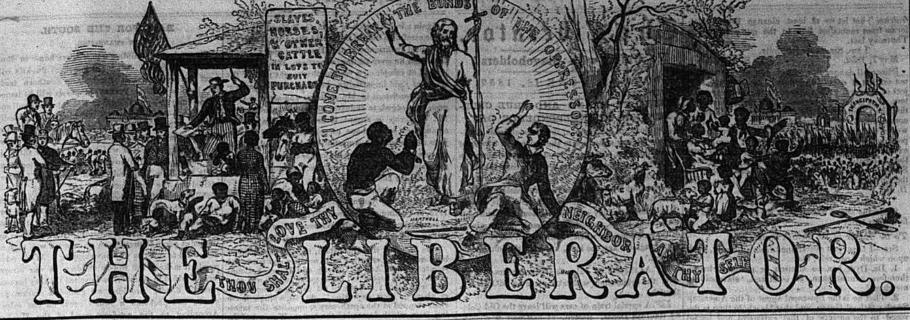
Thurs-31 in per annum, in advance. discontinues are to be made, and all letters and the paper are to

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generates making less than a square in es times for 75 cts.—one square for \$1 00. The Arents of the American, Massachusetts, Agent of Anti-Slavery Societies are auof the Liberator.

Consider - Francis Jackson, Ellis LORSON, EDNEND QUINCE, SAMUEL PHILBRICK, PRILLIPS. [This Committee is responsible atte fancial economy of the paper—not for



NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes ! it cannot be denied—the slaveholding ords 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 repre-sentation 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 America. 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

ILLOYD GARRISON, EDITOR.

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

J. B. YERRINTON & SON, PRINTERS.

BOSTON, MASS., FRIDAY, JUNE 18, 1852.

WHOLE NO. 1118.

# Minge of Oppression.

OL XXII. NO. 25.

THAN R KING ON PREE-SOILISM. o Wallet R. King, of Alabama, was among be summer, in relation to the Presidency. which we commend to the

of the Befish Platforn—was as follows: Tescaloosa, Ala., July 26, 1851. But Sat -Your letter reached Selma after I we for the mountains, and was forwarded by the ent to this place. The divisions which un-ner exist in the Democratic party, are, sity exist in the represent, deeply to a si syon so forcibly represent, deeply to mad find a serious question is presented, can be renedied? For one, I must confess that me to such indications, either North or South, lead to the belief that the breach will be inclosed up; for so long as a large portion shorsey of Free Soil doctrine, and make presence of the soul doctrie, and make see cran with the unprincipled and inframous in and Aboltonists, no portion of the South-decrease will ever be found acting in concert when All our troubles have arisen from the exlargenduct of those professing Democrats, in es de Desocracy once reposed unbounded conex and felt delighted to honor; but for their s designment of principle, Abolitionism would get been confined to a portion of the Whig et tel small squad of ignorant fanatics. But rights-rights, the preservation of

sat legislation, which has aroused a portion of her refind excitable population seriously to contem-ion assistion of the Union. Now, Sir, much rove of any movement either in the North to be South calculated to destroy this great berneet, the finest, and, properly administered as in the world ever say allowances for those of the South, is saming under a sense of injustice and wrong affect on them, would free themselves from all mion with States or people who, regardless of tational obligations, are warring against results to the personal security of every Southernwhitise who—to obtain political power, or for any stercise, would set them at naught—a curse siniv not a blessing. How then can we of the shanning a consulty of the state of the stat war for making our section a second ings-ind coolly look on, if they did not ice to see, the blood of our mothers, wives, and m mosten their native soil, did it give such a outil boon as liberty to such a people as the ous school, and I am firmly impressed with the fife that the permanency of our Government peaks on its being administered in strict accordace with Democratic principles; and yet I cannot ment to one the temporary ascendancy of the mecratic putyles a union with Abolitionists. With e seed and true Democrats of the North and elevest, I am ready to meet as brother meet er; to stand with them, shoulder, to shoulder, of control for victory, be our standard-bearer who come from what quarter he may, only let mbe fathful to the guarantees of the Constitu so malthe uncompromising enemy of all disorganour cama, who, while they cry, 'hail, brothers,'
would stab us under the fifth rib. If the true
Democracy cannot bear aloft the flag of victory, letter let it trail in the dust than be upheld by the nals of those who, to subserve their nefarious purassa, sould as readily trample it under feet as wave tac-tenths of the Democracy of this State, when I my we have no sectional preferences, and stand his proposed to give our support to the nominees of a Democratic Convention proceedings of the second Democratic Convention, properly constituted, her they reside in the North, the South, the Log, or the West. Many of us, however, entertain be coming that, under existing circumstances, it would be true policy, and productive of the bests

seems of the pury and the country, to have a local man designated for the Presidency. Individuals, although I have a personal preference. I call pre my cordial support to any of the distance of the man designated for the presidence of the first presidence of the distance of the man and the presidence of the first presidence of the first presidence of the first presidence of the presidence of the first presidenc be fee or second office, knowing, as I do, their intr. Wil and next winter be early enough to fix on as he folding the Convention? The place is a supering of the importance. I do not think the people of or the kindly terms in which you are enal to speak of me personally, accept my thanks.

to peak of me personally, accept my in Wash-age to have the pleasure of seeing you in Wash-age. Fashfally, your obedient servant, C.H. DoNALDSON, Esq. WILLIAM R. KING.

