attraction for the pious and benevolent of Canada are truly free—we have no slaves—all by its time-serving policy, its defence of popular, outrageous crimes, its timul fear of investigations into the phenomena of matter and mind, lest discoveries should be made to throw discredit on the cause of popular liberty. (Cheers.) the most important practical reforms. The ministry hy their course have, as a profession, jost the re-spect of the world, and what is of more consequence nd more to be deplored, Christianity has sunk in and more to be deplored, Christianly he the estimation of men along with its ministers.—
This, indeed, is a natural consequence. Mankind judge of a religion by the character of its professors and especially of its ministers; and where their character is a legitimate production of their religion character is a legitimate production in the tree is known his is a fair mode of judgment, for the tree is known by its fruit. Judging in this way, the religion of Jesus Christ appears to the world at this day either as the firm ally of the greatest crimes, or as a system of illiberal dogmas without life or force, resting for authority on the superstitious and unquestioning belief of its votaries. In this state of things, if truly great and noble minds are brought under the saving power of Christianity, it is not through the influence of the kind of ministry we now speak of, and they consequently seek other ways for the exercise of Christian principles than by entering the clerical

profession.

The cure for the evil in question and for that state of public sentiment out of which it grows, if we mis-take not, is simply to present to the world the true character of the Christian religion, especially in hose respects in which it has been most grossly hisrepresented. Christianity need only to be unerstood to be embraced and loved by the good; and the most powerful means of impressing them is by he simple presentations of the truths of the Christhen falls, it was by instances throughout the Roman empire. This was the wea-pon with which Luther caused the powers of the Pa-pil despotism to tremble. In both these instances those truths of the religion of Christ were most fully presented which had been most misrepresented.—
The Jews to whom the Apostles first preached had possessed the germ of the Christian system in their sacred books. But they had totally misapprehended sacred books. But they had totally misapprehended and consequently misappresented the character and mission of the Messiah. Accordingly, this was the mission of the Messiah. Accordingly, this was the point most fully eloborated and most carnestly pressed by the Apostles in preaching to the Jews. In the days of Latther the fundamental doctrine of justification by faith had been more corrupted than any other by the Roman apostacy. On this point, more than any other, was Christianity misrepresented.—Lether's work and mission were to teach the truths of the Christian system on this subject. He did so, and the reformation were the result. Now in both these must revolutions, true ministers of the groupe. these moral revolutions, true ministers of the gospel were raised up as they were needed. The voices of the Apostles and the voice of Luther rang like the blast of a trumpet in the ears of the young and ar-dent, and in answer to the call they sprang up in hosts to buckle on the spiritual armor of the Gospel, and do valiant battle for the Captain of Salvation.— Now Christianty is as grossly misrepresented by the popular churches of the day as it was by the Catholic Church in the days of Luther, but on other points. It has been made the minister of popular sin. It has been presented as harmonizing with the worst practical crimes. The law of love, instead of the doctrine of justification by faith, is now the sub-ject of mutilation. As the result, the church has

From the Toronto Globe.

ANTI-SLAVERY DEMONSTRATION.

The first Anniversary of the Anti-Slavery Society of Upper Canada, was held on Wednesday evening. and the greatest interest was manifested during the whole proceedings, Rev. Dr. Willis, of Knox's College, presided, and on the platform were many Clergymen and other well-known friends of the

Dr. Willis congratulated the Society on so large an attendance of friends as he already saw present. Mr. George Brown, M. P. P., rose to move the

Resolved. That while we would gratefully record our thanks to those Clergymen and others in the United States, who have so nobly exposed the atrocities of the Fagitive Slave Law, we deplore the indifference of some and the unrighteous approba-tion of others whose duty it is to vindicate the Gos-pel of Christ from the aspersions of those who represent it as a shield for cruelty and injustice.

Mr. Brown supported this resolution in a very eloquent speech, concluding as follows:-

The question is often put, 'What have we in Canada to do with American Slavery?' Sir, we have everything to do with it. It is a question of humanity, and no men has a right to refuse his aid, whatever it may be, in ameliorating the woes of his fellow men. (Cheers.) It is a question of Christianity, and no Christian can have a pure existence who hesi tates to lift his voice against a system which, under the sanction of a Christian altar, sets at defiance every principle of Christianity. (Cheers.) We have to do with it on the score of self-protection. The leprosy of the atrocious system affects all around it, leavens the thoughts, the feelings, the institutions of the people who touch it. It is a barrier to the spread of liberal principles. Who can talk gravely of liberty liberal principles. Who can talk gravely of therry and equality in the States, while Slavery exists?
Every intelligent American who professes to be a Christian and upholds Slavery is committed to a glaring infidelity which must lead him continually astray, in trying to square with it in his every day conduct. (Cheers.) We are alongside of this great evil—our people with it—we are affected by it now,

there is another reason why we have to do with slavery. We are in the habit of calling the people of the United States, 'the Americans'—but we too duty of preserving the honor of this continent. (Cheers.) On us, as on them, rests the noble trust of shielding free institutions from the reproach of modern tyrants. Who that looks at Europe, given over to the despots, and with but one little island yet left to uphold the flag of freedom, can reflect, without emation, that the great Republic of this Continent nurtures a despotism more base than them all. (Cheers.) How crushingly the upholders of tyranny in other lands must turn on the friends of liberty:

(Cheers.) How crustingly the upholders of tyrainly in other lands must turn on the friends of liberty:

Behold your free institution, they must say, 'look at the American Republic, proclaiming all men to be born free and equal, and keeping near four millions of slaves in the most cruel bondage!' The people

will be swept from this continent; let our effort be, that slavery shall be driven from it, that tyranny shall here find not a footbold. (Lond cheers.) But how shall we proceed, what shall we do? Speak against shall we proceed, what shall we do? Speak against it—write against it—agitate it: When you get hold of a Yankee, drive it home to him—tell him his country is disgraced—wound his pride—tell him his pure institutions are a grand sham—send him thoroughly ashamed of the black blot on his country's escutcheon. (Cheers and laughter.) In steam boot, or milroad, or wherever you are, hunt up a Yankee, and spe k to him faithfully;—there is no Yankee, and spe k to him faithfully;—there is no other so sensitive as to what others may think of him. You will find strange arguments to meet; but every man of them will be as much opposed to slavery in the abstract as you. It's a great evil, they will say—but what's to be done with it? Tell them that slavery is not an evil, but a sin, a breach of every commandment in the decalogue, and that is no choice but immediate emancipation. Tell them there was once a tea-tax attempted to be aposed on them, and there was no word of 'what's harbor, and they must just send slavery after it. (Cheers and laughter.) They'll say with the deepest Cheers and laughter.) They it say with the deepest sympathy that 'the poor creatures could not take care of themselves,' but you can tell them that we have thirty thousand of them in Canada, that they all seem to get along, and that the men whom the have thirty thous have thirty thousand of them in Canada, that they all seem to get along, and that the men whom the Colonizationists wish to make Missignaries to the heathen, may be safely left to find for themselves food heathen, may be safely left to find for themselves food and clothing. They will presently get angry, and assert that but for the violence of the abolitionists, slavery would have been done away with long ago; but you can tell them that the cry of every despot since the world began has been—Oh, these parts that turn the world upside down!' and it is wretched argument for a free American. Then they will come down on you with their grand reserve—' don't you Britishers talk of slavery—you have plenty of slaves in Great Britain and Ireland, a thousand times worse off than the negroes of America!' Alas, Sir, that the sufferings of our countrymen should be a cause of reproach; but it is the misfortunes of Britain far more than her crime. But go to the very den of pauper misery in England—go to the bleakest of Scotland's wild rucks—go to the most barren wilderness of Ireland—and ask the famished native, if you can find him, to exchange his starving liberty ed argument for a free American. Then they will ed argument for a free American. wilderness of freiand—and ask fire famisties native, if you can find him, to exchange his starving liberty for well-fed slavery, and observe his answer. He will resent your offer with indignation, and tell you that you may freed him, but so do you your horses, and they are horses still; and that liberty to a Briton, poor and hungry though he be, is liberty still. (Loud and continued cheering, amid which Mr. Brown sat

### A PINE 'DEMOCRAT'

It is well enough known that Do glass is the favorite candidate of the Hunkers in this State, but we should think freemen, who have brains and souls enough to be called such, would be disgusted with such a description of him as the following from the Richmond Examiner. It says:

'Even his [Senator Douglass's] geographical po Even his Senator Doug sition forbids the suspicion of sectional feeling or sition forbids the suspicion of sectional feeling or thought. A resident of a free State, he is yet a five Senator from Illinoi of the agriculturist. The labor and enterprise of the agriculturist. The labor and enterprise of the agriculturist.

As the result, the church has been character of a free State, he is yet a southern ministry is decreasing in numbers, and the world is sinking into infidelity—numbers, and the world is sinking into infidelity—numbers, and the world is sinking into infidelity—is the MASTER OF AN ESTATE AND OF Staves of the same now as then—a faithful and show no attempt even at this lowest parts which have been most desired and neglected by the South in every trying scene and on every test question. In every interest, he is irrevocably identified with us?

From the American Baptist. KOSSUTH AND THE MINISTERS OF CINCINNATI.

I read of this affair with a strange commingling of emotions, of which an irrepressible horror was not the least. I could but feel, Christ was looking around on them with anger. What infatuation in the middle of the 19th century. In this, chirties Christian Protestant America! Is this. This religion, in the middle of the 19th century, in republican, Christian, Protestant America! Is this, and the advertisement of George Law, in the Baptist of the 18th of March, some of the 'first fruits' of Kossuth's mission? The energy of a large city as-Kossuth's mission? The corgy of a targe city as-sembled at a Hotel (Temperance House perhaps) to flatter—embassadors from the court of Heaven, fawning to a great 'war chief,' within sight of a despotism of which Hungary never conceived. —where women, for teaching the letters that spell the name of the living God, and ministers, for preachng 'good will to men,' are incarcerated in a duning 'good will to men,' are incarcerated in a dungeon, or doomed to wearisome years of the cruelest toil in a penitentiary, and where the crack of the gory lash, and the shricks of 'whipped' wives, mothers and daughters, disturb the hours of repose,—to hear him lecture on politics, morals and theology!—

To hear one, who is training this nation to deeds of blood. (in promoting the contributions of children and youth, and in selling Hungarian bonds to purchasing guns, powder and deadly balls,) as if it is not enough to educate the youth in hero worship by raising the warrior to the highest posts of honor, employment and trust, filling the nursery and schoolemolument and trust, filling the nursery and school-books with war stories, and pictures of bloody battles, and the shops with tay troopers, sugar guns, and paper cannon,—but the 'great Magyar,' assisted by leading statesmen, grave civilians, and the popular clergy, must be employed to complete the drill. I reem to discover in the dim distance, (unless Jehovah, through the agency of his people, prevent.)
Cuba, Mexico, and the South American States,
yielding to the tyranny of this 'Union,' with millions of slaves bending and bleeding beneath their load of untold woe. Hear his testimony to the powe and tendency of the gospel, and then see him off to purchase saddles for his 'gospel' cavalry to propa-gate his war religion and moonshine philanthropy gate his war religion and moonshine philanthopy on the continent of Europe. If Paul had been a Jones, Parwell, Livermore, Ladd, Fletcher, Holmes, and shouted? While reading the account, I was foreibly reminded of the sublime and moving lines of Cowper, on the character and influence of the term. ministry. It occurred to me it might be well for those minister to read 2d Cor., 4th chapter, in conection with his seraphic description :-

'I say the pulpit
Must stand acknowledged, while the world shall

stand,
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Lis thunders; and by him, in strains as sweet is angels use, the gospel whispers peace.

Yours for a Gospel Ministry, B. F. REMINGTON.

From the Anti-Slavery Bugle. AMERICAN HYPOCRISY.

We are called a 'great people,' a 'wise people,' we are called, and will call ourselves, a 'free peo-ple;' but the truth is we are as vain-glorious, inconsistent, hypocritical a race as the sun ever shone upon. If any one doubt this, let him reflect upon the Kossuth mania, which has driven this sober, plodpalpable proof of my

palpable proof of my assertion.

I know very well that this popular furor has the appearance of being a generous outburst of generous sympathy, from the hearts of a liberty-loving nation; but the deceitfulness of appearances has ner, Picket nation; but the descrittiness of appearances has passed into a proverb, and this 'great excitement about Kossuth, is only a dust kicked up to blind the eyes of the world to the sham philanthropy, and barefaced villany of this mismaned Republic. Who is this man—this Kossuth, who is at the present time creating such sensation, setting the whole country in a blaze—the lion of the day—the 'observed of all observers? Why, a fugitive from Austrian tyran-ny, seeking the means to rid his country of a galling oke, and make it free, great and prosperous like

or own! that is all. He comes among us, and banquets, toasts, songs He comes among us, and banders, tossis, songs and speeches, are got up in honor of his arrival, and money and flattery poured out like water at his feet. If our patron saint, Gen. Washington, were to rise from the dead, and walk abroad a living man as of from the dead, and walk abroad a living man as of yore, I question whether he even could create a greater turnuit than does this same Kossuth. To say nothing of the homage paid to this new divinity by the Whigs and Democrats, the Free Soil party is being merged into a 'Megyar party,' and the Cleveland True Democrat, forgetful (for the time at least), of the millions puning in bondage in this land of light and liberty, and of the brave souls banished trum pur soil (for crimes which constitute the Magfrom our soil (for crimes which constitute the Mag-yar a hero and a demi-god.) has become Kossuth's yar a hero and a demi-goo.) has become Rossuin's respecial organ! The smple pages of the Democrat are crowded with one subject, and that subject Kossuin! Nothing else is seen, felt, or known.

But the hosannas shouted in praise of the Hunga-

in hero and the garments strewn in his way, are exchanged for brickbate, rotten eggs, and cries of crecify him! crucify him! when the faithful exchanges of the control of the cont and, win that accorded to william Laby Garrisada, the man who for years fought the host of oppression almost single-handed and alone, who periled life, liberty, and every worldly good in the cause of a despised and down-trodden race; and Frederick despised and down-trodden race; and Frederick Douglass, that man who might not inappropriate be called the 'American Kossuth', no less from the fact of his being a fugitive from (a worse than Austrian)

cient welcome.

No house could be procured in all the city in the afternoon of that memorable Sunday, when those illustrious men honored by their presence the Forest City, to accommodate those 'initial agritators,' and their in idel hearers.'

The Cleveland pajers and people did not run wild with excitement then, O no.' It was reserved for foreign bravery and heroism to drive them crazy with a newly awaker of love of liberty, and hatred of tyranny. It took but a breath of the great Mag yar's eloquence to kindle into a blaze the expiring

fires of freedom in the American heart. But it is only a flame of shavings, and will soon be exting-uished.

O, the inconsistency, the shameless hypocrisy of the American people. Truly, 'they build the tombs of the prophets, and garnish the sepulchre of the righteous,' but the living prophets and wise men they scourge, and crucify, and persecute from city

upon his lips. He sees nothing to cor institutions, but much to praise; and he is exalted to the skies. Garrison acted the part of a true and disinterested friend, tells us of our faults and warns us of the consequences, and he is anotherized and a price set upon his head. So much for American consistency and American honesty.

#### From the Lowell American. THE ANTI-SLAVERY RESOLVES.

On Friday, 23d of April, the Resolves on Slavery, offered by Mr. Hoar of this city, in the House of Representatives, were, on motion of Mr. Schouler, of Boston, indefinitely postponed by a vote of 178 to

SUEFOLK. Yeas-Allen, Bigelow, Boardman, Boyd, SUEFOLK. Yeas—Allen, Bigelow, Boardman, Boyd, Brewester, Chickering, Codman, Colby, Coolidge, Cowdin. Curtis, Drake, Eaton, Faller, Gardner, Gray, Hayden, Holman, Hooper, Jones, Kettelle, Lincoln, Mair, Marsh, Munroe, Palmer, Parcher, Parker, Payson, Perkins, Pope, Putnam, Roberts, Schouler, Scaver, Stevenson, Thompson, Tilton, Warren, Wiggins, Willis.

Essex. Yeas-Sargent, Loring, L. A. Abhott, ESSEX. Yeas.—Sargent, Loring, L. A. Aubott,
Batchelder, A. A. Abbott, Hines, Putnam, Burnham,
Jones, Putnam, Burnham, Jones, Davenport, Wood,
Payson, Munsfield, Nichols, Newcomb, Osgood,
Trask, Towne, Edwards.
Nays.—Baker, Cook, Bacon, Merrill, Brainard,
Nichols, Russell, Brown, Downing, Hacker, Sargent,
Danforth, Friend, Burnham, Sweetser, Mildram.

L. Chandler, Pardy, Vose, Read, Bond, Delins, Court, Prince.

Niys—Woodbury, Skelton, Simonds, Boynton, Reed, Staples, Varnum, Ira Hall, Prescott, Leland, Cliffin. Sanderron, Douglass, Esines, Farnsworth, Morse, Robinson, Dodge, Brigham, Gooch, Parmenter, Atwell, Cowdry, Haynes, Dudley, Marsh, Wright, Winn, Brown, Fellows, Spaulding.