### Trum the N. Y. Journal of Commerce. THE PRESIDENTIAL NOMINEES.

ha well known that Gen, Pierce was powerfully enal in getting up a new Convention in New hire, in the early part of 1851, for the nominaand Gubernatorial candidate, in opposition to the for Free Soil Atwood, who, by some hocus pocus, and messeal of the sound ferred the Democratic nomination. The new region nominated Mr. Dinsmoor, and he was seed by the Legislature, though not by the peo-dia among the Legislature, though not by the peo-dia among the legislature of the section of al Union Democrat, a firm supporter of the damon and the Compromise in all its parts, core his character and history are investigated. a bore his character and history are investigated, a bore he will stand before the community. The since, as a which he gave a few months since, a bor of the Compromise, will show how he stands as that marries.

b Green Pranklin Pierce. The Con tons of 1850, and the New Hampshire Democ net Upon the former the latter have fixed the seal the maphatic approbation. No North, no South, to Est. to West under the Constitution; but a next authenance of the common bond and true spoins to the common brotherhood."

He was nominated for the Presidency by the beautic State Convention, which met at Con-cal as the 5th of January last, and wrote the folawag letter in reply :-

CONCORD, January 12, 1852. Mr Dras Str :- I take the liberty to address you, no channel more appropriate occurs to me shich to express my thanks to the Conventant you presided on the 8th inst., and

has stated represented.

In the form of the standy and has some represented.

In the form obeing insensible to the steady and passes confidence so often manifested toward me was people of the State; and although the o bj. c. actual in the resolution, having particular references.

, ence to myself, be not one of desire on my part, the expression is not, on that account, the less gratify-

Doubtless, the spontaneous and just appreciation of an intelligent people is the best earthly of State and country; and while it is a matter of unsefulness, I shall ever hold this and similar tributes

among my most cherished recollections.

To these, my sincere and grateful acknowledgments, I desire to add that the same motives which induced me several years ago to retire from public life, and which, since that time, have controlled my udgment in this respect, now impel me to say that the use of my name, in any event, before the Demoeratic National Convention at Baltimore, to which you are a Delegate, would be utterly repugnant to my taste and wishes. I am, with the highest respect and esteem, your friend,

FRANK PIERCE. Hon. CHAS. G. ATHERTON, Nashville, N. H. Mr. King's letter in reply to the inquiries of

Robert G. Scott, of Richmond, Va., is as follows :-SENATE CHAMBER, May 20, 1852.

Sin: I have the honor to acknowledge the relittle expectation that my name will, as you suppose, be presented to the Baltimore Convention for the high office to which you refer; but as I have no wish to withhold my opinions upon any question of a pub-lic character, I comply without hesitation with your

As respects the series of measures of the last Congress, commonly known as the Compromise, most of them are beyond the reach of legislation; and although I considered some of them as most un inst to the South, I was probably the first individual in the slaveholding States who publicly took ground in favor of acquiescence, and I am gratified to find in layer of acquiescence, and i ain grained to find that such is now the determination of all the Southern States. The Fugitive Slave Law was enacted to carry out an express provision of the Constitution, and therefore does not stand on the footing of ordinary legislation; and should it so happen that should be placed in the Presidental office. I should feel myself bound by every obligation of duty, to negative any act for its repeal, or so to modify and

change it as would destroy its efficiency.
With the highest respect, I am, Your obedient servant,

#### WILLIAM R. KING. To Robert G. Scott, Esq.

The well known and openly avowed opinions of both the Democratic nominations, taken into con-nexion with the decided and almost unanimous resolutions of the Baltimore Convention, will go far to identify the Democratic party with the Con

#### THE DEMOCRATIC CANDIDATE. The following, from the Springfield Repub-

can, is a correct statement of the course of Gen. Pierce, the Democratic candidate for President, on the Slavery question, while a member of Con-

may be said to have commenced in 1836, when the celebrated report made by Mr. Pinckney, of South Carolina, was introduced, discussed and life. What if he is guilty of neglecting all others, adopted. That report declared, that Congress but this friend?—and what, if, in making a way for ought not to interfere in any way with Slavery in the District of Columbia, because it would be a violation of the public faith, unwise, impolitic, and dangerous to the Union. It further declared, that all petitions, memorials, &c., relating in any far more disposed to praise than blame, him. It is request to interfere the less, because all this is done, not for his own sake, but for the sake of another, we are far more disposed to praise than blame, him. It is reay or to any extent to the subject of Slavery, shall, without being printed or referred, be laid upon the table, and no further action be had thereon.

On the vital questions, embraced in this report,

the Yeas and Nava were repeatedly taken; and the

## THE COMPROMISE RESOLUTIONS.

The Boston Post,-Mr. Greene, one of the edition,-thus describes the scene in that body on the doption of the platform :-

'Agreeably to the usages of the party, it was deter mined to wait until candidates were selected, before voting on the resolutions. When these were read by the clerk, they were received with great applause. When the resolution acquiescing in the Compro-nise measures was read, the cheering was tre-mendous. The members again were on their seats, and the most intense excitement ruled the assembly. These resolutions had been submitted to the leading men of the States, North and South, and it needed no debate to carry them. The platform was adopted by acclamation. And thus the principles as well as the men of the National Democratic party are now fully and frankly before the people. The platform comes up to the mark of the crisis in the history of the country.'

#### GEN. PIERCE AT THE SOUTH. The nomination of Gen. Pierce for the Presidency

gives almost universal satisfaction at the South. Even the Charleston Mercury speaks kindly in re-'In politics, he belongs to that respectable por

ion of the Democracy of New Hampshire which Abolitionists, and he is, we suppose, in all respects as good a man for the South as any of those whom he has superseded."

#### PRESBYTERIAN GENERAL ASSEMBLY AT CHARLESTON, S. C.

This body has held its General Assembly, this year, at Charleston, and its bearing and presence have been a source of great delectation to the freeaters of that city. The Rev. J. C. Lord, of Buffalo, was chosen Moderator, an election which the Charleston Mercury announces with much pleasure. 'To the distinction of a learned and zealous divine,' hat paper says:

Dr. Lord has also added that of a bold and able advocate of the Constitutional rights of the South. He has wrestled strongly with the accursed errors of abolitionism; and, in the midst of its votaries, He has wrestled strongly with the accursed errors of abolitionism; and, in the midst of its votaries, stood forth in behalf of equality and good faith. For his noble service he has, of course, been assailed by their revilings and abuse. But in being elected to preside over so memorable a body, we elected to preside over so memorable a body, we have most ample tribute to the unimpeachability of his character and conduct. It is, moreover, no little praise to this assembly to say, that it knew how to appreciate and honor such a man. So ambitiously and impertinently stretched itself over the well nigh entire field of Luman affairs, to be reduced to its appropriate and

## Selections.

From Frederick Douglass's Paper. KOSSUTH

Ретенвово, Мау 25, 1852. FREDERICK DOUGLASS:

My DEAR FRIEND-You call, in your newspaper, or my opinions of Kossoth and his mission. There

re others, who also desire to knew them.

To write for the million is, of itself, greater agement and stimulus to write: while to know, that it is only a handful who read what is written by one, who takes the unusual and offensive views of things which I take, necessarily goes far to discourage such a one from writing, and even to disqualify him for it. No person can write too well, even if conscious of having the whole world for his readers. Nevertheless, with such a consciousness to arouse his powers, he writes more willingly and more ably than he could without it. Is not this true, in the case or yourself, Mr. Goodell, Mr. Garrison, and others, who

write for an uphill and unpopular cause?

Now, if there is not something in what I have just aid, which should excuse me from responding to your call, there is, at least, something in it to mitirate the offence of writing, without due spirit and study, the pages, which you request me to write. Under this view of the case, I proceed to write them. I sympathize neither with the most favorable, nor with the most unfavorable opinions entertained of oth. In the esteem of many, he is the man of On the other hand, there are some, who be-

lieve him to be weak in judgment; and some, who believe him to be destitute of integrity.

I have not seen Kossuth:—but I have read his Speeches. The impression they have made upon me is, that he is not only transcendantly cloquent—especially when his country, his deeply wronged country, is his theme—but that he is a man of ex-traordinary judgement, discernment, skill, tact: and that he is. moreover, eminently unselfish. Never-theless, Kossuth is, in my opinion, but a patriot.

To be a patriot-a true, and not a sham patriotsuch a patriot, as is Kossuth-a lover of one's country, instead of a lover of one's self-is, indeed something. Nay, it is much. He is at a wide remove from unmingled and mere selfishness, who, instead of being absorbed with his individual interests, carries in his patriotic and sympathising bosom the interests of a whole nation. Still, it is not in the patriot, that we are to find the summit of human

excellence.