Worcester. Yeas-Whitcomb, Pellet, Litch-field, Bigelow, Benjamin, Bennett, Lane, Wnre, Al-

bee, Rugg.

Nays—Litch, Sawyer, Bates, Andrews, Towne, Jacobs, Farwell, Whitney, Bigelow, Aiken, Noble, Bascom, Firth, Allen, Harrington, Chapin, Thompson, Ayers, Clark, Wing, Adams, Appleby, Whitney, Crawford, Wetherby, Fay, Temple, Richardson, Burnap, Forbush, Fay, Forbes, Hosmer, Rawson, Minott, Earle, Gleason, Hoar, Taft.

HAMPSHIRE Yeas—Watson, Longley, Orcutt, Knight, Brainard, Billings, Bardwell, Smith, Granger, Rost, Gilbert, Crossett, Peck, King.

Nays—Witherell, Gibbs, Clapp, Hopkins, Abercrombie, Pomero", French, Wels.

HAMPDEN. Yeas—Prouty, Henry, Childs, Fletcher, Colton, Fay, Steer, Amadon, Bond, Brown, Huntington, Walcott.

Nauss—Ewing. Billings. Longie, Halland, Son.

Nays -- Ewing, Billings, Loomis, Holland, Spel-FRANKLIN. Yeas-Stehbins, Davis, Scars, R. Andrews, Wells, Whitney, Graves.

-Ranney, Wright, Bullard, Willis Watson, Bryant, E. Andrews, Wildes, Hunt, Dud-BERKSHIRE. Yeas-Fitch, Mills, Brown, Kar-

Berkshire. Yens—Fitch. Mills, Brown, Karner, Pickett, Goodrich, Lewis, Royce, Langdon, Roys. Stowell, Francis, Kelloge, Nichols, Jones. Noryolk. Yens—Aspinwall, Stoddard, Ford, King, Richards, Blake, Birtlett, Hendee, Perkins, Putnam, Morey, Thomas.

Noys—Fairb nks, Leonard, Partridge, Mosher, Dickman, Curtis, Humphrey.

Noys - Farb ngs, Leonard, Pattinge, Mosalet, Dickman, Curtis, Humphrev.
Barstot. Yeas—Gardner, C. Howland, Kempton, Thayer, Andrews, Tweed.
Mrys—Duggett, Leach, Sherman, Hathaway, Sylvester, Morton, Dean, Miller, Smith, Braley, Bates, Richmond, Raudall, Gilmore, Hunt, Ide, Edson,

PLYMOUTH. Yeas .- Shaw, Fearing, Knight, Nye.

Burton, Miller.

Nays - Hersey, Ward, Ransom, Hathaway, Rogers, Simmons, Howland, Holmes, Hatch, Wood, Perkins, Bryant, Atwood, Bradford, Carris, Southward, Company, Hall, Lawrence, BARNSTABLE. Yens -Seabury, Hall, Lawrence, Cobb. Small, Simpkins.
Nays-Gould, Cleverly.

Dukes. Yeas-Vincent, Allen. NANTUCKET. Yeas-Barney, Briggs, Worth. YEAS, 178; NAYS, 162; absent, 56.

ABOLITION NULLIFICATION.

Expenses of Executing the Fugitive Slave Law in Massachusetts.—We learn that the expenses incorred by the government is arresting, holding, trying and restoring the fugitive slave Sims to his master in Georgia, exceeded five thousand dollars,

\$1,841 05 3,000 00

\$8,841 05

Septiment of Certificate For guard, before grant of certificate For board of guard, after grant of certificate, and Clevefor expense of sending S.ms to Georgia. Counsel fees, &c., of Marshal Devan,

Add owner's expense in same caso

—as the actual expenses incurred in the recovery of a single slave, in the la "-abiding Commonwealth

of his being a fugitive from (a worse than Austrian) oppression, than for his genius, and the brightness of his oratorical powers.

G. rrison and Douglass solicited no aid for hostile purposes. They desired neither me n nor ammunition, to fight the murderous Haymans of this boasted Republic. Their mission was a peaceful one. The gospel they preached, they learned from that Divine Teacher whom this guilty nation falsely professes to venerate and obey, yet for them the permission to speak their sentimants unmolested, to the few who collected to hear them in the openiur, with no shelter but a few straggling trees, was considered a sufficient welcome.

No house could be procured in all the city in the afternoon of that memorable Sunday, when those illustrious men honored by their presence the Forest City, to accommodate those 'infled agritators,' and their in idel hearers.'

The Cleveland pajers and people did not run wild with excitement then, O no! It was reserved for foreign bravery and heroism to drive them crazy with a newly awakered love of liberty, and hatred of tyranny. It took but a breath of the great Magyar's eloquence to kindle into a blaze the expiring the law—a solemn compact—aproced in Massachusetts. And the case is more discouraging from the fact that all the influence of the administration, all the influence of the ministration, all the influence of the formation, the fact that all the influence of the fact that a

#### From the Harrisburg Telegraph. CASE OF ELIZABETH PARKER.

The following is a copy of the Joint Resolutions, which have passed both Houses of our Legislature, relative to the prosecuting of the suit of Elizabeth Parker, a free colored girl, who was abducted from Chester county some months ago, and sold into slavery in the city of New Orleans by a Bultimore slave-trader. It has been but lately discovered that this girl was abducted, and where she is to be found. She is a sister of Rachel Parker, the girl whose case made so much noise lately in Chester county, connected with the Murder of Joseph C. Miller, who went to Baltimore to ferret her out. Mr. Broomal stated in his speech, when the resolutions were pending, that the gentleman in New Orleans who has purchased Elizabeth, is willing, from motives of humanity, to bring her back to Baltimore, to hear the question of her freedom tested in the Courts of that city. In view of the case, the following resolutions have been introduced and passed:—

Resolution authorizing the Governor to employ coun-sel to presecute the suit of Elizabeth Parker for her

named Elizabeth Parker, of Chester county, has been bducted from this State and sold into slavery, and s now in the State of Louisiana; and whereas, ef forts have been made by certain humane individuals to have the said Elizabeth Parker restored to her

freedom; therefore,
Resolved, That the Governor be, and is hereby authorised, if in his opinion there is reasonable ground to believe that the said Elizabeth Parker was llegally abducted, to employ counsel to prosecute he suite of said Elizabeth Parker for her freedom in the Courts of this Commonwealth, or of any oth State; and further, that he is hereby authorised

State; and further, that he is hereby authorised to draw his warrant upon the Treasurer of the State, for any sum of money which may be necessary to defray the expenses of prosecuting said suit.

Be it also Resolved, That the Governor be authorised to draw his warrant on the Treasurer of the State for all necessary expenses incurred in the suit of Richael Parker for her freedom, now pending in the Courts of Baltimore county, in the State of Ma-tyland, in the event that the expenses thereof shall not be awarded to be paid by the county, in the

DISCRIMINATION AGAINST THE FREE STATES.

We find the following paragraph in the Charles-on Mercury of the 27th instant:—

THE LAW REGRADING COLORED SEAMEN .- The Legislature of Louisiana, after a full consideration of the representations that have been addressed to them, have repealed those provisions of their law which provided for the imprisonment of colored seamen from abroad, and have substituted for this a men from abroad, and have substituted for this a provision, allowing such seamen to land for their necessary duties with passports from the Mayor. We have not yet seen the statute, and cannot say wheth-er it applies to colored seamen from the North as well as from foreign countries. In ragard to the former, we should be decidedly opposed to placing them on the same footing as the latter, except where they are driven into our ports by stress of weather. But even in regard to them, it seems to us that our law ought to be changed on the principle of the Indiana and Illinois Constitutions. Let colored seamen from the North be forbidden to enter our ports, and thousand collars for every one, and we venture to say we should be no more troubled with the visits of those precious 'citizens of Missachusetts.' We shall publish the Louisiana statute as soon as we can get a copy.

It is remarkable that they who suggest this change, propose a different rule for the colored seamen of France and Great Britain. The government of these countries have means of enforcing the rights of their subjects in South Carolina. It is proper, therefore, that a biack cook from a British vessel should go on shore unmolested. Massachusetts has no such resource. If, therefore, there is a colored man among the crew of a Massachusetts vessel, he is saired, and imprisoned till the vessel departs. The is seized, and imprisoned till the vessel departs. The citizens of the Free States of the Union are not to

citizens of the Free States of the Union are not to be allowed the same liberties in the Slave States as the subjects of a European kingdom.

We are not greatly surprised that this new indignity should be meditated, encouraged as it is by the submission with which the previous ones have been received.

M. V. Free Part received ... N. Y. Ere. Post.

Fugitives in Canada.—We saw a mother yesterday, who escaped with five children, from the State of Missouri. The woman seemed to be much rejoiced to think that she had got to a free country with all her children. They are all large enough to go to school, save one. They will settle on the land of the 'Refugee's Home.

We saw a man last week, also, who paid his master in the State of Tennesee, \$900 for his liberty, and then commenced paying for his wife and children; but after he had paid over \$300 towards their liberation, her owners were about to sell their children to a slave-trader; so the man took his wife children to a slave-trader; so the man took his who and three children and brought them to Canada, and wrote a letter back to their owners, informing them of their asfe arrival, which caused his old master to take a drunken spree which resulted in his death; so our informant has learned from another fugitive who left there since he did.

who left there since he did.

SLAVE HUNTERS ABOUT.—One morning, this week, at Johnson's Hotel, in Detroit, Michigan, an early breakfast was prepared for the car passengers which were to leave at six o'clock. When the passengers were all seated at the table, the waiters commenced passing around the coffee, one of whom was a figitive from slavery: the first man to whom he presented a cup of coffee, was recognized by him as a southern overseer, who had often scontged his back while noder his charge, on a tobacco pluntation at the South. They were both struck with astonishment when the cup was presented by his former chattel, but now freeman. It was several moments before the white man took the coffee from the hand that presented it, being so intent in gazing upon the man. Soon after breakfast, the fugitive was in Canada, where fie will stay.

fast, the fugitive was in Cansda, where he will stay.

JUST PRON SLAVERY.—Sanford Nellson, and John Nellson, escaped from Theodore Harrison, of Ridgeville, Newhampshire Co., Virginia, on last Monday night. They wish us to say to Mr. Harrison, that he need not give himself any trouble about their being sold off by the abolitonists. They are there reported as being slave-stealers and alavetraders; but these fugitives have found them to be their best friends. They were conducted by them to the 'Underground Railroad,' which brought them through to Canada in 'double quick time,' where the people are all free, the climate is mild, the soil is rich and productive, and the markets are ready and advantageous to the farmer.—Voice of the Fugitive.

#### LETTER PROM HORACE MANN TO THE OHIO CONVENTION.

WASHINGTON, December 21, 1851. Washington, December 21, 1851.

Gentlemen:—Your letter of the 17th inst., informed me that the colored people of Ohio propose to hold State Convention at Cincinnati in the month of January ensuing, 'to adopt such measures as are best calculated to enhance their moral, social and political interests, and you are pleased to ask my views 'as regards the present position and future prospects of the colored race in this country.'

You submit to me a great problem. Its terms include the colored population alone. But I presume you would not exclude from contemplation the welfare of the white race, so far as that can be promoted by a full regard for the rights of the blacks. Fortunately, however, I believe there is no real conflict of in-

nately, however, I believe there is no real conflict of in-terests between the races. The eternal laws of justice

terests between the races. The eternal laws of justice and right would promote the welfare of both. If either resists these laws, it will deserve, and must ultimitely receive, an avenging retribution.

The 'colored race of this country' now numbers nearly four millions of people. More than three-fourths of this number are in the lowest political and civil condition known to the human race. They are slaves-a word that includes all woes and wrongs They are denied all political rights. They are cut off from all civil rights. They can hold no property, but are themselves held as property. They have no marital or congugal rights; no parental or filial rights; but husband and wife, parent and child, may be torn from each other under the most agonit zing circumstances, and from the wickedest and meanest of motives—lust, cupidity or revenge. The slave has no rights of reputation or character. He may be ridiculed, traduced, villified to any extent, and without any possibility of redress. The laws of the Slave States, so far from securing to the slave any intellectual rights, absolutely build a wall of darkness around him, so that no ray of knowledge can illumine his soul, except such as the master de sires for his own profit. In a land, also, of professed Christianity, and among a people who call themselves Christian, the slave is without any moral or religious rights. His capabilities of virtue are developed only so far as virtue is profitable or convenient; and when his vices are supposed to be more profitable than his virtues, they only are cultivated. There is no such thing as religious freedom for the slave; for where there is no knowledge there can be no freedom. There is no knowledge there can agency for a slave; for his body and limbs are at the control of his master, and his con-

istence this side the grave, may be followed by a happy one beyond it. But is this any thing more than saying, that it is impossible for the wickedness of man to send forward its cruelties into eternity. and there wholly to thwart and cancel the goodness The residue of the colored population of the Un ted States, are in a condition vastly superior to that of the slaves, though still immeasurably below the

ness of its ignorance, is like any blind creature, un-der the dominion of its leaders. Thus, all the most

precious and sacred relations of a human being to his fellow-beings, to nature, and to God, are oblitera-

ted by slavery. True, it is said, that the institution

of slavery permits the soul of the slave to be enlightened sufficiently to be saved, so that a wretched ex

position which they are entitled, and, as I believe, destined to fill.

Now, as one of the points of your letter regards the 'future prospects of the race,' it involves a con-sideration of the means which may be brought to bear upon those prospects, and to determine what

they shall be.
I shall only attempt to throw out a few hints or

this great subject.

In the first place, I think it neither probable no desirable that the African race should die out and leave that part of the earth to which they are native or idigenous, to the Caucusian or any other of the existing races. There are vegetable and anim existing races. There are vegetable or see supplanted by other kinds of vegetable or animal growths; nay; there are tribes of the human family, whose existence we may not wish to see continued, provided alence we may not wish to see continued, provided al-ways, that they dwindle and retire in a natural way, and without the exercise of violence or injustice to expel them from the earth. But writers on the characteristics of the different races of men, ascribe to the African many of the most desirable qualities be longing to human nature. As compared to the Cau-casian race, they are, indeed, supposed to be less inventive, to have less power for mathematical analy-sis, and less adaptation for abstruse investigations generally, are less enterprising, less vigorous, and are less defiant of obstacles. But on the other hand, there is great unanimity in according to them a more cheerful, joyous and companionable nature, greater fondness and capacity for music, a keener relish for whatever, in their present state of development, may be regarded as beauty, and more quick, enduring and exalted religious affections. The blacks, as a race, I believe to be less aggressive and prodatory than the whites, more forgiving, and, generally, not capable of the white man's tenacity and terribleness of revenge. In fine, I suppose the almost universa opinion to be, that, in intellect, the blacks are inferior to the whites; while in sentiment and affection, the whites are inferior to the blacks.

Hoder these natural conditions, may not the blacks develope as high a state of civilization as the whites? Or, what is, perhaps, the better question, may not inndent nations of each race be greatly by the existence of independent nations of the other

believe so.

I believe there is a band of territory around the earth, on each side of the Equator, which belongs to the African race. Their Creator has adapted their organization to its climate. The commotions of the earth have jostled many of them out of their place but they will be restored to it when reason and just tice shall succeed to the terrible guilt and passion

that displaced them.

Under these circumstances, what endeavors shall the free colored population of the United States put

the tree colored population of the United States put forth, in order to improve the condition of themselves, their posterity, and their race?