It is the philanthropist, who is the highest style of man. His country is the world, his countrymen mankind. And such a one loves God, as well as man. It never fails, that he, who loves all men,

loves their Maker also.

But we have no right to contrast the philanthropist with the patriot for the purpose of disparaging and underrating the patriot. The different quarters of a City are suddenly and simultaneously fired. A vast amount of property and thousands of lives are in awful peril. Now, he is a noble and glorious inin awful peril. Now, he is a noble and glorious in-habitant of that City, who, in this hour of her dis-Pierce, the Democratic candidate for President, on the Slavery question, while a member of Congress:

The great battle on the various questions relating to slavery, conducted and under the leadership of John Quincy Adams, involving the right of petition, may be said to have compreheed in 1836, when far more disposed to praise than blame him. It is true, that it requires a John Howard to perform the disinterested and sublime part of the former inhabitant; and that Kossuth is to be compared only with the latter inhabitant. Nevertheless, how small a proportion of men are worthy of even so honorable a comparison! It is true, that Kossuth, as he leads affirmative—in favor of sustaining the report to the fullest extent. And in accordance with this was the entire action of Mr. Pierce in both Houses, the not equally and beautifully forgetful of himself also? It is true, that he is so absorbed with the niso? It is true, that he is so absorbed with the niso? wrongs of his own country, as to forget the un-speakably deeper wrongs which are suffered in other countries; and that he is so anxious to terminate the wrongs of his own country, as to descend to the policy of ignoring and blinking those deeper wrongs, flattering, for the sake of gaining their favo and help, the very authors of the and help, the very authors of those deeper wrongs. Nevertheless, when we look at Kossuth's great and lofty object, and at the self-sacrificing benevolence with which he pursues it, we can pardon much in with which he pursues it, we can paraon much in him, which we would not pardon, were it the off-spring of selfishness, instead of patriotism. It is true, that a philanthropist could not come from Ireland to America to ask help to overthrow Irish oppression, and, all this time, keep silence respect-ing the infinitely greater. American oppression. It is true, that a philanthropist could not go from America to Brazil for help to put an end to American alayery, without reminding the Brazilians, that they too are slaveholders. It is true, that a philanthropist could not do all the things, which Kossuth does. But a patriot cans—and when he does, let us not visit unmitigated condemnation upon him. Let us remember, that his errors are committed for his country's sake; and let us not treat them as the country's sake, the control of a selfish man, who, were self-expense involved, would not help to lighten the burdens which crush any of his fellow men—even his own country-men. I admit, that Kossuth cannot afford to be measured by the standard of philanthropy. But, when measured by his proper standard—by the standard of patriotism—what patriot is there, either

of ancient or modern times, who surpasses him?

Enough, however, of Kossuth. Let us, now, to his Mission:—and let us inquire, whether the Govhis Mission:—and let us inquire, whether the Gov-ernmental action, which he calls for, is proper. Possibly I should think it so, did I regard Civil Government in the light, in which most persons regard it, and did I believe with them, that it may concern itself with such interests of its subjects, as heir schools, and churches, and trade, and canals, and roads. Possibly, they, who have the comviews of Civil Government, and hold, that the rela-tion between it and its subjects is like that between the teacher and his ignorant pupils, or that between the guardian and his infant wards, or that between the parent and his toddling children, are bound, i the parent and his todding children, are bound, in consistency, to approve the Governmental action which Kossuth calls for. But, believing, as I do, that the only legitimate province of Civil Government is to protect its subjects in their rights of person and property; and that its subjects are to do their own work, and not to solicit, nor suffer, Civil Government to do it for them; I am, manifestly, not

over, is it entirely clear, that Government has the right to hinder its subjects from arming and organiz-ing themselves in their own country for the purpose of going into other countries? Is it entirely clear, that the laws of Congress, which forbid a 'military expedition or enterprise,' in such cases, are not laws in restraint and derogation of natural rights? Do not these laws invade the freedom of the individual, in respect to matters with which he has every thing, and his Government nothing, to do? If Americans Treland, or Austria, or Russia, it is, of course, a proper concern of the Governments of those countries:
—but is it perfectly certain, that it is a proper concern of the Government of this country? I readily admit, that, in no distresses which might betide them, would these invaders have the right to look to the American Government for relief. But, it is not so clear to me, that the American Government has the right to interfere with their departure from America, or with their preparations for such departure. I am aware, that one, who should deny this right, might possibly be embarassed by such extreme cases as Mr.Jefferson supposes in his letter to Gouverneur Morris. But should such extreme cases allowed to overthrow the general rule? A indeed, could not even such extreme cases be disposed of under the general rule? If the people of America should, each one upon his own responsi