It is almost too obvious for remark, that no nation or people can ever rise to prosperity, dignity or power, without intelligence and virtue. These are the only means of individual or social elevation, and the end without the many control of the color without the control of the color without the control of the color without the color of the the end without the means is impossible. Every colored man, therefore, who loves his children, or h colored man, therefore, who loves his children, or his kind, should be frugal, temperate, industrious and studious. He should abjure all ignoble ease, laxary or pleasure, and concentrate his efforts on the improvement of his family and his people.—
He sould carn money, that he may send his children to the schools; supply his house with books and all available means of knowledge, cultivate the refinement of manners which will gain him admission into intelligent society, infor-himself of all his rights, and claim them—by n means forgetting the right of suffrage. Whenever any colored child evinces talent, his whole circle acquaintance should take an interest in him. He should be educated for business, for any such me chanical trade that requires educated labor, for the professions, or for any department of life which he can fill with honor to himself, and with advantage to

A condition, at present nearly or quite as indispensable to the elevation of the colored people, is the formation of communities by themselves. Scattered or rather sprinkled, as they now are, among the whites, mostly engaged in occupations which are considered, (however unjustly,) to be subordinate and servile, the spirit of self-reliance and of an ambition for advancement is fribbled out. At least, it is not nonrished, and like any thing else without nourish ishment, it will not grow. Without a chance to ishment, it will not grow. Without a chance to rise to offices and stations of honor, trust or emolument, they must be far, very far above the average of commus men, to qualify themselves for the discharge of deties, from whose honorable or lucrative performance they are debased. But, did they constitute a community by themselves such for instance, performance they are deceased. But, did they con-stitute a community by themselves, such, for instance as a New England or an Ohio township, then they would rise from domestic labor and mere chance-ser-vice, from being ditchers and delvers, into farmers, me chanics, artisans, shop-keepers, editors or professional men. Town-officers, justices of the peace, and candidates for those State offices which towns are candidates for those State offices which towns are authorised to elect, would be sought and found among themselves. The supply would follow the demand. The whites themselves, with all their education and their opportunities for improvement, by associating more or less with the most intelligent men, would never be able to carry on the affairs even of a municipal constitution. poration, without some practice and training. They must go through with a period of pupilage, by observing the manner in which business is conducted, with a view to conducting it themselves. How difficult, then, for the colored population, in their present isolated and weakened condition, ever to rise a a body, above very a low level of improvement. How painfully certain it is, under existing circumstances,

ds, in which the whites do not obtrude, and thrust saide the blacks, and seize upon all the posts of honor, and all eligible and lucrative branches of business. As members of such communities, the blacks will be compelled to think for themselves, to act independently, and to qualify themselves and their children for the various offices and occupations which an independent community necessitates. Their minds will be forced into practical channels, they cannot run to a master or an em-ployer every hour, to learn the order or the forms of business or how to execute work. They must judge, they must foresee, they must adapt means to ends. They must outgrow that most unnatural of relations, (although it still exists throughout a greater part of the world,)—that relation, I mean, in which one man furnishes muscles and another man brains. They must be brains unto themselves. Under such an un natural relation, both the muscles and the brains are likely to be very poor articles. But the blacks will never be able to do these things for themselves, until they set themselves to doing them.—
A man might as well expect to learn to swim with

As one of the consequences of these independent Canadian communities, I lately saw, with exceeding pleasure, that some colored people had been returned as jurors; because I recognized a germ of

Even to conduct the business of a Society or a public assembly—a Lyceum, a Debating Club, or a Temperance meeting—is something. It tries the wings. It may only prepare to fly low; but even eagles fly low at first.

of public meetings, or of the affairs of a town, is not them, if they continue much longer to act upon or enough. The colored people must open their eyes to advocate the atheistic dogma that slavery is to be for the responsibilities of self-government—to fill the eternal will give birth to the resolve that it shall not of a State. For this purpose, they must, of course, have space, numbers and independence, and at least so much freedom from admixture with the whites, as

for eligible and honorable stations.

And here, this topic indissolubly connects itself with another, namely, the conditions and prospects of the slaves of this country, and the duty of the free of God. He that leadeth into captivity shall go Colored population towards them.

That slavery is to continue always, it would be

But even this faith leaves the means and the period

of emancipation unsettled.

Now, there are three modes of emancipation. The first is special and individual, as the emancipation of don; however many Bloms and Batthyannies may first is special and individual, as the chiancipation their slaves, by patriotic and Christian men, who see both the impiety and impolicy of holding their follow-beings in bondage, and the self-emancipation of the slave by escape from his chains.

of the slave by escape from his chains.

Suppose, now, there were a prosperous and independent community of blacks in Jaicaica, or in any the other West India Islands, offering the equali their African brethren would emigrate thither, would not numbers of the more benevolent and conscientious of the slaveholders give freedom to their slaves, with the expectation a nd perhaps the means of their becoming citizens of such a government, and rising at once into the dignity of freemen?— Not only so, but with such a people in our neigh would not thousands and thousands of the most healthy, intelligent and valuable slaves exercise that 'inalienable right to life, liberty and the which they are authorized by pursuit of happiness,' the law of Nature and of Nature's God, at any m ment, to enforce, by self-emancipation, that is es-cape? If the last census is to be relied on, about a thousand slaves escaped during the year that pre-ceded its being taken. I have no doubt this is a great exaggeration; for many slaves who are charged with escaping to the north, are stolen and sent to the south. But suppose a thousand escaped into the bleak, and, to them, unnatural climate of Canada. Would not many times this number have exercised this unquestionable right, if there had been any asylum on the south side of the Union as accessible as that on the North? Suppose a free and independent Republic to exist in Jamaica or Cuba with language, or even with laws and civil institu tions like our own, in which the hellish atrocities of our Fugitive Slave Law were unknown, and in which, therefore, the fugitive slave would be protected from his pretended owner, as we now would protect Kossuth and his glorious Hungarian compatriots from the clutch of Austria, what a glorious opportunity would this afford, from all the southern ports, and from the mouths of all the great southern to exercise this inextinguishable and indestructable right of self-emancipation.

I would not, however, be understood by this to mmend or countenance the recently p of the authorities of Jamaica to import the colored people of the United States into that island, as indented apprentices, or laborers bound to serve for a term of years. But I would encourage and urge the migration of such of our more intelligent colored population as have the means to buy land and become ependent freeholders or proprietors. Real estate. in Jamaica, is now at an immense discount. Making allowance for difference in fertility, land can be bought there almost as cheap as in any of the new States; and the purchaser can at once enter society on an equality with most of his neighbors. He can have all that any man ought to demand—a station according to his character, talents and attainments.

r method of emancipation is by act of the Legislatures in the slaveholding States. Without fixing the time when this shall be done, it is not an improbable, nor, as I trust, a very future event, in regard to the northern tier of slave States. Few things would tend to histen such a consummation more than the existence, in the law of all the world, of self-administered, successful governments, by people of African lineage. Whether those governments should exist on the western coast of Africa, in the West Indian Archipel 190, or elsewhere, the demonstration and influence would be the same. It would silence, it would annihilate that implous would give full scope and encouragement to that better nature of the slaveholder, which, in spite of all his sophistries and his selfishness, is forever counselling him that it is a sin for a man to claim proper ty in man. It would bring the public opinion of na-tions to bear with irresistible force upon the insti-lutions of slavery, and would put its voluntary upolders out of the pale of civilization.

I would then adjare the free people of color to do whatever in them lies, to build up free colored communities in whatever parts of the world may be most favorable to the community themselves; and for re-acting upon our colored brethren in this contry, I would invoke a missionary spirit among them. Nay, it is a higher than a missionary spirit. The Nay, it is a nigher than a missionary spirit. The missionary carries Christianity among the heathen; but this enterprise would re-act upon heathenism in a land of professed Caristians. What a glorious change it would be in the condition and in the hopes of the world, so far as this question of slavery hopes of the world, so far as this question of slavery is concerned, if, instead of our present debatings in Congress, whether we should establish a government line of steamers to the western coast of Africa, free and prosperous republics on that coast were debating whether they should not establish a government line of steamships to us! Would it not seem

bating whether they should not establish a government line of steamships to us! Would it not seem as though slavery, in any place, could hardly co-exist with such a condition of the nations of the earth?

Let me here guard myself against misconstruction on one point. The idea of forcibly expelling the American-born negro from the place of his birth and residence, and driving him out of the country against his will, is as abhorrent to my notions of justice and equality, as it can be to those of any one. as though slavery, in any place, could hardly co-exist with such a condition of the nations of the earth?

Let me here guard myself against misconstruction on one point. The idea of forcibly expelling the American-born negro from the place of his birth and residence, and driving him out of the country against his will, is as abhorrent to my notions of justice and equality, as it can be to those of any one. The next most cruel thing to kidnapping a race of men, forcing them from their home and dooming them to slavery in a foreign land, would be the seizure of the descendents of that race, and driving them from the new home they had acquired. So great a crime as this second expatriation would be, could hardly be conceived unless by a mind that had prepared itself for it by participating in the commission of the first. My moral nature, therefore, revolts, with an abhorrence which I cannot express, from those recommendations of the governors of some of the southern States, who have proposed to expel from their borders all free colored persons,

that as they are debarred from the opportunity and the ambition of making great progress, they are debased also from its possibility; and even what progress they do make, must be, with some extraordinary exceptions, in the rear of those among whom they live, and without any chance to pass by or overtake them in the march of improvement. We may condemn the iniquity of this revolution, as vehemently as we please; but iniquity is a fact which a wise man takes into account as much as any other fact, and in laying his plans for future action, he recognizes until he can remove it.

On these accounts, I have looked with great interest upon the colored settlements or colonies in Canada, in which the whites do not obtrude, and thrust eside the blacks, and seize upon all the posts of honor, and all cligible and lucrative branches of business. As members of such communities, the blacks will be compelled

children under two years of age, of the persecution and massacre of the Albigenaes and Waldenses, and other culminating instances of human wickedness.

But while I would oppose every form of force or intimidation to expel the free colored people from the land of their nativity, I should rejoice beyond neasure to see great, intelligent and powerful Afrian communities springing up, wherever by their power or their proximity, they could encourage or succor their enslaved brethren in this country. And i cannot see why the benevolent and moral energy of the free colored people amongst us should not

ow into this channel.

There is one other means of emancipationas our revolutionary fathers adopted against Great Britain, and such as Hungary has lately adopted against Austria, not only with the justification, but with the approval of the civilized world. For this there are two conditions: a sufficient degree of oppression to authorize an appeal to force, and a chance, on the part of the oppressed, of bettering The measure of the first condition heir condition. is already full—heaped up—running over. The second condition will be fulfilled, either when the slaves believe they can obtain their freedom

gles fly low at first.

It is obvious, however, that even the management that vengeance which will assuredly be visited upon ey must qualify themselves eternal. The very declaration that slavery will give them a fair chance in all the competitions that the generation of steam, without vent, could for eligible and honorable stations.

And here, this topic indissolubly connects itself asteroids. In such a collision, on one side is the into captivity, said the sure word of prophecy. 'The Almighty hath no attribute,' says Mr. Jefferson. That slavery is to continue always, it would the grossest atheism to affirm. A belief in the extended of a just Governor of the Universe, includes However disastrous may be the result of the first, or the tenth, or the hundredth struggle on the part of the colored Hancocks and Adamses of that revolution may be singled out for vengeance and placed beyond the reach of parbe massacred in cold blood, each death will be trans figured into a multitude of more glorious lives, and every drop of heroic blood which the earth shall drink, it will send back an armed man.

Now, there are two things which, above and eyond all others, the Angel of this Apocalypse will proclaim: first, a warning to the slave-power, dee and piercing as an afflatus of the Spirit of God, to escape this retribution, by a voluntary and timely abandonment of its unholy domination, and second, if the admonition is resisted, the inexorable and

wfol certainty of the doom of that power.

Now, this third method of emancipation,—though
nfinitely to deprecated, though to be accepted only in case the preceding methods fail to bring relief, yet as an alternative to endless slavery, it is to be hoped for, prayed for, and precided for. And what provision can be so efficacious and toward as that of establishing independent communities—in the West Indies, on the coast of Africa, or elsewherewhich, should the great crisis ever arise, will be able to act for the feedom of their brethren in this country, is the law of God may require. I say, as the laws God, but ought I not rather to say, as the example o pation of the children of Israel, by sinking their op-pressors in the waters of the Red Sea? There was oth justice and mercy in that dispensation. The pursuers only were destroyed, wives and children and those who did not participate in the guilt of the

ursuit, were saved.
In considering this extreme aspect of the case of slavery, (never I trust to be realized, and certainly to be realized only as the last resort of outraged humanity,) we cannot refrain from seeing how vastly nore efficacious for good would be the powers of th services of leading colored men, in a community of their own, than when scattered, and comparatively heir own, than when scattered, ost among people who have so little regard for then ights, as any existing community of whites now ave. Frederick Douglass, Henry Bibb, S. R. Ward, William Crafts, Win. Brown, Henry Brown, surnamed Box, and a score of others whom I might name, have talents that would adorn the highest stations in civi-lized society. Instead of making speeches, they ypes of a newspaper press, they might be commandg armies and navies; and making those appreciate the weight of their power who will not regard the force of their logic and their humanity. Robert Purvis is a gentleman whose manners and education would become a court; yet now I suppose he cannot be so much as a constable or a justice of the peace.

Do not these considerations, gentlemen, directly and strongly upon the great question, as your letter expresses it, 'of the future prospects of he colored race in this country, that is, as I understand you, the colored race, both bond and free? think they do. While, therefore, it is our duty to d think they do. While, therefore, it is our duty to do whatever we can to ameliorate the condition of the colored people among us, and especially to resist the pro-slavery action of ambitious politicians and of the general government, it is your cuty to project the general government, it is your cuty to project some broad and comprehensive plan, and to devote all your energies to its execution, which shall look to the ultimate redemption and elevation, within the shortest practicable period, of your brethren in bondage, 'in this country,' and throughout the globe. Gird yourselv's for this work. Seek for wealth as a means of education, advancement and influence build yourselves up as far as possible into a condi-tion of independence; let your hearts be penetrated with the motal and religious fervor which belongs to a good and a holy cause, and may God bless you endeavor! Very truly, yours, &c.,

HORACE MANN. JOHN I. GAINES, Central Committee. DAVID JENKINS.

### LETTER TO GOVERNOR HUNT.

To his Excellency WASHINGTON HUNT, Governor of the State of New York :

the State of New York:

Dear Sir.—As a citizen of the State of New York, now in exile for the sake of liberty, which is dearer to me than life, I take it upon me to address to you a few lines upon the subject, to which a prompt reply is most respectfully solicited.

Your Excellency may perhaps have been made acquainted with the fact, that the Grand Jury, recently empanuelled by the United States District Court, at Buffalo, have found a bill of indictment acquired me assume of the actors on the let of Octoagainst me, as one of the actors on the 1st of October last, in the rescue of a certain supposed fagiliv

slave, in Syracuse, called Jerry.

I am not disposed, sir, to deny my presence in Syracuse at the time of that notable event, or that, in common with thousands of my fellow-citizens I felt sincerely desirous that the conflict should result as

American shores, instead of the sunshine of confidence from the happy countenances of the millions of his admirers. As is his position with Austria, so is mine at present with the United States. On the point, your Excellency will allow me to define my position more clearly. It was my misfortune, not my fault, that I was born in the South, contrary to the Declaration of American Independence, which solemnly avers that 'all men are created equal, and are or dowed by their Maker with certain inalienable rights, among which are life, liberty and the pursuit rights, among which are life, liberty and the pursuit of happiness. In short, according to a fundamental law of American despotism, more direful and damning than ever darkened or cursed an Austrian Hungary, I was born unconstitutionally.

I served out my time at the South, at least as lo

as God required me to remain there, and with Divine approbation, I burst my galling chains, and came out of slavery twenty years ago. I have resided long enough in her Britannic Majesty's dominions to have become a British subject; but having lived for many years in the State of New York, at Syracuse, as minister of the Gospel and 'citizen of no mean city I have never been able to produce any other certificate of freedom than the one which was indelib written upon my constitutional nature, by the finger of the Almighty. With this God-given guarantee of my right to freedom, which no human power could obliterate, I felt in some degree secure among the sons of noble sires who gallantly fought and bled for sons of noble sires who gallantly fought and bled for liberty, until my confidence in the protection afforded me was shaken by the passage of the horrible Fugitive Slave enactment, and for a long time after the passage of that notoriously wicked and cruel enactment, I felt disposed to maintain my ground, and sooner pour out my heart's blood, as a libation upon the holy altar of liberty, than to abandon the cause of my suffering hearths. cause of my suffering brethren, and forsake my na-tive country, and those who by conjugal and kindred ties were dearer to me than my own life. With these sentiments buoying me up, and burning like quenchless fire upon the mean altar of my lieart, I would have stood my ground and hazarded all consequences. all consequences, but for the fact that my personal liberty had been some time threatened, and from the carnest entreaties of my wife and four children, from whose presence I am driven, as well as my esteemed and faithful friends, who placed a higher estimate upon my life and freedom than I was disposed to do.

It was ordered by an all-wise Providence, that this glorious land of refuge about the time that so of my fellow-sufferers in freedom's cause were

watches over the falling sparrow and numbers the very hairs of our head, that I should visit again ing arrested at Syracuse; but be it known that I her Meijsty's powerful Government, as a felon or a fugitive from justice—for I have committed no crime
—but the fiendish machinations of the merciless slavebunters, and their equally guilty, but infinitely mean-er and more contemptible Northern abettors, (offi-cials and non-officials,) with the fear of flagrant injustice, have driven to these shores. Having thus defined my position, and explained my circumstan-ces, I am now prepared, as a man and a Christian minister in exile, to ask your Excellency the follow

1st. Is the Fugitive Slave enactment, by the Am erican Congress, in such a sense an ex post facto law, that it can endauger the liberty of an American citizen who, for twenty years before it was enacted has stood upon free soil, inhaling and exhaling the air of freedom?

2nd. Will your Excellency, in the name and on the behalf of the sovereign State of New York, guarantee to me that protection which belongs of right to an American citizen, if I will voluntarily return to Syracuse, and stand trial as indicted for the crime of loving liberty?

A satisfactory reply to these queries would do much to influence my future course.