bility, go to war against Great Britain, and yet the American Government not declare war, this nou-declaration of war would not necessarily prevent the Government of Great Britain from declaring war against both the American Government and Ameri-I am yet to speak of the greatest error in Kossuth's political platform. This error is, that foreigners have no right to interfere with the internal policy and arrangements of a nation. This error is another proof, that Kossuth is but a patriot, instead of a philanthropist. How very natural, that a patriot should fall into this error! For how can a patriot

distrust the ability of his own idolized country to regulate her own concerns? And how can a pat-riot's pride of country brook foreign interference with those concerns? with those concerns?
Should Hungary gain her independence; and her Government ordain, that, in all coming time, her light-haired men and women shall be excluded from all share in the soil, or be consigned to the ossuth, to be consistent with himself, would deny foreigners all right to interfere with this wrong Thus sacred, in the eye of the patriot, is the Govern ent of his country! So secred, that it must not be ourpose of rescuing the victims of a wrong so wanton, and cruel, and diabolical! But, it is not so with the philanthropist. In his eye, these victime infinitely more sucred than the Government Indeed, in his eye, to use the words of our beloved

- the one sole sacred thing Beneath the cope of Heaven is man. Reason forbids the repression of our sympathic out of respect to geographical and national lines. It is only for convenience sake, that such lines may be brawn across the human brotherhood. It is true, drawn across the human brotherhood. It is true, that they bound the flow of patriotism. But philan-thropy is paramount to patriotism; and they have no authority and no power to arrest its tides, or to release from the obligation, which every man is o be the keeper of every other man. In all this, religion agrees with reason. When it says: Whose stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard, it does which come from under a foreign Government.—
When it requires us to sympathise with 'them that are drawn unto death, and those that are ready to be slain;' it does not exclude from the range of our sain; it does not exclude from the range of our sympathy all others than our own countrymen. On the contrary, it requires that the Samaritan shall endeavor to deliver the Jew, and the Jew the Samaritan, however much, in this work of manhood and ercy, they may have to cross and re-cross lines of Every family has the government of itself. Never-

theless, if my neighbor is beating his wife, I have the right to break into the family enclosure, and rescue her. So, too, every nation has its govern-ment: and, so too, if the Government, be it of my ment: and, so too, if the Government, be it of my own, or of any other country, outrages and tramples upon any portion of its subjects, I am at liberty to hear, and to be moved by, the cries of my common humanity, and to express my sympathy in the most effective form, albeit my doing so may bring me into conflict with such Government.

I cheerfully admit our obligation to respect Civil

whenever a case arises, in which one must be sac-ificed to the other, it must be sacrificed to him, and

inteful type, which cries out: Our country, right or wrong. It is, moreover, so profoundly hypocritical, that, whilst, with one hand, it binds the chains

nairow lim'ts. As it is, Civil Government overshadows the people, instead of being owned by the
people. As it is, it degrades and dwarfs the people,
by doing the work of the people. But, when it shall
have receded from its usurpations, then the people
will be seen to rise rapidly into their proper places
and observed. The affrighted slaveholders
recognized Kossult's huming words, as so many hum. will be seen to rise rapidly into their proper places and character.

Kossuth would interest the American Government in Hungary. But, if the views of Civil Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just, then the American Government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced are just and the government which I have now advanced and the government which I have now advanced by the government which I have now advanced by the government whic

which I have now advanced are just, then the American Government has nothing to do either with Hungary or with Kossuth. It has but to look at home, and mind its own and only business of protecting one American from the aggressions of another American, and all Americans from the aggressions of another American, and all Americans from the aggressors of foreigners—its own and only business of holding a shield over the heads of its subjects, beneath which they may, in that manly self-reliance, which scorns to hang on Government, accomplish with their own hands their own Heaven-appointed tasks.

But, though I disagree with Kossuth, when he claims, that the American Government should do for Hungary, I, nevertheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him, when he claims, that the American Footheless, agree with him and the footheless, lateral and release to resonant the presence of from the more for the benefit of universal man, and for the benefit of universal man, and for the benefit of universal man, and versal man-for the oppressed every where, and against the oppressive every where. I do not forget against the oppressive every where. I do not lorget that Kossuth does, sometimes, speak for, and in the name of, our common humanity—for, and in the name of, all mankind. But, it is manifest, that he does so only sontimentally and rhetorically.

The man of all men, who should have come to America to plead for his oppressed countrymen, was Daniel O'Connell. O' Connell was a patriot. Never

was there a more devoted one. He was, however, more than a patriot. He was a philanthropist. He was as true to the Negro, as to the Irishman-ay, to the Negro, whom he had not seen, as to the Irishman, whom he had seen. Kossuth can flatter the oppressor; and not only receive but solicit help him I cheerfully admit, that he does all this for poor Hungary's sake, and not selfishly and sordidly. But O'Connell scorned the help offered by one set of oppressors against another. His language in re-spect to assistance from American slaveholders to liberate Ireland, was: 'We do not want blood-stain ed money. Those who commit, and those who countenance the crime of slavery, I regard as the ene mies of Ireland, and I desire to have no sympathy or support from them. And such are equally the enemies of Hungary. Every slaveholder is the enemy of freedom, every where. He is such, whether he knows it or not—whether he wills it or not. He is, necessarily, such from the mere fact, that he is a slaveholder. And his enmity is against all kinds of

freedom—individual, social, political, and spiritual.
On another occasion, O'Connell said: 'I am an
abolitionist. I am for speedy, immediate abolition. l care not what caste, creed, or color, slavery may assume. I am for its total, its instant abolition. whether it is personal or political, mental or cor-poreal, intellectual or spiritual, I am for its imme-diate abolition. I enter into no compromise with slavery. I am for justice in the name of humanity, and according to the claw of the living God.' At number time, he said: 'I shall show my love of my country by continuing my exertions to obtain for her justice and good government; but, I feel that I have something Irish at rey heart, which makes me sympathize with all those who are suffering under oppression, and forces me to give to universal man the benefit of the exertions which are the consequence.' And in a similar strain did this noble man express himself, when on another occasion he said I am the advocate of civil and religious liberty al over the globe; and wherever tyranny exists, I am the of the oppressor; wherever slavery rears its head, I am the enemy of the system. I am the friend of liberty in every clime, class and color. My sympathy with distress is not confined within the ounds of my own green island. No-it extends itself to every corner of the earth. My heart walks abroad; and wherever the miscrable is to be succored, and the slave is to be set free, there my spirit is at home, and I delight to dwell within its

Would to God that Irishmen in America had, all of them, the soul of O'Connell! Then would slavery soon disappear from America. The Irishman has beautiful characteristics. Nevertheless, I convery soon disappear from America. The Irishman has beautiful characteristics. Nevertheless, I confess, that when I see the emigrants from Ireland—from the land of oppression and the land of O'Connell—as ready as the emigrants from other countries, and as ready as native Americans to fraternize with oppressors and with the revilers of O'Connell, to vote for them and with them—I confess, when I see this, that I feel none the prouder for being the grand-grant of a worse, who was horn in Lesland.

this, that I feel none the prouder for being the grands on of a woman, who was born in Ireland.

Will Kossuth succeed? Possibly, he will. Possibly, Hungary will be able to throw off the yoke of Austria. God grant that she may. And, yet, it will be a comparatively worthless success—for, if a chieved in the spirit and policy of Kossuth, it will be the success of patriotism instead of philanthropy.

The world is yet to see a philanthropic political revolution—a revolution, which shall place its subjects on the side of man and liberty. Hitherto, the best political revolutions, instead of transforming their subjects into lovers of man and lovers of liberty, have left them the enemies of both—and, even, increasedly such. The American Revolution is no exception to this remark: and how lamentable that it is not. Had that Revolution been the offspring of philanthropy, the whole civilized world would, prophilanthropy, the whole civilized world would, pr bably, ere this, have been won to its blessed exam ole. But, it had no higher parentage than patrions:—and America is, at this day, the mightiest o ll hindrances to the political redemption of the sations. Had the American Revolution originated. been carried on, and consummated, in philanthropy, America would not, now, be pre-eminent in her ha-tred and contempt of man, and in her hatred and con-tempt of liberty. That she loves white men, is no more evidence that she love man; and that she loves I cheerfully admit our obligation to respect Civil Government. There is no institution, which I more profoundly respect. But, we are never to forget, that man is more than Civil Government: that it was made for him, and not he for it: and that, hence, whenever a case arises, in which one must be sactified to the other, it must be secrified to him, and But he mistakes self-love for the love of Did he love liberty, he would love to see it rificed to the other, if must be sacrificed to him, and not he to it. A true Civil Government, however, never comes in collision with human rights.