In regard to the rescue of Jerry, at Syracuse, it

does not become me at present to say whether I took part in the transaction or not; but I have no hesitancy in saying, that the bill of indictment found against me, in Buffalo, is based only on mistaken or perjured testimony; as I am prepared to prove myself innocent of any violation of law, by substan tial witnesses. This I claim the right, and crave the privilege of doing, whenever and wherever it can be done without exposing my person to rapacious slave

I wish, sir, to assure your Excellency, that I pos-sess the feelings of a Christian and a man of honor. I do not understand precisely on what grounds I am indicted. If I am charged with having made use of violence of any kind for the purpose of impeding or preventing the execution of just and equitable laws, I have only to say, before God and man, that I am innocent, and am prepared to establish my in-nocency. But if the irrepressible heavings of a bo som fraught almost to bursting with love of freedom and the free tribute of my voice to that of thousands under like condemnation, rending the vault of heaven with shouts of triumph, and shaking the earth beneath, was treasonable, then I was a great trans-

While at Syracuse, on the memorable 1st of Oc tober, the volcanic fires of liberty were expanding and flaming up to heaven; although I was not an incendiary, neither was I active in throwing water my curiosity having been a little excited in favor o witnessing so magnificent a conflagration, until i could be extinguished by some 'Union Safety Com mittee, or other proper authority. That your Excharacter and standing as a confiding applicant not for Executive clemency, but for the shield o protection in the free course of Justice, I am happy to refer you to the following gentlemen, who a well-known in the city of Syracuse and vicinity:

John Wilkinson, Esq., President of the Syracuse and Utica Railroad Company; Charles B. Sedgewick, Attorney at Law; Hon. E. W. Leavenworth, ex-Mayor of Syracuse; Horace Wheaton, Esq. present Mayor; Rev. R. R. Raymond and Rev. S. J. May, of Syracuse, and Gerrit Smith, Esq., of Petebors.

Hoping that your Excellency may enjoy the una bated confidence of an enlightened and grateful peo ple, in following the footsteps of your illustrious pro-decessors, especially the noble-minded ex-Governo Seward, and be crowded with the smiles of Heaver I have the honor to be, dear sir.

Your faithful servant, J. W. LOGUEN. St. Catherines, C. W., Dec. 2, 1851.

### ANTI-COLONIZATION MEETING.

A very respectable meeting of colored citizen took place in New York city, at the call of the Committee of Thirteen, on the evening of the 13th cit. The principal object of the movement appears to have been, to protest once more against the gross injustice of the colonization scheme, and gross injustice of the colonization scheme, and especially against the official endorsement of it by Gov. Hunt in his last annual meeting. John T. Raymond, the esteemed paster of a colored Baptist clurch in the city, presided; and among the speakers, we noticed the names of such distinguished gentlemen as Pennington, the colored Doctor of Divinity, McCune Smith, the colored Doctor of Medicine, C. L. Reson, the colored Professor, S. E. Cornish, the colored Editor and Teacher, &c., &c. The very naming of such men, each of whom has won his own way to the elevated position he holds in the face of formidable obstacles convery an implied rebuke to that hypocritical philanthrophy which demands the expatriation of the entire class of the demands that hypocritical phasininopsy which demands the expatriation of the entire class of the free colored people on the alleged ground that they can never rise in this country. The truth is, the people in question are rising,—slowly, indeed, but fast enough to startle their enemies with an apprehension of their growing power; and to suggest the thought that, unless their advance be chacked, it may one day reach a point, beyond which the continued enslavement of their brethren will be impracticable. To apply this check, is, without doubt, the grand design of the Colonization scheme. Its founders and principal supporters have been such as recognized in the free colored population an element of danger to the slave system,—hence their zeal in promoting an enterprise which promised to remove, or at least to retard the increase of that element. There has been, it is true, on the part of some of these conspirators against the right of an entire race, a pretence of benevolence, by which some excellent and well-meaning white people have been imposed upon. But the objects of this treacherous show of kindness with almost peoflet meaning the people and well-meaning white people have been imposed upon. But the objects of this treacherous show of a pretence of benevolence, by which some excellent and well-meaning white people have been imposed upon. But the objects of this treacherous show of kindness, with almost perfect unanimity, have inkindness, with almost perfect unanimity, have in stinctively shrunk from it.—Utica Am. Baptist.

F Several distinguished professional men have refused the oath of fidelity to the president of France. Among them are Mr. Gillemain, secretary of the Academy; Jules Simon, professor at the Sorbonne, and formerly member of the constituent assembly; Boissonnarde, professor at the Sorbonne, and a celebrated Greek scholar; and several professors of rhetoric in the college of Paris.

No Union with Slaveholders! BOSTON, MAY 14, 1852.

N. E. ANTI-SLAVERY CONVENTION. The nineteenth NEW ENGLAND ANTI-SLA VERY CONVENTION will be held in Boston, at the MELODEON, during the anniversary week, commencing on Tuesday, May 25, and continuing in session three days.

Once more let New England utter a clear, strong, and stern condemnation of the infamous system of human chattelism, robbery and murder, which degrades and dishonors our country; of that system which is grinding its millions of victims to the earth, sealing up the lips of hundreds of thousands in terror, bribing or overawing the Press and Pulpit of the land, and which finds its chief support in the length of time in the grand again for about me the land, and which finds its chief support in the length of time in the evening. They wisness under the land, and which finds its chief support in the length of time in the evening. They wisness under the land, and which finds its chief support in the land, and which finds its chief support in the length of time in the evening. They wisness under the land, and which finds its chief support in the length of time in the evening. They wisness under the land, and which finds its chief support in the length of time in the evening. They wisness under the length of time in the evening. or, freedom and righteousness, gather once more on the contraction of the cleveland passages, and the contract of the cleveland passages and beautiful feet their bargage, and beautiful feet their bargage. ment which shall accomplish the deliverance of the

In behalf of the Managers of the Massachusetts Anti-Slavery Society, FRANCIS JACKSON, President.

EDMUND QUINCY, Secr'y.

### AUTHORITY.

Man's highest authority is himself. In obeying himself, he obeys God. In consulting the dictates of his own reason, and the promptings of his own best affections, he is consulting God's voice ; in obeying them, he is obeying God's will. The dictates of our own high reason, and the promptings of our own best affections, are the commands of God. They are not the commands of God to others, but they are the commands of God to ourselees. In obeying God when he thus speaks to us through our own understandings and affections, we render Him the most accentable service. In disobeving Him when he thus speaks to us, we commit the greatest sin. There is no other sin, than disobedience to our own souls; there is no other virtue, than obedience to our own souls. Unfaithfulness to our own perceptions is the only faithfulness to our own perception.

heresy; disobedience to our belief or feeling of what done so, had the capacity of the half allowed to is best, is the only sin.

is best, is the only sin.

The authority of our own judgment and our own convenient, and began with hardy left a may at would hold;—by the first evening, it we convenient. attempts to compel us or induce us to obey any other on the second, after it was packed and jummed, was authority, is an enemy to God. He is an enemy to aisles and entrance, four or fire hunted we authority, is an enemy to Godness, and an enemy to mankind. He were turned away for want of room; and on attempts to dethrone God. He attempts to destroy third evening, I was told by one who led it is the connection between God and man, and to make the proprietors of the hall, who kept the does, far man an alien with respect to God. It matters not not less than seven or eight handred were far what particular authority it is that he attempts to away after the hall was densely crowded is my substitute for the authority of a man's own soul ; the part. The day sessions were less through-the result is the same. Whether it be the authority of a priest or a king, a book or a church, the result is still the afternoon just about half filling it. Profetim the dethronment of God, and the alienation of man order prevailed, and the respectful and engrans from his only rightful ruler and law-giver.

The ignorant ought to endeavor to become wise them- boldest and most high-tened utterance, were deselves; but they ought not to go contrary to the dictates of their own understandings and promptings of their own best feelings or affections, in obedience to any one. And the wise ought to do what they can to make the ignorant as wise as themselves; but they ought not to attempt to make them submit to their authority in opposition to the authority of their own souls. The ignorant should do what the wise ones wish them to do, when they see that what the wise ones wish them to do is the best. Till then they must do what they feel themselves prompted to do by their own best thoughts and feelings.

Besides, how are the ignorant to know who are wise? We can only know who are wise by becoming wise ourselves; and when we became wise ourselves, we shall be able to judge for ourselves what is

But you would have us obey those that are reputed wise, perhaps. But men reputed wise, have often been proved to be foolish; and men reputed foolish, and even mad, have often been found, in the end, to be wise. The wisest have frequently been imprisoned as madmen or blasphemers; while ignorant men have been honored as the guides and saviors of their race.

Let the wise obey themselves, and let them leave their brothren to do the same. He is not wise who endeavors to induce a person to disobey the suggestions or dictates of his own soul. But the ignorant will err, if they obey the dictates

of their own souls. Perhaps they will; but they will M. Clay, and others. You will probably set of they err, their errors will teach them wisdom. All evils tend to correct themselves in a state of freedom. But keep men slaves to eternal authority, and they will be fools and sinners all their days .- J. B.

#### LIBERTY.

Every one wishes to be free himself, whether he Eloquent and impressive speeches were noted them, by men of all the different schools diff hold other men as slaves, are unwilling to be held as slavery, but not one denied the substantial bridge slaves themselves. Thus, even the enemies of liber- their allegations against the great body of the ty give testimony to its worth, and the advocates of gious organizations of the country; and any slavery give testimony to its unnaturalness and hor- man, so far as I now remember, either spate a man.

concerned. The evil is, that so many are unwilling to allow to their brethren the blessing they are so anxious to enjoy themselves. The evil is, that so many are eager not only to have the free use of their were fearful of misconstruction; but, from the own powers, but the use of the powers of their brethren as well.

Where is the man that advocates slavery, who i willing to be a slave himself? Or where is the advo cate of an exclusive franchise, who wishes to be ex eluded from the franchise himself? Both in Europe and America, the men who plead against liberty show the folly or the falsehood of their pleading, by eagerly grasping as much liberty as they can get; and give us reason to suspect them of selfishness and hypocrisy, by seizing the liberties of others as well as

THE BOSTON KIDNAPPING : A Discourse to commen orate the Rendition of Thomas Sims, delivered on the first anniversary thereof, April 12, 1852, before the Committee of Vigilance, at the Melodeon in Boston. By Theodore Parker. Published by Crosby, Nichols & Co., and for sale at the Anti-Slavery Office, 21 Combill.

Here is an important portion of the history our times, shown in its true colors by the light of readred infamy, traced to its true causes, referred to its which the audience seemed to be deeply into Mr. Parker has done much manly work of this kind, adopted with little or no dissent. The resolutions on these was all sends and this discourse is well as the resolution for and this discourse is worthy of its predecessors. Let they are clear and emphatic.

The resolution is it be widely circulated. it be widely circulated, and let the occasion which called it forth be annually marked by appropriate services, until Massachusetts shall be a free country in deed and in truth.

The Tribune says - The National Intelligence has repeatedly published the following "incendiary" advertisement. Why will people keep fomenting agitation," now that "finality" is the order of the

For SALE—An accomplished and handsome lady's maid. She is just 16 years of age, was raised in a genteel family in Maryland, and is now proposed to be sold, not for any fault, but simply because the owner has no further use for her. A note directed to C. D., Gadsby's Hotel, will receive prompt attention.

ther use for her.' Precisely the same language as is used by suctioneers at the horse market !—x.

most effectual support of slavery, and in the same language as is used by suctioneers at the horse market !—x.

VOL. XXII. NO. 20

The Liberator. THE CAUSE IN OHIO-LETTER FINE CHARLES O. BURLELGER CINCINNAL CONCENSAL OF THE CAUSE IN OHIO-LETTER FINE CHARLES OF THE CAUSE OF THE CAUSE IN OHIO-LETTER FINE CHARLES OF THE CAUSE O

CINCINNATI, 4th mo, 30th 100 I seize the first moment which is really a name of or the purpose, to give you a skink of anti-classes. In novements in the tour of anti-slavery lake am now making in Ohio,

Leaving home on the evening of the 224 hours Leaving nome on New York city, Day and Cleveland; arriving here on the 18th is as and Cleveland; arriving users on the sale and as a certain while crossing Lake Eric, a ten be what lives in Ohio, made him to of cur cause, who lives in Ohio, made binsely to me, and, after a season of pleasant total me suggested that, as there was a large number of suggested the boat, with supple bistors to sengers on bonic since their attention to a man very talk. The suggestion was acted on mali respectably numerous audience gathered a faloon, who gave me a most attentive horize bear gladly have listened still longer, had we as beat lect their baggage, and have it ready for is

My coming directly to this city was for the page of attending the Anti-Slavery Convention, meet here on the 27th instant. It closed in season at a rather late hour last evening; here; lea a at a rather late hands, by far the larger, has his esting and enthusiastic, and every my the negleisfactory meeting, ever held here by the finds freedom. I can easily believe the statement in have attended but few gatherings, any shen, she from the most radical to the most conservate, w represented in it. There were Garrison represented in the Party men, Free Soilers, Corner, ers from pro-slavery churches, and those slick in in such 'to reform them,' &c. &c., but the car ling influence of the body was very manded; in a vor of 'No Union with slaveholders,' erel and, in effect, at least, if not in form, political to The attendance of the citizens of Checanasi add neighborhood, - the Kentucky side of the neigh cluded, -of all ranks and all varieties of sentiner. slavery and anti-slavery, was altogether beyond expectation of our most sanguine friends, and out ued to increase to the close; or, rather, as joins would be the more accurate statement, would have had the best hall in the city, large, screenile, at the forenoon not quite filling the hall, and those tion with which the speakers were heard, and in But ought not the ignorant to obey the wise? No. frequent and hearty applause which guest a ing in a high degree.

The tone of both the resolutions and speechs m in general elevated and carpest enough to have im no discredit to a New England Convention-end the your readers will admit, is a high commendation

The Convention was first called to order short? A. M., on the 27th, and organized by the chart John G. Fee, of Kentucky, as President: Gerra L. Julian, of Indiana, and seven others as Ver has dents ; Mr. M. M. Guild, Joseph Trest, J. E. laston, and J. McEldowney as Secretaries. Amongto Vice-Presidents were Frederick Douglas miller Bibb, and one of the Secretaries also was reder man. The usual Committees, on Business, Figur. &c., were appointed, and, soon after, the first two solutions of the series which I send you were unduced, and, after a brief discussion, were unmined adopted. One of the speakers,-a clergynul and Summerbell, of this city,-declared that they mtained more Christianity than all the erreds sold the theological books he had ever read. J. White well known for his experience of North Casin freedom of speech, then gave an interesting sees of his adventures in that State, as a minister of a True Wesleyan church. This brought the forms acasion to a close.

In the afternoon, letters were read from June s Lucretia Mott, C. D. Cleveland, Albert Barnes, f some or all of these papers. The remainders's afternoon, the evening and the next morning ternoon were occupied in the discussion of the me lutions touching the relation of the churchs s clergy to slavery, and the duty of secession from slavery churches. The resolutions, as you will them in the accompanying series, were adopted as of them unanimously, and the rest very reserve against the duty of coming out from all pro-com Yes, all are for liberty as far as themselves are churches. There was some difference of opens the phrascology of the resolutions, and some sign modifications, -which to my mind were no input ments,—to suit the tastes or feelings of a fee, manifested by the Convention, I think that, et without modification, the resolutions would have be adopted by a very large majority.

The evening of the second day was deroted to subject of Colonization, and able speeches wire against that scheme by a young merchant of city named Blackwell, and by Henry Bild and Ind erick Douglass. Young Blackwell is a brother dis celebrated Elizabeth Biackwell, whose noble eserand perseverance in obtaining for herself's media education, have wen for her such henoralit de tion. This speech was his first effort in public, is both in matter and in manner, was highly created The morning and afternoon of the third de

spent in discussing the relation of the State to same ry and the anti-slavery cause; the authority of the slavery legislation; the duty of disobedience is conflicting with God's law; the position of pa parties, &c. &c. Douglass, Julian, Samed Lea J. G. Fee, and others took part in the discussion. throughout. The resolutions on these tops ing, in terms of just censure, upon Kossul, in conduct in relation to slavery, was adopted by majority, but afterwards a reconsideration was an and as some appeared to feel aggrieved by a state of the st there was not time, at the late hour when it come to discuss it, it was thought best, by a particular majority, to defer to the feelings of the minels the motion to reconsider, and a subsequent cars it on the table, prevailed. Still, I think a large jority approved the resolution, and would here tained it, had there been time to allow in full for

A series of resolutions, of which I have as was adopted just at the close of the sherest sion, -with no opportunity for discussion, in substance, that the use of slave product is most effectual support of slavery, and that a

tempt was made to reconsider the vote on these reso-

mpt was much to reconsider was voted down.

In the evening, no resolutions were before us, but

Is the evenings are to speeches,—on such points as

the time was present, on such points as

esh speaker chose to proceed, from E. H. Nevin,

a Free Presidental Constant of Cleveland, J. H.

largetist, a colored man from Operin, and a speaker

d much ability, and a received Bouguss, whose effort with a great speech of the evening, and held the source in gratified attention from a little after nine

a laff-past ten o'clock.
A part of it was devoted to the advocacy of his new

A gert of it was decision, and in that his rhetoric

greek me as decidedly superior to his logic. He was

grant me as occurred; superior to his logic. He was until y very cloquent, but as certainly was lame,

entainly very evoquein, out as certainly was lame, head ingenious in the argument;—as I think it wald have been easy to show, had there been time;

and have oren and the state of the state of

end is I shall engester to show, to a part of his au-

arrayery large portion of the audience with him

entra very large potential of the audience with him at that tepic, for I observed that, though he was often

at that teper, for I wastered that, inough he was often and emphatically cheered, the applause, even of his

and emphasically cheeses, the appearance, even of his largest hits, was very far from general, and came, I

ink, from but a small minority of the assembly;

spers, when he was upon other topics, it came like

I may add, that in this connection he took occasion

coof upon his old associates in Massachusetts.

lestow an eloquent and well-deserved tribute of

month whom, as he said, he had received his form-

reginion of the pro-slavery character of the Consti-

Another part of his speech, also, which was able

and elequent, elicited applause, frequent and earnest,

indeed, but not general. It was in relation to Kos

nt, and his too manifest pliancy before the Slave

Poset. The closing portion of the speech was

gand and magnificent appeal on behalf of the cause.

ad was received with abundant tokens of full and

Ahrle before eleven o'clock, the Convention ad

somed without day; and, after an exchange of warm

egratulations on the harmony, zeal and carnestness

thick had marked its progress, separated, feeling that

swar good that we had come together. I am to re-

an here a few days, and give a course of lectures

beer going out into the surrounding country to scat-

or the seeds of anti-slavery truth. If leisure serves

I shall endeavor to give you, from time to time, a

The following are the admirable resolutions

and to in the above excellent and highly accepta-

Resolved. That Chartianity, in its true and

lighest acceptation, commends itself to the judgment

ad to the hearts of men, because it directs to God

atta common Father of us all, and places mankind

2. Resolved, That they are the only true expositors

dless Christ's doctrines, who recognize in every

man a brother, and so use the Scriptures as to pro-

note thereby love between man and man, and the

temporal and spiritual interests of the whole human

1 Resolved, That this Convention hereby announce

to the world the unalterable purpose of the abolition-

is of America to continue, under any and all circum-

stances, the discussion of the anti-slavery question.

so long as God gives us a heart to feel, a mind to plan

Beselved That under no circumstances can an

tris-hearted abolitionist engage in or connive at any

compromise involving the slightest concession to any

to-slavery requisitions, or yielding a single jot or

title to the principles which have distinguished them

as the advocates of human liberty for the last twenty

5. Resolved. That slaveholding is in itself an act of

ameasurable wickedness, and that for all the abom-

mations connected with it, a large majority of the

American Church and clergy are pre-eminently re-

6. Resolved, That whatever else that Church may

e, which is indifferent to the claims of justice and

manity in the persons of the American slaves, it

must be the standing type and representative of

less Christ on earth, nor can it be entitled to the

respect and support of Christian men, and that sepa-

timeny sgainst it, are clearly the duty of all whe

soul free themselves from the blood of the slave.

d. Resolved, That every sermon, prayer, or hymr

i jabilee, every appeal in behalf of philanthropy or

not acknowledge the universal rights of man as man,

mackery of Christianity, humanity and truth, in the

5. Resolved. That we believe that there is no pow-

treat of the Church that could sustain slavery an

sourif it were not sustained in it, and that it is

fureface the duty of our great religious denomina-

ons to free themselves from all connection with the

end, and thus bring deliverance to the captive.

9. Resolved, That we should seek peace and unity

the Church by removing the evils which produce

scord; that the unity of the Church demands the

raking up of outward organizations, when they

realy esponse and persist in upholding a grea

ong, and that they alone are the schismatics, who

tierne dogma shore life, and substitute an outward

toridy establishment for the true Church of Christ.

h. Resolved, That slavery is a stupendous system

final and force, having no rightful existence any

where-that it has no more right in the South than

in the North, to more in Kentucky than in Ohio-

and that the trade in which it originated was never

ershied-and that both slavery and the slave-trade

eighterery where to be regarded and treated as a

Il. Resolved, That there is a law higher than all

the reartments of human codes—the same throughout

the world—the same in all time; and by that law,

techangeable and eternal, man cannot hold prop-

my in man'; and that, when the statutes of Leg-

Matures are subversive of this 'higher law,' it bemust the duty of good citizens to regard them as the

elits of foul conspirators against the rights and liber-

. H. Resolved, That as for the Fugitive Slave Act.

we loan and detest it, and will destroy it; that the

pathy fugitive shall never need bread when we can

tre it nor shelter when we can afford it, nor help in

is fight when we can render it; and we will hold

is offer abhorrence the heartless man-hunter-wheth-

er be comes in his own, or in the name of the United

it Resolved, That the past actions and present

the mape that either of them can the targe of freedom, by voting, or otherwise acting

win tem; that they are both sold and bound to

the three power, and are not to be wed by the friends

of emincipation, but abandoned—not to be preserved,

bit broken up and destroyed for the reason that

while they exist as national parties, they must look

for secres by means of the votes and co-operation

nations of the Whig and Democratic parties alike folid the hope that either of them can be won to

spitem of lawless winlence.

sight of God and man.

oral reform, and every shout of patriotism that does

reference to nation or color, is a solemi

of prise, every principle of democracy, every nation

an from such a Church, and to bear a faithful tes-

tongue to speak, a hand to hold a pen.

finity, without respect to persons.

the common platform of fraternal equality.

C. C. BURLEIGH.

and concerning my progress in the work.

Yours, truly,

render peal from the whole house.

delighted appreciation.

all half-past ten o'clock.

h greeted th

eresting acco

ody of the ril-and only cos r spoke or yord n all pro-slavery e of opinion as to s of a few, who from the spirit hink that, even would have been as devoted to the eches were made merchant of this Bibb and Freds a brother of the

third day were

r and on the

d speeches wa th to have done tion-and thi order about 10, y the choice of nt; George W as Vice Presiat. J. H. Lanes s. Among the glass and Henry was a colored iness, Finance, he first two resou were intro-

that they concreeds and all North Carolina on of the resoession from pro-

re adopted, mai very nearly se. were made upon schools' of antistantial truth of

se noble energy erself a medical morable distinc-re in public, and, third usy
te State to slaveuthority of probedience to laws

ition of policial Samuel Levis, as discussion, in leeply interested these topics were fou will see that resolution rediscit. Kossuth, for his depted by a large attention was mored, eved by it, and when it came up a portion of the the minority, as equent one to by think a large minority as would have saw its full discer-

of threholders, and will be controlled by slavehold-14. Resolved, That the Whig and Democratic orthingsions have outlived the questions which called form into life, and organized their forces under their they champions; and that they have, therefore, no

spons; and that they have, these out beii, Resolved, That these organizations, headed by dons and mercenary leaders, are pitted against at other is a mere acramble for place and power;

and that an unqualified and bare-faced submission to | as splendid and sublime by mortal man. It is one of | fag so good an opportunity to exhibit the fallibility o | PROTECTION OF PERSONAL LIBERTY. the behests of slavery in all things, is the indispensa-ble and openly avowed condition upon which their It is practical religion, and a religion worth having. existence can be maintained.

are not parties, but factions, the great ban of repub- person daily, at his own expense. lies, and that every lover of his country should labor cessarily involve their supporters in the guilt of slave-

Southern, but National, all parts of the country being sewing rags together, and the men to weaving the implicated in its guilt, and bound to help in its over-

doing or whose not doing makes it easier for the op- it had cost him only \$30 more than the avails o pressor to keep his prey, or harder for the oppressed o recover his rights.

19. Resolved, That any State which permits one nan to use over another, within its jurisdiction, a Mayor. power derived from and dependent on the relation of naster and slave, is a slaveholding State.

20. Resolved, That, tried by this standard, eve are slaveholders.

loath the tyrant, and upon the same principle we used for the purposes of the institution during the plead the cause of the enslaved of our own land years of 1847-8. against their murderous holders.

step of the progress of Louis Kossuth through the

23. Resolved. That considering the large experience of this illustrious patriot, in the dungeons of Austria, his knowledge of the natural sympathies of tyrants and oppressors with their kind, all over the globe, it is passing strange and much to be regretted, that he did not see the absurdity of going on a mission of liberty among slaveholders, and have saved his cause the damage and himself the degradation which has befallen it and him.

A PRACTICAL SAINT

. Go thou, and do likewise. PHILADELPHIA, May 2, 1852.

FRIEND GARRISON :

I have just returned from a visit to one of the ablest men it has ever been my lot to behold; and believing that you, and the readers of the Liberator, would partake of my joy on this occasion, I venture to draw a portrait of him for all admirers of hu-Amid the scenes of arid waste and desolation with

which this world abounds, how gladdening it is, to the heart of the weary moral traveller, to cast his eyes upon such a bright oasis, as the character of his person is-as you will perceive by the following description of him. I do not feel able to do justice to the picture, for while contemplating the many various results of his heavenly labor. I am so lost in admiration of his character, that an attempt on my part to delineate it, seems like an effort to describe the glories of New Jeruselem, or to paint the splendors of the rising sun!

Mr. WM. J. MULLEN is the name of this indidual. He was born in Lancaster, Pa., and at age of nine years was thrown upon his own resources, to make his way through the word, which accounts, in part, for his wonderful powers of accomplishing whatever he undertakes. He learned the jewellers' trade, and soon became celebrated as an expert workman in that delicate branch of business. Possessing large constructiveness, and not so large imitation, he began to invent, and after five years study and the expenditure of \$5000, he succeeded in producing an article, for the manufacture of which, he has been celebrated ever since,-which was a gold watch dial :- an article hitherto imported from England, but which he manufactures in every way superior to the foreign article, and at one fourth its cost. One of his machines, containing 22,000 parts, shows the ingenuity requisite in

the business.

He says that it was by the preaching of a New York the elevation of the race; and he actually undertook to obey the commands of Christ, given to a certain of money himself. young man, which are so seldom believed in, by Among the contributors to the funds of the society,

During the winter of 1846. Mr. Mullen's attention city. Mr. Mullen is a strong abolitionist, so much s was drawn to the state of the poor in the district of as to cause Joun Tylen, Jr., to publish in the papers Moyamensing, a portion of the southern suburbs of that his head ought to be fastened to a greasy lampthe city of Philadelphia. This district contains post. He is also the founder and President of sever about three wards, and is located between Fifth and other societies, smong which are the celebrated Eighth streets, on the east and west, and St. Mary's 'Female Medical College,' the 'Lying-In-Asylum,' the and Fitzwald on the north and south, and is considered the plague-spot of the beautiful city of Philadelphia. It is inhabited to a great extent by colored and a member of about forty others. He is a Peace people, and some portions of it, I am told, will vie man, and a great friend of the working-classes. The with Ann street, in Boston, and the Five Points in first time I ever saw him, was in company with New York, in regard to vice, poverty and unutterable another world-wide reformer, Lucretia Mott, solicitwoe. As a specimen of the character of the district, ing funds on behalf of an Association for the benefit I will state that the Coroner of Philadelphia, at one time, drew from the city treasury \$500 a month for style himself, while professing to be the friend of the the burial of persons who had died from destitation in poor, but inhabits a plain and humble dwelling, which this district, and that eight hundred paupers from it, evinces his sincerity. were received into the Alms House in one year. A Mr. Mullen is also an active and efficient public large portion of its inhabitants gained a substitute for speaker, attending some times five hundred meeting in a living, during warm weather, by gathering rags, a year, often speaking four times in one evening. bones and offal in the streets; and hired parts of floors to sleep upon from a set of harpys, who robbed glorious picture, for the contemplation of you them of nearly all their scanty earnings, by forcing readers, it has not been for wants of facts in the case upon them alcohol and lottery tickets. Of the latter, I had nearly all of them from Mr. M. himself. 1200 a day were sold. As soon as cold weather appeared, the horrible distress of these poor creatures commenced. Thrown from their miserable employ ment, starvation, crime or charity was their alternative. Many preferred starvation. In one wet cellar were found sleeping twenty-three poorly clad men and women, and often in lofts, and twice on the district three thousand persons out of employment.

Our hero learned of this horrible state of affairs,

The two points which seem intended for the

and went to work manfully to accomplish a change, groundwork of the letter are these :-He procured a large kettle, and some mutton and potatoes, and entered the district with the intention of making some soup, for a few at least of the famish- Christianity, and render the people more spiritual ing inhabitants. The hydrants of the place were in with such as differ from us with regard to the manner possession of the miserable grog-sellers, who actually in which the oppressor should be treated. refused the use of the city water for this purpose, and it was only by applying to the authorities of the city freely and cordially for the abolition of slavery, with that they could be made to yield. He then obtained the use of an unoccupied church, and collected as many persons as it would hold, and with his own hands carried bundles of straw and laid upon the floor, and bought pieces of old carpeting and made versa. Mr. S. would not have been caught in this comfortable beds for the poor creatures. The men slept on one side of the aisle, and the women on the ples. It is only when our thoughts and ideas are other, and a watchman walked up and down the isle 'cabined, cribbed, confined,' that the assumption o to preserve order. I suppose friend Pillsbury would not object to such a use of the churches, as long as The true ground is this ! Never refuse to co-operate the terrible necessity for it existed.

Mr. Mullen, not content with this, visited the abodes

of misery, with a bundle of straw under each arm, sup-plying thirty to forty persons daily, sometimes, who otherwise would have been obliged to sleep on the cold hard floor. O, what a picture of glory this can work earnestly and vigorously in the anti-slavery presents. A man going from house to house with a cause with those who differ from him upon the vital bundle of straw under each arm to bestow on his suffering brethren! O my God, let me have performed such an act, in preference to all that is looked upon dressed to himself; but he could not refrain embrac-

This true saint then proceeded to clothe the naked,

16. Resolved, Therefore, That these organizations

By this time his means were exhausted; for he by all honorable endeavors for their overthrow; not had experienced great losses in business and by fire, only because they are factions, but because they ne- and was not rich. He then called the objects of his charity together, and told them that he had done a holding, and thus become the strong-hold of slavery
for them that he could, and that they must now work

17. Resolved, That slavery in this country is not

He placed a loom in the church and set the women t for them that he could, and that they must now work the means to make mats, baskets, &c. At the close of the winter, after thus furnishing lodging laiming to hold his brother as property or not, whose and food to hundreds of individuals, he found that their labor. Thus enraged, he took measures to call a large meeting, which was attended by the socalled elite of the city, and presided over by the

At this meeting, Mr. Mullen presented his facts: great sympathy was created, and the result was, that \$5000 were raised to erect a building for future opera-State of this Union is a slaveholding State, and the tions. A society was formed, called the 'Philadel vast majority of the people, North as well as South, phia Society for the Employment and Instruction of the Poor,' of which Mr. Mullen was chosen President 21. Resolved, That our sympathies are with the oppressed of all nations—that the cause of Hungary is dear to us—and that wherever man is trodden down in its present form, and opened for the reception of and the tyrant is exalted we love the oppressed and inmates Jan. 1, 1849. Temporary buildings were The present building is of brick, one hundred feet long and four stories high, and is 22. Resolved, That the cause of oppression as well immediately to be increased to three times its width. In it are rooms very neatly fitted up, for vagrants, or that this truth has been amply illustrated by every any destitute person to sleep in free of charge, with dark rooms for those under the influence el delirium tremas. No person, be he a discharged convict, a colored person, an Indian, or, as Mr. Mullen says, 'the devil himself,' is turned away if he is needy. Food is given him, and he can go on his way the next morning, or stay and carn a little money to carry him farther.

About forty to fifty people are employed con stantly, or about 1700 annually, and about 600 in one season, are furnished with lodgings in the manner above stated; besides this, three thousand people are fed daily with half a loaf of bread, and a pint of soup -the whole cost being only \$1100 for three months, or about three cents per week for each person. Is not this almost equal to Christ feeding three thousand people with five loaves and two fishes? If not so great a miracle in power, it is greater in continuance for it was repeated nearly one hundred times. Bath are also provided for all in the neighborhood free of expense, in which nine hundred persons bathe in month; fifteen hundred gallons of water are heated daily, and furnished, with tubs and soap to the poor people who choose to do their washing at this establishment. The building is heated with hot air, and the soup is cooked by steam; so that the whole cost of fuel is very small. Connected with the establish ment is a grocery store; from which the people in the neighborhood are furnished with provisions at cost, the salary of the clerk being paid by the institution. About fifty a day obtain supplies here. A Dispensary, at which three thousand persons obtain medi cine free of cost, also belonga to this establishment.

But the institution does not confine itself to supplying the material wants of its benificiaries. Sevene ty-five poor, ragged, colored children are taught the elements of the English language daily, and fed during the day also. These are the children of poor women who go out to work, and have no means clothing their children, so as to fit them to attend the public schools. Every Thursday evening an association, called the 'Pupils of Temperance' meets, which owns a library and different kinds of apparatus. They are instructed in morals-particularly in Temperance,-learning answers to various questions, showing the evil effects of the use of alcohol. The there is an Association of grown up people, called the 'Sons and Daughters of Mullen,' which meets every week to be instructed. Both of these Societies appears on festival days in a neat regalia.

Thus every effort is made to snatch as brands from the burning' the degraded population of this district. Mr. Mullen meets with opposition from the grogsellers and lottery-keepers, although, through his exdivine, that he was induced to turn to the subject of benevolence. His business afforded him then an inbenevolence. His business afforded him then an in-come of \$10,000, which he began to appropriate to all his services gratuitously, besides giving a good deal

the most of those who laud Christianity to the skies, are many of the principal anti-slavery persons of the

If I have not redeemed my pledge to present a

Respectfully yours,
G. C. STEARNS.