It is not easy to decide what, on the whole, will be the influence upon this country of Kossuth's visit. It will be bad, so far as it increases the war-spirit among us:—for the less we have to do with swords and guns, the better. And it will be bad, so far as it increases our patriotism;—that patriotism being already disgustingly bloated, and being of that most lateful type, which cries out: 'Our country, right or wrong.' It is, moreover, so profoundly hypocritical, that, whilst, with one hand, it binds the chains liberty

or wrong. It is, moreover, so profoundly hypocritical, that, whilst, with one hand, it binds the chains of slavery, with the other it swings its hat for liberty. I can but hope, however, that the tone of our patriotism will be a little (I fear, but very little) improved by Kossuth's visit. Happy for us, if it shall, thereby, be elevated into somewhat of resemblance to his own loftier, and truer, and more honest patriotism. There is one point of view, in which every enemy of oppression rejoices in the visit of Kossuth to America. The quakings of the terrified with the cause of liberty in Hungary? Oman,

that judgest them, which do such things, and does the same? Hayti had gained her independence. Napoleon resorted to the policy of starving her into submission to his despotism. He called on America to concur in his policy; and America was shameless enough to concur in it. Congress suspended trade with Hayti. Scarcely less shameless was she rade will flay. Scarcely less stameless was she
in instructing her representatives in the Congress at
Panuma to oppose the recognition of Hayti as a free
and independent State. But these are not only the
iustances in which America has furnished Russia precedents for her attack on Hungarian liberwith precedents for her attack on Hungarian liber-ty. Mexico and Golumbia were about to deliver Cuba from the yoke of Spain, and her slaves from the yoke of slavery. For this America threatened them with war; and they desisted. Nay, in her dithem with war; and they desisted. May, in her di-plomatic interconrae with Spain, she went so far as to threaten to take possession of Cuba and Port Rico; —so determined was she to prevent the independ-ence of those islands and the abolition of slavery in them. But 'the cream of the joke' is, that America which now denounces Russia for crushing the cause f liberty in Hungary, did actually call on Russia to

help her crush the cause of liberty in Cuba!

I am not of the crosking number, who believe that the world is getting worse. On the contrary, I am among those hopeful ones, who believe that it is getting better. I am not sure, however, that, among those great political revolutions, which good men love to contemplate, there is a single one, which helped to make the world better. That the world has been benefitted—has been moved upward—by some of these revolutions is a common admission. But, in my esteem, the praise is to be bestowed less on the my esteem, the paisa revolutions, and more on the growth of those great and good principles, which the revolutions did, but so imperfectly, illustrate—did, but so partially, carry out. Highly prized as are these revolutions, they nevertheless, did more to cramp and pervert, than to develop those principles. This is not strange, see-ing that the revolutions were chiefly the work of patriots, and that the principles were nursed in the patriots, and that the principles were nursed in the bosom of philanthropy. The seed, which philanthropy is ever sowing, becomes a very different harvest in the hands of mere patriots from what it would have been, had the reaping been left to the sower. Very distant, perhaps, is the day, when philanthropic political revolutions shall take place—revolutions in the mine of the human brotherhood and for the in the name of the human brotherhood and for the human brotherhood. But they will yet take place;—and, when they do, then mere patriotism will be counted as a very poor thing. Glorious battles will be fought in those revolutions. I say not, that swords and guns will be used in them. Perhaps they will not be. But, whether they will, or will not be, philanthropy can, at all events, be pretty safely entrusted with the selection of her own wea-

> I am, my dear Douglass, with great regard, Your friend, GERRIT SMITH.

#### THE SUNDAY SCHOOL UNION AND AMERICAN SLAVERY.

To the Editor of the London Morning Advertiser : Sin-In common with many Sunday School teachers, I think you for your featless denouncement of the conduct of the Committee of the Sunday School Union, in permitting Dr. Dyer to speak at the an-

A little incident for the truth of which I can vouch, will illustrate the 'wakefulness,' and the 'unwillingness' of the committee to fraternise with an abettor of American Slavery. At the conference in the morning, one of the secretaries informed one of our London ministers, known as an advocate of of our London ministers, known as an advocate of civil and religious liberty, that Dr. Dyer was to speak in the evening. The person so addressed re-plied, 'Are you prepared to meet the question wheth-er Dr. Dyer is an Abolitionist or not.' The secreer Dr. Dyer is an Abolitionist of not. I he secretary replied, with some show of indignation, 'It would be very wicked to raise the question.' This feet may some as a comment to the letters of fact may serve as a comment to the letters of Mr. Groser; and it would be well if the Union were to consult more the wishes and opinions of their fel-low laborers, rather than seek to gain standing by the uppearance and speech of a pro-slavery Doctor

of Divinity.