### INCONSISTENCY.

In a letter published in the Liberator of April 30th over the signature of 'G. B. Stebbins,' the writer reads a somewhat hortative lecture to an Antiground were found the naked bodies of those who had Slavery clergyman, with whom he had had a discusdied from want. At this time there were in this sion upon topics connected with the action of the

> First-That it is the duty of the Church to refus to act, in a general effort to extend the principles of

> Second-That it is the duty of the Church to ac

all men, of whatever creed or belief. The writer clearly advocates the application of two

antagonistic principles. If the first proposition sound, the second is evidently defective, and vice dilemms, if he had based his ideas upon broad princione position weakens or destroys another.

with men in a good effort, because of a difference in opinion upon a separate subject. One occupying this

the positions which are assumed, by so many anti-slavery men, who sympathize in sentiment with the writer to whom he has referred. CELIM.

FROM THE ANNUAL MEETING! [By Telegraph to the . Traveller.']

ROCHESTER, N. Y., May 11. The nineteenth annual meeting of the America Anti-Slavery Society was opened this morning, William Lloyd Garrison in the Chair. Leading friends of the cause were present from New England, New York and Ohio. Samuel May, Jr., of Boston, Mr. Robinson of Ohio, and Eliza J. Kenny of Salem, were appointed Secretaries pro tem.

Mr. Garrison offered a brief and eloquent tribute

to the memory of Isane T. Hopper, who was for many years a member of the Society, and closed by offering the following resolution expressive of the profound sense of the meeting at so great a loss :-

Resolved, That it is with emotions too profound for utterance, that this Society receives the intelligence of the decease of the venerable Isaac T. Hopper, on Friday evening last, in the city of New York-the friend of the friendless—boundless in his compassion—exhaust-less in his benevolence—untiring in his labors—the most intrepid of philanthropists, who never feared the face of man, nor omitted to bear a faithful testimony against injustice and oppression—the carly, steadfast, heroic advocate and protector of the hunted fugitive slave, to whose sleepless vigilance and timely aid multitudes have been indebted for their deliverance from the Southern House of Bondage.

The resolution was seconded by Oliver Johnson who also aulogized the character of Mr. Hopper in

glowing language.

Henry C. Wright and Rev. M. Harrison also spoke in favor of the resolution, and it was unanimously adopted.

Francis Jackson, Treasurer, then presented his report. Receipts of the year, \$8488; expenditures.

Adjourned till afternoon.

From the N. Y. Tribune of May 8. DEATH OF ISAAC T. HOPPER

We announce, with deep regret, the demise of tha venerable and widely-known Philanthropist, Isaac T. Horren. The painful intelligence was conveyed to us in the following letter, received at a late hour last evening, from one who watched by his dving pillow. and who is qualified, by long and intimate acquaintance, to pay an appropriate tribute to his memory. This communication renders superfluous any attempt on our part to do justice to the life and character of one so universally respected in this community for his sterling integrity, and so widely beloved and ap preciated for his rare devotion to the highest welfare of his fellow-men. He, if any one, might adopt, in all humility, the words of Job :- When the ear heard me, then it blessed me; and when the eve saw me, it gave witness to me ; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.' The fugitive slave, the unfortunate criminal, the children of poverty, all commanded his warmest sympathy, and to the full extent of his power, his efficient aid. Many hundreds of fugitive slaves probably owe their safety from the pursuer in slaves probably owe their safety from the pursuer in good part to his strenuous exertions in their behalf; and from the first organization of the New York Prison Association until within the last few months—when severe illness compelled him to resign the post—he held the responsible office of Chairman of the Committee on Displayered Prisonal Prisoners and Prisoners and Prisoners of Prisoners in the pursue of the first organization of the New York Prisoners and an accommendation of the feel upon his left shoulder, spraining his arm a little, and making a slight bruise apon his forchead. The accident happened in Kingston. He was immediately taken to the house of Benjamin Delano, Beq., near by, and placed in a bed, and a physician sent for, who reported the injury not serious.—Ib. mittee on Discharged Prisoners, and performed its duties with a zeal and devotion rare for one at his advanced age, and which commanded for him the admiration and love of his associates.

To the Editors of the New York Tribune :

In this world of shadows, few things strengther the soul like seeing the calm and cheerful exit of a truly good man; and this has been my privilege by the bedside of Isaac T. Hopper, Faithfully he had labored in his Father's service, and with a tranqui smile he welcomed the angelic voices, which he said were singing to him, 'We have come to take thee

After many weeks of bodily suffering and inward peace, he passed serenely into the world of spirits, between 8 and 9 o'clock this evening, May 7, in the eighty-first year of his earthly pilgrimage. He was a man of remarkable endowments, both o

head and heart. His clear discrimination, his unconquerable will, his total unconsciousness of fear, his become faults, if they had not been balanced by a unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an inborn love of truth. He circumvented as adroitly as the most practised politician; but it was alway to defeat the plans of those who oppressed God's poor-never to advance his own self-interest.

Few men have been more strongly attached to any religious society, than he was to the Society of Friends, which he joined in the days of its purity impelled by his own religious convictions. But when the time came that he must either be faithless to duty in the cause of his enslayed brethren, or part company with the Society to which he was bound by the strong and sacred ties of early religious feeling, this sacrifice he also calmly laid on the alter of he

During nine years that I lived in his household, m respect and affection for him continually increased. Never have I seen a man who so completely fulfilled the Scripture injunctions to forgive an erring brother not only seven times but seventy times seven.' I have witnessed relapse after relapse into vice, under circumstances which seemed like the most heartless ingratitude to him; but he joyfully hailed the first symptom of repentence, and was always ready to grant a new probation. In fact, his last illness was brought on by over-exertion in efforts to encourage a poor fellow pilgrim, who had not strength enough

Farewell, thou brave and kind old friend! The prayers of ransomed ones ascended to heaven for thee, and a glorious company have welcomed thee to the Eternal City.

'Thou henceforth shall have a good man's claim, A great man's happiness; thy zeal shall find Repose at length, firm Friend of human kind.' L MARIA CHILD.

By reference to the telegraphic report from the Annual Meeting, it will be seen that prompt and de-served tribute has been paid, by resolution and speeches, to the memory of this distinguished Christian philanthropist, who has been most appro-

priately styled a moral Napoleon .- Y. KOSSUTH AT WEST CAMBRIDGE, LEXINGTON AND CONCORD. The Hungarian Chief visited the above places on Tuesday, at which he was received with much pomp and parade. Addresses were made to him, to which he replied in somewhat lengthened remarks, and in his usual magnetic power. He was addressed at Concord by Ralph Waldo Emerson

We have not room for even sketches of the speeches nor details of the proceedings. Horace Preston:—As we mentioned on Saturday, the freedom of Preston is assured; but we have to deplore a day or two's delay in restoring him to his family, resulting from the inability of his counsel to collect the whole sum which he felt authorised to undertake to raise. Mr. Busteed has now at his control \$976, and there is still required \$124 to make up the \$1100 which must be paid for Preston's liberation, and a small additional sum to delray the expense to bring him on from Baltimore, Donations are solicited.—N. Y Jour. of Com.

In the Massachusetts House of Representives, or Tuesday, the orders of the day were taken up, and the Honse proceeded to the consideration of the special assignment-viz:-the Bill to Protect Persona

Mr. Pomeroy, of Southampton, made a long speech in favor of the bill. At its conclusion, the previous question was moved by Mr. Nichol, of Richmond, and sustained. The yeas and nays were demanded and ordered on motion of Mr. Hoar, of Worcester, and were taken with the following result:—Yeas, 143; Nays, 140. So the bill was ordered to a third reading by a majority of 3

majority of 3.

Mr. Briggs, of Nantucket, moved a reco

Mr. Briggs, of Nantucket, moved a reconsideration of the vote.

Mr. Lord, of Selem, was desirous of being informed whether or no this bill would not bring the State and Federal authorities into conflict.

Mr. Noyes, of Newbury, from the Committee, was of opinion such was not the intention of the bill; so far as he knew, it was designed simply to furnish a medium for letting out some pent-up eloquence.

After some discussion relative to a question whethers knew it was in order to disclose the secrets of a Committee,

ers know it was in order to disclose the secrets of a Committee,

Mr. Clark, of Northborough, rose and asserted that the bill was a bone fide one. The bill was honestly designed to protect the citizens of this State. It was a shame to Massachusetts that some of her citizens should doubt, or object to a law of justice and right, because a few citizens in and around Boston were afraid that their action on this question would hurt trade. Good God I could the liberties of our citizens be put in the same scale with a parcel of dollars and cents? The time was at hand when there would be no such fear; and until that time came he (Mr. Clark,) held in thorough contempt the principle that would compel a man to sacrifice his sense of the value of personal liberty for the sake of his pecuniary interest.

Mr. Lord, of Selem, made a long speech to show that the provisions of the bill conflicted with the laws of the United States—that the promoters of the measure had not used the power they possessed to remove the evil of slavery—that the will of the people of Massachusetts was in favor of the removal of slavery through the ballot-box, and not through the use of foreible means—that no man had the right in law to correct his own wrongs in opposition to a law; and, that, had the House understood the tendency of the bill, such a vote as had been given would not have

bill, such a vote as had been given would not have passed upon it.

Mr. Smith defended the hill, with much eloquence and ability, against the arguments of Mr. Lord; and proved, in course, that there was no element in the bill which conflicted with the constitutional rights of freemen under the law of the United States. It was not the law of the United States, that a man, charged not the law of the United States, that a man, charged with crime, should be arrested and delivered over, not to trial by a jury of his countrymen, but to an irresponsible individual, who could cut him into mches, in his own way, without being amenable to any law. Such was not the law of Massachusetts, and he thanked God that it was so. Mr. Smith then went into a discussion of the unconstitution it of the correction. discussion of the unconstitutionality of the compre nise.
Then followed an analytical debate on the consti

utionality of the provisions of the bill between plessrs. Smith and Lord, in which the latter did not produce a very striking effect through his advocated of current Whig opinions on this point.

Mr. Hoar, of Worcester, moved that, when the question be taken, it be by yeas and nays.

Mr. Clark of Northboro', moved an adjournment.

Lost—116 to 105.

A motion to postpone the consideration of the bill before the House until to-morrow at 10, was negatived—120 to 75.—Commonwealth of Wednesday.

Accident to Mr. Webster .- Mr. Webster met with Accident to Mr. Webster.—Mr. Webster met with a slight accident Saturday morning, which occasioned considerable sensation, of one sort or another, in the political circles. He was proceeding from Marshfield to Plymouth in his carriage, when, on ascending a hill, the coupling bolt which held the body to the fore

IF It is very afflictive that the worthy Secretary hould be injured, even in the slightest degree, in his recious person! We sympathize with him in his sufferings to the fullest extent, to the fullest extent in our power! Hope it may not prove ominous of the martyr' - patriot' being tumbled out of the Whig go-cart of presidential candidates, as a corrupt mass of putrid, loathsome, dying mortality, to relieve the aboring vehicle in its zig-zag up-hill struggles !- Y.

Camphene Accident.—Henry Jones, a colored lad in the employ of Mr. W. K. Frost, 498 Grand street, was severely burned on Saturday evening, in consequence of the explosion of a camphene lamp, which he was engaged in filling while lighted. He was taken to the Hospital .- N. Y. paper.

IF It is lamentable that people will be so infatuated as to continue the use of this villanous article, when so frequently warned of its danger by accidents like the above. But why call such disasters 'accidents,' when their occurrence must be looked for. extraordinary tact in circumventing plans he wished from using the mischievous compounds of burning fluto frustrate, would have made him illustrious as the id-burning fluid, indeed !-which are offered to the general of an army; a d these qualities might have public, as naturally as death upon the battle-field sense of security that exists where the vile stuff is used Keep gun powder about you premises, and welcome, but ignore this burning fluid !- x.

Milk for Babes.—The milk bill at the New York City Hall—for the city government—was \$593 for the month of April.

Kossun Maering at Pancuil Hall this evening.

DIED,-In Boston, on the 10th inst., of consump tion, Louisa, wife of Mr. John M. Lenox, Waltham, aged 20 years.

WOMAN'S RIGHTS CONVENTION. To be held in the Horticultural Hall, West Chester, Ches-ter Co., Pa., on Wednesday and Thursday, the 2d and 3d of June, 1852.

The friends of Justice and Equal Rights are carnestly invited to assemble in Convention, to consider and discuss the Present Position of Woman in Socie-ty, her Natural Rights and Relative Duties,

ty, her Natural Rights and Relative Duties.

The reasons for such a Convention are obvious. With few exceptions, both the radical and conservative portions of the community agree, that Woman, even in this progressive age and country, suffers under legal, educational and vocational disabilities which ought to be removed. To examine the nature of these disabilities, to inquire into their extent, and to consider the most feasible and proper mode of relieving them, will be the aim of the Convention which it is proposed to hold.

them, will be the aim of the Convention which it is proposed to hold.

If it shall promote, in any degree, Freedom of Thought and Action among Women; if it shall assist in opening to them any avenues to honorable employment (now unjustly and unwisely closed;) if it shall aid in securing to them more thorough Intellectual and Moral Culture; if it shall excite higher aspirations; if it shall advance, by a few steps, just and wise public sentiment, it will not have been held in vain. The Elevation of Woman is the Elevation of the

The Elevation of Weman is the Elevation of the Human Race. Her interests cannot be promoted or injured, without advantage or injury to the whole race. The call for such a Convention is therefore addressed to those who desire the Physical, Intellectual and Moral Improvement of Mankind. All persons interested in its objects are respectfully requested to be present at its sessions and participate in its delib-

H. M. Darlington, Edward Webb. Edward Webb, Ann Bassett, Thomas Garrett, E. Mortimer Bye, Phebe P. Bye, Alice Jackson, William Jackson, J. M. McKim, Sarah A. McKim, Phebe Goodwin, Sarah L. Miller, Sarah L. Miller, Lucretia Mott, Mary Grew, Sarah T. Child, C. Darlington, S. Stebbins, M. D., Abby Kımber, James Mott, John Cox. Joseph A. Dugdale. Ruth Dugdale, Mary A. W. Johnson, James Mott,
John Cox,
Hannah Cox,
Jacob Painter,
Ballie P. Lewis,
Isaac L. Miller,
Isaac Mendenhall,
Dinah Mendenhall Oliver Johnson,
James Painter,
A. B. Williamson,
Henrietta Malin,
Ann Levis,
Wm. Whitchead, John Agnew,
Lydis Agnew,
Simon Barnard,
J. Rowland, M. D.,
Sarah D. Barnard,
Hannah Pennock,
Sidney Peirce,
Jacob Peirce, Will. Whilehead, Jesse C. Green, Mary S. Tyler, H. Darlington, Hannah B. Edwards, Joshua Houper, Louisa Gross.

MR. POSTER IN FALL RIVER

MR. FOSTER IN FALL RIVER:

Daniel Foster, of Concord, an Agent of the Mass. Anti Slavery Society, will give a sourse of Four Lectures, in Fall River, commencing on Monday evening. May 17th, and continuing on the following three evenings, 18th, 19th and 20th.

The Füchburg News speaks of this course of lectures, which the editor heard delivered at the Town Hall in that place, in very commendatory terms, and advises 'all to hear Mr. Foster, wherever he may sojourn, who have an opportunity. Mr. Foster will spend the day in soficiting subscribers for the Liberator and funds for the cause of Freedom.

Subjects of these Lectures. 1. Influence of American Slavery on the Free Labor of this country. 2. The True and the False Life compared. 3. The Pro-Slavery character of our National Government, and the necessity of its overthrow. 4. The True and the False Church Compared.

NOTICE

Miss Anaranor Paine having resigned her situa-tion as Office Agent for the Rhode Island State Anti-Slavery Society, notice is hereby given, that the Anti-Slavery Office is removed to No. 98, Westminster street, and that Miss Phene Corres has been appoint-ed Office Agent.

PLYMOUTH COUNTY.

PLYMOUTH COUNTY.

A meeting of the Old Colony Anti-Slavery Society will be held next Sunday, May 16th, in Andrews, Hall, Paper Mill Village, Bridgewater. Lucy Stone and others, will address the meeting.

N. B. The third session of this meeting will be held in East Bridgewater Town Hall, at 6 o'clock, P. M. Miss Stone will also lecture in Hanover Town Hall on the 17th, and in the Union Hall, South Scituate on the 18th, and in Howland's Hall, Hanson, the 19th of this month. For the place of meeting, on the following Sunday, see next week's Liberalar.

A. Bronson Alcorr will hold two or three meetings, in Bigelow's Hall, East Abington, on Sunday, May 16.

THE YOUNG LADIES' MORAL AND LITERA-RY SOCIETY Propose holding a Fair for the sale of useful and or-

Propose holding a Fair for the sale of useful and ornamental articles, in the vestry of Belknap Street Church, on Wednesday, May 19th.

The object of the Fair is to obtain money to purchase a suitable receptacle for the books they have already collected, to increase their library, and extend their means of usefulness. Any contributions to this object will be gratefully received, either in the form of money or articles for the table, may be left at the store of Mrs. L. A. H. PETERSON, 149 Court st., or at the Anti-Slavery office, 21 Cornhill.

BUY-READ-CIRCULATE

The Proceedings of the Woman's Rights Convention, a neat pamphlet of 212 pages, containing the Reports of several Committees, and the Speeches, as Phonographically reported, is for sale at the Anti-Slavery office, 21 Cornhill.

PATENT ÆOLIAN PIANO PORTES.

PATENT EOLIAN PIANO PORTES.

THESE Instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the Æolian, renders them capable of the softest tones of an Æolian Harp, and of being increased in power, sufficient for any parlor use, and when combined with the Piano Forte, as the performer can do at pleasure, can be made to imitate the sweet tones of the Flute or Clarionete, Horn or Basoon, with one hand, and with the other the Piano Forte accompaniment; thus combining orchestral effects, by the same performer at the same time.

Piano Fortes with, or without the attachment, will be selected by ourselves when desired, and sent to any part of the country, and warranted to give satisfaction, or the money refunded.

The patent is owned by ourselves exclusively, for the State of Massachusetts, and no other person or persons in Massachusetts have the right to manufacture these Instruments. And, as many of the Piano Forte makers and others in their interest have said the Æolian attachment injured the Piano Forte, and will not keep in tune with it, we hereby notify all persons, that in future we shall apply the attachment to our own instruments made expressly for the attachment, and no others. These we can with confidence warrant to our own instruments made expressly for the attachment, and no others.

shall apply the attachment to our own instruments made expressly for the attachment, and no others. These we can with confidence warrant to stand; several of which we have known to remain in tune one year and over without tuning; and but very few of the attachments, even those applied over five years since, have been tuned at all. We have applied upwards of 1100 of these attachments, and will give the names of the purchasers to those who desire information, in almost every section of the country.

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BOOKS.

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in cloth \$1,50. A Defence for Fugitive Staves, against the Acts of Congress of February 12, 1793, and September 18, 1850. By Lysander Spooner. 25 cents. The Unconstitutionality of Starery, by the same author, 50 cents. Narrative of the Life of Frederick Douglass, 25 cents. The Branded Hand: or Trial and Imprisonment of Jonathan Walker, at Pensacola, Florida, for aiding Slaves to escape from Bondage, 25 cts. The Anti-Stavery Harp, 12 cts. Narrative of Henry Watzon, affugitive Slave, 12 1-2 cts. Walker's Picture of Stavery, for Youth, 6 cts. Walker's Brief Vicio of American Chattelized Humanity, 6 cts. Auto-Biography of Henry C. Wright, \$1. The Proceedings of the American Chattelized Homanity, 6 cts. Auto-Biography of Henry C. Wright, \$1. The Proceedings of the Woman's Rights Convention, held at Worcester, Mass., Oct. 15th and 16th, 1851, 25 cts. Slavery: Letters and Speeches, by Horace Mann, 75 cts. Children, their at, in Health and Disease. By Hydropathic Management, in Health and Disease. By Joel Shew, M. D., \$1. The Hydropathic Encyclopedia, by Dr. Trall, in two volumes, \$2.50. Speeches, Addresses, and Occasional Sermons, in two volumes, by Theodore Parker, \$2,50. For Sale by Bela Marsh, 65. Children and School of Control of the Control of th , Cornhill. 3 mos.

WORCESTER

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TERMS, &c. —For full board and treatment, from \$5 to \$10 per week. Treatment without board, from \$2 to \$4 per week.

Each patient should furnish one linen and two

heavy cotton sheets; two woollen blankets; or comfortable, and old linen for bandages.

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1 y may 7 S. ROGERS, M. D.

DR. WM. CLARK'S

### Anti-Scrofulous Panacea.

THE numerous respectable testimonies in favor of the ANTI-SCROFULOUS PANACEA for the cure of SCROFULA and different complaints engendered from the disordered state of the digestive organs, are facts of no small importance in favor of this invaluable medicinie. Those who have tested its renovating properties consider it the best preparation yet offered the public, and recommend its use in the most unqualified terms of praise. Its reputation is now established as a safe and efficacious remedy in all cases of Serofula, in Chronico Diseases of the Liver and Kidneys; by its purifying nature it cleanses the blood of all morbid impurities, and quickens the circulation to a healthy action. The Anti-Scrofulous Panacea is pleasant to the taste, and is found also to be an excellent remedy in Jaundice and Dyspeptic complaints, in Pulmonary and Rheumatic affections, Nervous Debility, Spitting Blood, Palpitation, Salt Rheum, Ulcers, Piles, cold hands and feet, cutaneous Diseases, and Humors of every description. In fine, the Anti-Scrofulous Panacea is what its name imports, by

Rheum, Ulcers, Piles, cold hands and feet, cutaneous Diseases, and Humors of every description. In fine, the Anti-Scrofulous Panacea is what its name imports, no imposition, and will do all that is claimed for it by the proprietors of the medicine.

Sold, wholesale and retail, by H. B. CROOKER, Agent, 382 Washington street, Liberty Tree Block, opposite Boylston street; Redding & Co., 8 State Street, and Weeks & Potter, 154 Washington street, Agents.

Agents.

H. B. C. keeps constantly on sale, a complete assortment of Botanic Medicines and compounds, Roots, Herbs, Barks, &c., wholesale and retail.

March 19

DR. PORTER'S MEDICAL OPPICE.

WILL give particular attention to the treatment of Scrofula and all kinds of Humors. Advice gra-

JOHN CURTIS & CO. TAILORS,

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ING.

JOHN CURTIS.

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April 11.



For the Liberator. THE INTERDICTION. BY HORATIO N. SPOONER.

What! set a seal upon my lips, When suffering millions bid me speak? When, fiend-like, with their chains and whips, Tyrants their lustful vengeance wreak? No! while with freedom I am blessed, My lips shall plead for the oppressed !

I place me in the bondman's stead; The burden weighs upon my soul-And while I bow my aching head Beneath Oppression's stern control, I pray that trumpet-tongues be given, To peal my wrongs through earth and heaven!

Again I stand erect and free-I know 'twas fancy chained me there-Yet, though there's freedom still for me, Can I forget the bondman's prayer? No! I will speak and sing his wrongs, In earnest speech, and stirring songs !

> For the Liberator. LYING EPITAPHS.

I've read a score of consecrated lies, Extolling scoundrels to the very skies; Making the knave a shining saint when dead, Whose 'pound of flesh' was some poor neighbor bread.

There was a doctor-not unknown to fame. For, at his death, he gained a deathless name ; As husband, father, neighbor, few so kind '! Ah! who believed it? who could be so blind? He'd physic, blister, bleed you any day, And bleed you harder when he took his pay! He'd dose a man until he would him kill, Then starve the widow, 'squaring up the bill'! BARD OF CASTLE HILL.

> For the Liberator. WANT OF FAITH. A TEXT FOR CONSIDERATION.

'Tis fear that stifles many a willing soul, Whose voice had else in tones of thunder spoker Who, with the faith that makes the fearless whole, Each tyrant-spell with potent words had broken Ah ! these are timid, faithless, dare not speak-The heart is willing, but the flesh is weak '!

> From the National Era. APRIL

BY J. O. WHITTIER. The spring comes slowly up this way .- CHRISTABEL. Tis the noon of the spring-time, but never a bird In the wind-shaken elm or maple is heard; For green meadow grasses, wide levels of snow And blowing of drifts where the crocus should blo Where wild flower and violet, amber and white, By south-sloping brook-sides should smile in

light. O'er the cold winter beds of their late-waking root The frosty flake eddies, the ice-crystal shoots; And, longing for light, under wind-driven heaps, Round the boles of the pine-wood the ground lau

creeps, \\Unkissed of the sunshine, unbaptized of showers, With buds scarcely swelled, which should burst into

We wait for thy coming, sweet wind of the South ! The touch of thy light wings, the kiss of thy mouth For the yearly Evangel thou bearest from God, Resurrection and life to the graves of the sod. Up our long river valley for days has not ceased The wail and the shrick of the bitter Northeast, Raw and chill as if winnowed through ices and snow All the way from the land of the wild Esquimau. Oh, soul of the spring-time! its balm and its breatl Oh, light of its darkness, and life of its death! Why wait we thy coming? Why linger so long The warmth of thy breathing, the voice of thy song Renew the great miracle! let us behold The stone from the mouth of the sepulchre rolled, And Nature, like Lazarus, rise as of old! Let our faith, which in darkness and coldness has

Awake with the warmth and the brightness again And in blooming of flower and budding of tree, The symbols and types of our destiny see-The life of the spring-time, the life of the whole, And, as sun to the sleeping earth, love to the soul !

A GOOD HONEST HEART. I'm happy, I'm cheerful, I'm merry and gay,

From year's end to year's end-so time glides away Though on humblest of fare or on dainties I dine, Contentment and peace are companions of mine. There is joy in my cup, there is health at my board, And, though poor, yet in spirit I'm rich as a lord; For this is a maxim, from which I'll ne'er part, The true spring of peace is a Good Honest Heart! I frown not on those whom the world calleth great. For what God hath denied can be no whim of Fate, I speak no ill word of my dear fellow-man, But endeavor to do all the good that I can. Should the orphan or widow look in at my door,

For this is a maxim from which I'll ne'er part. The true spring of peace is a Good Honest Heart! What were this world to me, and the pleasure

I wish them 'God speed'-perhaps do something

If love to my soul lent not freedom her wings? And as for the next-dare I dream of its bliss. If my duty to man were neglected in this? Then murmur who will !- let the selfish plod on, And be true to the teacnings of rule . Number One This, this is a maxim from which I'll ne'er part, The true spring of peace is a Good Honest Heart !

SLEEP ON, MY LOVE. The following lines were written by Bishop Chichester, on the death of his wife :-

Sleep on, my love, in thy cold bed, Never to be disquieted : My last Good night! Thou wilt not wake Till I thy fate shall overtake; Till age, or grief, or sickness, must Marry my body to that dust It so much loves; and fill the room My heart keeps empty in the tomb. Stay for me there; I will not fail To meet thee in that hollow rule : And think not much of my delay I am already on the way, And follow thee with all the speed Desire can make, or sorrow breed.

Each minute is a short degree, And every hour a step towards thee At night, when I betake to rest, Next morn I rise nearer my west Of life, almost by eight hours sail, Than when sleep breathed his drowsy gale.

PORGIVENESS Oh! if you look to be forgiven, Love your own foes, the bitterest, even And love to you shall glide from heaven

## Reformatory.

THE BIBLE AND SLAVERY.

It is time, in my opinion, for abolitionists to co sider the relation which the Bible bears to slavery, and the influence which the prevailing notions respecting its heavenly origin and divine authority exert on the anti-slavery cause. It appears manifest to me, that portions of the Bible sanction slavery, and that the language of the Bible generally, on this subject, is such as to leave the impression on those who regard the book as divine, and consider it as their only rule of life, that slavery is no great evil; that slave holders are no great sinners; that the language and conduct of modern abolitionism is presumptuous, irreverent, ungodly, and that the influence of the Bible, when thus regarded, is unfriendly to the cause both of political and civil freedom.

That portions of the Bible are in favor of slavery, I cannot doubt; and it is a fact, that while many general expressions in the New Testament are inconsistent with slavery, there is no command or exhortation to slaveholders to emancipate their slaves. The New Testament writers write as men who regard slavery as law:ul; as men who see nothing in slaveholding to render a man unfit for the Christian church. That the Gospels and Epistles abound in passages which cannot be universally reduced to practice without annihilating slavery, is true; but it is equally true, in my opinion, that the authors of the Gospels and Epistles were not aware of this. They had no ides, in my opinion, but that men might love their neighbors us themselves, and do to others as they would that others should do to them, and yet hold slaves. They were wishful to bring slaveholders to be just and kind to their slaves; but they had no idea of bringing them to set their slaves at liberty. It was in after ages that men began to discover that Christianity and slavery were inconsistent, and that it was impossible to reduce to practice the principles of the gospel without abolishing slavery. It seems, therefore, evident to me, that so long as

called the New Testamo: t, is regarded as the word of grounds. Gud, and as a perfect rule of life, great numb rs will consider that slavery is not inconsistent with God's consider that slavery is not inconsistent with abolitionists in the country on scriptural grounds. piety, justice or charity. If I could believe the Bible, or even that portion of the Bible which is called the New Testament, to be the word of God, and a perfect rule of life, I should regard the abolitionists as dangerous men, and regard aboli ionism itself as infidel ever lived. I am not about to quote passages to prove in its character, and impious in its tendency. And I all this, but I should feel no fears of a discomfiture in think it impossible to overthrow slavery in the United a discussion on this subject. States, without previously overthrowing the doctrine of the divine authority of the Jewish and Christian tions respecting the supernatural origin and divine Scriptures. You may remind me that slavery was authority of the Jewish and Christian Scriptures, are abolished in the British West India Islands without one of the strongest supports of American slavery, and assailing the doctrine of the divine authority of the one of the greatest obstacles in the way of abolition Scriptures. But the bearing of the Scriptures on the ism. My opinion is, that the exposure of the false slavery question was not so well understood then. It had not been so carefully examined. Preachers had not preached, and divines had not written on the subject then, as they have of late. The abolitionists of America are placed in widely different circumstances that the American churches are the bulwarks of American from those in which the abolitionists of England were placed. The public ministers of England believed slavery to be unscriptural, anti-christian. The founders of the most popular sects, viewing slavery through natural origin and the divine authority of the Biblionia the medium of their own best feelings, denounced it as the sum of all villany, as the grossest form of injustice and inhumanity; and they read and interpreted the Scriptures through the same medium. The consequence was, that the Bible was regarded

as opposed to slavery, and was employed as an instrument for its destruction. The most popular sects, the most popular preachers and writers, denounced slavery as the most enormous and atrocious of all crimes; as Moses and Joshua, of Jesus and Paul, would be of no the most impious of all abominations; and demanded its abolition accordingly. It is otherwise in America. Here, the chu ches and governments, the priests and the rulers, the preachers and divines, have discovered that the Bible, or portions of the Bible, treat slaveholding with leniency and respect, and rank certain slaveholders among the best of men, among the brightest examples of righteousness, and the greatest favorites of Heaven. They have discovered that the conduct of Joseph, in impoverishing the people of Egypt, and converting them all into slaves, is given by the Scriptures as an evidence of superior wisdom as a proof of supernatural illumination. They have discovered that Abraham, of whom the Scriptures It abounds in geographical, astronomical, geological speak as the father of the faithful and the friend of historical, zoological, biographical, moral, and theo-God, was a slaveholder; that Isaac, his godly child, logical errors. It contains many things good and the type of a crucified Savior, and Jacob, who had true and beautiful; but it also contains an abunpower with God and prevailed, and who was attended dance of things foolish and false and injurious. holders ... slaveholders, who even used their slaves as scene, and revolting fables. It gives false views concubines. They have discovered, that though the children of Israel, whom the Scriptures represent as the special people of God, as a holy nation to the Lord, were not permitted to hold their brethren in perpetual and involuntary slavery, they were permitted to hold the people of the nations around them in such a condition, and were even permitted to hold their brethren in slavery for a term of years. They have discovered, that even though Jesus inculcated the great principles of justice, benevolence and mercy. he never denounced the slaveholder, or even uttered a sentence against slavery. They have also discovered that Paul, so far from denouncing all slaveholders as sinners, and excluding them from the church, ranks one of them, if not more, among his friends and correspondents, and addresses a portion of his divinely inspired and supernatural communications to one them. They have also discovered that Paul does not consider the possession of liberty as one of the greatest blessings, nor subjection to slavery as one of the greatest calamities,-that he advises Christians to shide in the situation to which they are called, though their situation be one of servitude,-that though he advises the Christian slave, if he has the opportunity of to look on slavery as a serious evil, or to allow himself to be uncasy in his situation. They have, in short, discovered, that the book, which they regard as divine, -that the teachers, whom they regard as supernaturally inspired, treat slaveholding as a thing prove, that the slaveholders are friendly to free disconsistent with piety, justice and charity; with fidelity to God, and benevolence to man; with honor versions of their neighbors,-that they give encour before men, and a good conscience towards God.

They have proved it to the satisfaction of multitudes. They have proved it, that the abolitionists are wise that abolitionists are treated with respect by the slave above weat is written-wise above the prophets and legislators, the saints and apostles, whom God is represented in Scripture as moving, inspiring and con- agriculture, mechanics, manufactures, commerce, al trolling. They have proved, that abouttonists de- useful sciences and all profitable arts, flourish mos nounce what Jesus and his Apostles did not de- in countries where slavery prevails. You must prove nounce, and require of men what they did not require. that laveholders and their supporters and advocates The priests and the rulers, the church and the people, are now persuaded, and, in my opinion, rigndy of free discussion on the subject of slavery. You must persuaded, that slavery, according to the Bible, rests prove, that slaveholders never call abolitionists har on a sacred foundation,—has the sauction of God names; that they never belie and slander them; the himself,-is allowed even by Christ and his apostles, and can never be assuled as a deadly sin, as a damnable offence, as an outrage against humanity, as a violation of the principles of justice, charity or piety, without endangering the authority of the Gospel, without undermining men's reverence for the Scrip-

And here the upholders and advocates of slavery take their stand. And here they are strong. It is impossible, in my opinion, to dislodge them, without siling the prevaiting and false notions respecting the authority of the Scriptures.

You may tell them that the general tenor and spirit

son. They may answer, 'The tenor and spirit of the Scriptures cannot be against slavery, for plain and literal passages sanction slavery. The tenor and spirit of the Scriptures, if the Scriptures, are supernature and divine. It is only the abuses of slavery, and no slavery itself; it is only the sins sometimes connected with slaveholding, and not slaveholding itself, that the tenor and spirit of the Scriptures condemn.' And it is certain, that if Moses and the prophets, if Christ and his Apostlee, had regarded slaveholding as incor sistent with piety and humanity, as sinful and inex cusable in itself, they could easily have said so. To represent them as not daring to speak openly against lavery, for fear of shocking the prejudices of their hearers, or rousing too much the suspicions and hostilities of the rulers of their days, is to libel them : s to represent them as temporisers and compromisers and it is besides, to condemn any modern abolitic ists who presume to shock the prejudices which the men supernaturally inspired by God thought it wrong to shock, and to provike the suspicions and hostilities which Christ and his Apostles thought it wrong to provoke. Say what you please, you must either give up your abolitionism, or give up the authority of the Bible. You must either give up your war against slavery, or wage it on your own authority. You must either allow the consistency of slavery with piety, justice and charity-with love to God and good will to man; or you must put yourselves in the place of the Bible; exalt the authority of your own understandings above the authority of Moses and the prophets, Christ and his Apostles. In short, if you enounce the slaveholder as in every case a sinner and slavery as in every case a sin, you must supplan both the Law and the Gospel, and set up another authority in religion, another standard in morals, anothe test of truth.

I venture to say, that any one who regards the Bi ble as the word of God, as a collection of heavenly oracles, as the perfect rule of duty, is inconsistent in condemning slavery, or denouncing slaveholders as necessarily sinners. And I am greatly mistaken, if any man can keep his position in denouncing slavery the Bible, or even that portion of the Bible which is as necessarily sinful in a discussion on scriptural

> If I were a slaveholder, or a slaveholder's priest I should feel no fear whatever of meeting the ables should feel no fear whatever in proving, that, if the Scriptures are divine, slavery is a tolerable, an excusable thing, and that slaveholders may be as virtuous as religious, as godly, as the best and holiest men that

My own opinion then is, that the prevailing n ness of those opinions is essential to the annihilation not only of American slavery, but of tyranny and servility of every kind, both in America and Europe. It has often been said, and has often been proved ican slavery. But what is the bulwark of the churche in their protection of slavery? We answer, the Bible, and the prevailing notions respecting the super The Bible, while regarded as a book of divine author ity, gives the priests and churches a power which i If the Bible were generally regarded as a collection

of books of human origin, and as having none but hu man authority, the priests and the churches would find no force in them. Their reference to the example of Abraham and Isaac, of Jacob and Joseph, o avail. The people would say, 'The books you quote are no authority. The men you refer to are no ex amples to us. They lived in dark and savage ages and they might be faithful to the light they had; their conduct in holding men as slaves, and using their female slaves as concubines, is no authority for people in our day to do such things. You might as well attempt to justify lying, adultery, incest and murder by their example, as slaveholding. The book which represents s laveholders as the friends and favorites of Goo represents liars and traitors, freebooters and highway men, fornicators and adulterers, thieves and murder ers in the same light. The Bible abounds with errors of God. It gives false accounts of the origin and history of man. It blasphemes God; it libel man. It represents God as doing what the worst o men would not do : and it represents men and nation as sinking to a state of unnatural filthiness, to which men and nations are not capable of sinking. It contradicts itself on matters of the greatest importance Regarded as a collection of human writings, it may be read with interest, and studied without danger but regarded as the word of God, as the perfection of truth, as the rule of duty, it cannot be read withou danger, or studied without injury. Your book is n authority, therefore. If you would prove to us that slavery is right, you must give us other arguments. You must prove that the slaves are happy. You must prove that the masters are pure. You must prove that the slaves have no desire to run away You must prove that those who do run away, soo return to their place of bondage. You must prove that the owners have no need of overseers to drive them to work, or of watchers or patrols to prevent them from escaping. You must prove, that slavery tends to develop the intellectual and moral faculties of the slaves,-that the slaves excel in knowledge and being free, to choose it rather, he still exhorts him not virtue. You must prove, that there is no need of fu gitive slave laws to assist the slaveholders in recover ing runaways. You must prove that free men, ac quainted with slavery, are as forward to run into bon dage, as the slaves are to run for liberty. You mus

cussion,—that they invite the inspection and animad agement to those who differ from them to preach and They have not only discovered this, but proced it. lecture, to write, and print, and publish their views both among the bond and the free. You must prove holders, and made to feel themselves safe and a home in the land of slavery. You must prove, tha have no fears of the result of a free press, of free speech names; that they never belie and slander them; the they never attribute to them false and wicked motive and that they never show any desire to prevent them from speaking and writing as their judgments and con sciences prompt them. You must prove, that there is greater freedom of speech, and more freedom of the press allowed in the slave States than in the free States. You must prove, that the manufactures and farmers of the free States are as frightened their work-people, neighbors and children running into perpetual slavery, as the planters and ari tocrats of the South are of their slaves running off

in search of liberty. . It is in vain to tell us what Jewish or Christian book say about slavery; they are no authorities with us of the law and gospel are sgainst them; but that is nothing. It is only your inference. It is merely a deduction of your imperfect reason; your carnel rea. Tell us how they look. Prove to us that they like

avery. Prove to us that they have reason to like it, doctrine of the perfection of the Jewish and Christian rore to us that they excel in knowledge, in learning, in the fine and useful arts, in the virtues and of God's will respecting man, or a perfect rule of aving your brother, you are doing to others as you -in short, that the translations, the Greek and ouls that others should do unto you. Prove to us Hebrew texts, the Greek and Hebrew manuscripts, hat slavery is consistent with the free and full exer-ise of our domestic affections; with the fullest and appliest development of our intellectual, moral and guide to truth and righteousness. veical natures. Prove to us that in wishing to preus, that our horror of bondage, our eager and in- ators against the peace and virtue, or against the free arms against tyrants and oppressors, against the the virtue, the talents of many of its authors. Vashington, and Franklin, and Kossuth, and Mazzini, ood men. Prove to us that the American Revoluion was an atrocious crime, -that the Declaration of ndependence was an enormous blunder; and, in a tures, I should shock a number of your friends and void, prove to us that the feeling of pure, uncorruptd humanity is in favor of oppression and tyranny, ounds, and shooting them down with rifles for atnowedge the goodness of slavery, and the innoceny of kidnspping and slave-holding.

nd the little enjoyment they have, they owe, not to heir situation as slaves, but to the law of their nature, o the will of their Maker, which will not allow any uman being to live long in unmixed and unmitigaed misery. Your slaves are not happy. They are of content. They grown, they pine for liberty. And te more they have of manhood in them, the more o they hate their chains; the more eagerly and anxously do they long for freedom. When they cap, your slaves escape. They run all sisks in order o escape. You know they are not content. You now they are watchful for opportunities to esape. And you also know, that when once your laves escape, they are in no great hurry to retuin. greatly and rapidly increase the number of abolition You know, that the fugitives from bondage, prefer either the cold of Canada, or the heat of the tropies, o their native abodes of slavery. You know, that hey regard slavery as the greatest curse, as the deepest legradation, as the most grievous torture to which umanity can be subjected; and that rather than he eturned to it, the fugitive, in many cases, prefers the very, make no effort to abolish it, represent it as most cruel death. You prove, yourselves, that slavery is a tremendous evil, by your watchers and patrols; by your blood-hounds and your Fugitive Slave Laws. You prove that slavery is unnatural, ininhuman, ungodly, by your hatred of free discussion, by your horror of free speech and a and Springs, your Episcopalian, Presbyterian, Methofree press, by your persecution of those who disent from you; by your tarring and feathering, and Popish Priesthood, turning round to oppose you your ducking and lynching the men who express an by your groundless, unconscionable and outrageous slanders of the advocates of freedom: by your endeavors to prevent your poor bondmen from learning to read and write by the unequalled severy of your laws against men who entice, persuade or encourage your slaves to escape ; by your dread of free people of color; by your chains and fetters; by your manacles and iron collars; by your whips and branding irons; litical tyranny and its enormities,-you will convert by your bloodhounds and your rifles; by your bow. even Dr. Dewey into an an i-slavery man. When the ie-knives and your revolvers. And you, the masters priestly advocates of slavery hear the aboli ionists col-of the slaves, are not remarkably pure. The color of oing their own doctrine, that the Bible sanctions slaveyour slaves convicts you of the grossest licentious- ry, and even all its at endant horrors and acominations ness. Your unusual irritability, your eager rage, your readiness to shed the blood of the man who crosses you, all tell us that slavery is undoing you. Nor does slavery promote the intellectual and mor-

al development of the slaves. It checks their development. It denies them schools and books. It reats is tellectual development as a crime. It stupifies and brutalizes the slave.

freedom, eager to escape into bondage? When did sake, without regard to its character, you may de-· And where do you find men, born and reared in you find it necessary to pass laws to prevent the mechanics and merchants, the farmers and laborers from flooding your plantations and auction rooms, anxious to consign themselves to slavery? Even the wretched religion, and the salvation of men's souls. Irish do not crowd to your States to crave your honors to accept them as slaves. Even your advocates of see that correcter views respecting the scriptures, and advocates of slavery give evidence that they praise it, not for any good they see in it, but for the gain they receive for it. It is selfishness, not patriotism or humanity, that preaches and writes in favor of slavery.

But it is unnecessary to proceed. Your peculiar institution is condemned by the heart, the soul, and instincts of universal humanity. Every one shrinks from it. Every one seeks to fiee from it. It is an unutterable, an immeasurable curse. The arguments employed in its favor are the grossest They are not the suggestions of nature, but the fabrications of crime and depravity. They are not the utterances of truth, but the mutterings of a dark antiquity or the inventions of modern deceit and hy-

· Well may you go back to the benighted ages of the world's first history for proofs that slavery is allowable; for the light and the virtue of the present age are all against you. Well may you have recourse to documents in Greek and Hebrew, in Syriac and Chaldce : for the literature, the science, the politics, the morals, and even the new theology of the present day, are all in favor of freedom. The testimony of antiquity in favor of slavery, if it gives its testimony in favor of slavery, proves, not that slavery is good, but that antiquity deserves not our credit. The testiare wrong, but only that some of the authors of Bib'e were ignorant and erring morta's."

It may, however, he assumed, that the portions of the Bible to which we have referred, do not speak to be guilty of such errors again. No, no. It is no favorably of slavery—they only fail to condemn it. necessary that I should be honored or flattered by the The authors of thos portions of Scripture d'd multitude : nor is it necessary that I should ever b not think slavery a blessing; they only failed to dis- able to obtain the hearing of the majority; it is no cover or to denounce its iniquity and inhumanity, even necessary that I should live; but it is necessary No Scripture writer says that slavery is of God, and if I do live, that I should speak what presents itself t that it is designed for the good of his creatures. No my mind as truth. It is necessary that my tongu Scripture writer speaks of abolitionism as a crime, or of abolitionists as fanaties, or madmen, or villains. This manifestation of folly or depravity was reserved for the unfortunate dupes, or the unprincipled de-seivers of later ages and of other lands.

Still, the Bible, or portions of the Bible, speak is such a way of slavery and slaveholders, as to satisfy hose who are interested in slavery, and who regard the Bible as a full revelation of God's will, and a perfect rule of life, that the doctrine of the abolition ists is falso,—that the position of the slaveholder is state on the 'Liquor Bill.' The House had alopted taken on the 'Liquor Bill.' The House had infinite blessing to mankind. And on this account, as well as on other accounts

would discard the Bible as an authority, and endeavor to bring others to do the same. I would endeavor to show men, that the Bible is a collection of purely human books, -that its authors were erring and imperfect men,—that on many subjects, they were exceedingly ignorant,—that the books of the Bible bear about them all the evidences of imperfection that are to be found in other writings,—that the whole population, 32 67 per cent.

ornments of humanity. Prove to us that in en- duty, is a groundless, a foolish, a mischievous notion,

I would not treat the Scriptures as an unmixed erve ourselves, our wives, our sons, our daughters mass of error and impurity. I would not denounce om slavery, we are foolish, mad, or wicked. Prove the authors of its various books as a herd of conspirtinctive conging to freedom, is natural depravity, dom and happiness of mankind. I would treat both aborn sin, infernal and damnable iniquity. Prove the Bible and its authors justly and honorably. I tue that tyranny and oppression are good. Prove would commend what I found to be true, and good , us that the men who lift up their voices, or rise up and beautiful; and I would acknowledge the pie y, holesale plunderers and destroyers of their breth- would not wage war with the book; but only with ren, are the greatest sinners; are impious rebels the false and injurious notions respecting its origin rainst God, and the heartless foes of men. Prove to us and authority. I would not treat its authors with ist Cromwell, and Hampden, and Milton, and Pym, and contempt or spite, but test their merits by fair and honorable criticism. In short, I would aim in all my re accursed of God, and loathed and abhorred by all remarks on the Scriptures, at the exposure of error, and the prevention of crime, and at nothing further.

I knew that by writing in this way about the Scripfellow-workers; and this would be a pain and grief to me; but I would still go on. The best and wises f whips and scorpions, of whipping wemen and selling of them would consider my remarks, when the first hildren, of hunting human beings with blood- harsh shock was over, and, in time, would see and acknowledge their justice. They would read the empting to gain their freedom; and THEN we will ac- Scriptures with new or awakened minds, and would be shocked to find what horrible things they say of God, and what dreadful crimes they tolerate or sanc-But you have no such proofs to give. Your slaves are tion in man. I might find myself in a fearful minoriof happy. They are, in general, exceedingly miserable, ty: I might even, to appearance, sacrifice much of my influence as an abolitionist; but I would keep t the truth, and leave results with God.

Besides, if but few abolitionists co-operated with me, great numbers would co-operate with others. I should not lessen their numbers, but only divide them. And I should only divide them in appearance They would still all labor for one great end. They might not choose to work with me; but I would work with them. Whenever they uttered a word or struck a blow for the slave, I would do what I could to second them

And I am not sure, if the leading abolitionist were to take the ground I take, that they would not ists. Once attempt to prove, first, that slavery is an enormous evil, and then that the scriptures sanction it: once attempt to prove, first, that fornication, concubinage, adultery, injustice, cruelty, murder, are inseperable from slavery,-and secondly, that the scriptures, notwithstanding, connive at slamatter of little importance whether men be slaves or freemen, and even speak of fornicating, adulterous and inhuman slaveholders as the friends of God and as examples of faith and righteousness, and you will soon find your Gannetts and Deweys, your Stuarte dist, Baptist, Congregationalist, Unitarian, Quaker What! Our blessed book the abetter and shield of opinion unfavorable to slavery; by your abuse of the the slaveholder, the fornicator, the adulterer, the third abolitionists; by your offer of a price for their heads; and the murderer! Horror of horrors! What will become of religion, -what will become of the church, -what will become of ourselves, if we allow such a doctrine to go uncontradicted or unrefuted? It must not be.

Yes, my friends, it is rather probable, that by un dertaking to prove that portions of the scriptures give countenance to slavery and its vices, and even to po--when they find the abolitionists going a little fur ther, and proving that the scriptures, or portions o the scriptures, sanction political tyranny and despotf ism, forbid rebellion against tyrants, sentence to damnation all who resist existing authorities, requiring men to be subject both to ecclesiastical and political rulers, on pain of eternal ruin, and when they find you proving that the scriptures even require you to obey every ordinance of man for the Lord's tremble for their calling and their hire; and the hone-t but deluded will tremble for the honor of their

But I must draw towards a close. I am glad to respecting authority in general, are making their way H. C. Wright and others, declaring that is the scriptures do sanction slavery, the scriptures must be wrong. Let them declare their opinion as to whether the scriptures do sanction slavery, and proceed in their argument accordingly.

The more freely we declare what we believe to be the truth, the better it will be both for us and for the world. The world will have to hear the truth, and the sooner it hears it the better. True, the free and faithful declaration of the truth is attended with inconveniences; but it is attended with infinite blessedness. I have lost thousands of friends and heaps of honors. I have subjected myself to pecuniary lo-ses and to infinite insults and slanders. I have even exposed myself to want, and brought myself into dungeon, by my tree and faithful declaration of what believed to be the truth; but I have earned or secur ed a thousand thousand blessings by so doing. The consciousness I have, that neither in Europe of America, that neither on political nor theological sub icets, have I withheld from the world what I believe to be the truth, is an infinite comfort to me. On the other hand, the most painful recoll ction that haunts me is, the recollection that I once was too weak, loc timid, too prudent, too regardful of the feelings of my friends, too apprehensive of the interests of the church mony of the Bible in favor of slavery-if it gives too much concerned for my own influence, to publish such testimony-proves, not that the abolitionists with freedom the first faint whispers of truth to m soul. I partly excuse myself, I almost forgive myse those errors of my early spiritual childhood; but I could never excuse or forgive myself now, if I were and my heart should agree; that my words should b the voice of my thoughts: that in advocating virtu and warring with vice, I should plant myself on the surest ground, and use the choicest instruments.

Farewell: God grant that it you cannot obtain fro se such help as you wish or need, you may obtain it in abundance from others. Again, I say, far well. JOSEPH BARKER.

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