I am, Sir, your obedient servant, LIBERTY

To the Editor of the London Morning Advertiser :

Sta-I was much surprised on reading in your Sin—I was much surprised on reading in your paper of Monday, the 10th inst., that the Committee of the Sunday School Union had introduced at their annual meeting a supporter of American slavery, I was present at that meeting, and was not aware that Dr. Dyer was an advocate of that iniquitous system; and I am persuaded if the fact had been known to the audience, he would have met with a This is not the first invery different recaption. This is not the first in-stance in which the Committee of the Sunday School Union have thus disgraced themselves. At their annual meeting in May, 1842, they introduced a Dr. Tyng, from America. Dr. Tyng, upon that occasion, Tyng, from America. Dr. Tyng, upon that occasion, made an eloquent speech, which produced a power-erful impression upon the meeting; but the succeeding speaker, the late Mr. Knibb, missionary at ceeding speaker, the late Mr. Knibb, missionary at Jamaica, revealed the secret that Dr. Tyng was an advocate for slavery. The startling announcement aroused the indignation of the assembly, and so strong were their expressions of disapprobation that the Doctor was glas to make his exit, and, although pledged to speak at a meeting of another startling. pledged to speak at a meeting of another religious society on the following day, he was afraid to make his appearance. You wish to know the names of the individuals who invited Dr. Dyer. As I do not now belong to that committee, I cannot say for cer-tain, but when I was a member, it was usually left with the secretaries and some few of the influential members of the committee. The secretaries are Mr. W. H. Watson, Bouverie-street; Mr. P. Jack-

Mr. W. H. Watson, Bouverie-street; Mr. P. Jackson, bookseller and publisher, Angel-street; and Messrs. Latter and Groser. Among the influential members of the committee are Mr. Charles Reed, printer, and Mr. Stoneman, bookseller, Paternoster Row, but the responsibility of inviting speakers rests principally with the secretaries.

I tender to you, Sir, my sincere thanks for making the public acquainted with the fact, and I trust that if any advocates and supporters of slavery appear on our platforms at our public meetings, they will receive those marks of just indignation from a Christian public which they deserve, for I feel that we have a right to express our utter detestation at any distinction made by man with respect to his fellow man, because God has chosen to cover him with a black skin. ck skin. I am, Sir, yours obediently,

AN OLD SUNDAY SCHOOL TEACHER.

To the Editor of the Morning Advertiser :

To the Editor of the Morning officerists:

Sra—I know the odds are fearfully against a fin contending with a pen so powerful and practis as yours undoubtedly is; yet I feel confident y will permit me to correct any error into which y may have been led.

The Rev. Dr. Dyer did not occupy so prominer place in our meeting as you suppose. He suppor

the first resolution, and was third speaker; the only

place open to him.

He was simply introduced as the representative of the American Sunday School Union, and
was not played off as the principal card of the eve-

was not 'played off as the principal case ascertained ains.'
You then inquire, has 'Mr. Groser ascertained whether Dr. Dyer ever had a charge, and, if so, were any of his members slaveholders?' Now, Sir, I put it to your gentlemanly feeling and love of fair dealing, if any such inquisitorial task could have been demanded of me and of my colleagues?

With all deference to your superior judgment, I submit that such an inquiry as you propose would have been offensive and impertinent, after the receipt of such a letter of introduction as the following:—

The American Sunday School Union, Philadel-phia, March 29, 1852.

To the Secretaries of the London S. S. Union.

Dear Brethren,-We have great pleasure in in troducing to the honor of your acquaintance, the Rev. H. Dyer, D.D., who has been appointed by our hev. II. Dyer, D.D., who has been appointed by our board to represent the Society at the approaching anniversary of your institution. He has been for several years connected with our Society, and is well acquainted with its operations. It would give him pleasure to embrace the opportunity to have a friendly intercentage. him pleasure to emorace the opportunity to have a friendly intercourse with your committee, and an interchange of information in relation to what is going on in the countries and the world, with refer-ence to the project of Sunday schools.

'With sentiments of great respect, I am very

obediently yours, 'FREDK. W. PORTER, Corresponding Sec.'

Hitherto, these letters of introduction have bee Hitherto, these letters of introduction have been deemed sufficient by the committees of all our great societies; and upon the strength of similar letters, Dr. Dyer spoke at several meetings, I think, besides the Bible Society on Wednesday. It does, however, become an urgent and most important question with British Christians—Shall we continue to receive deputations from the religious institutions of the United States, unless they be thorough Abolitionists? and with the American board a question—whether they ought to send aught else?

-whether they ought to send aught else?

If there be blame in this matter, it must rest upon the officers alone, who only became personally acquainted with Dr. Dyer on the day of their anni-

versary.

The committee could not be convened to receive Dr. Dyer before the annual meeting, he having only delivered his letter on the Saturday at the Deposi-tory, and having other engagements all last week; no blame, therefore, can be charged upon

I do not believe Dr. Dyer is a pro-slavery man. I did not, and do not, believe our American fellow-teachers would send any such to our meeting; and I incline to think, that many of your readers will be of the same opinion also.

I censure no one for exercising a jealous vigilance

in this matter, and would willingly recall any hasty word I may have employed; but I do complain of misstatements being put forth as proved facts, more especially as compelling me to embark in controversy, which is always foreign to my habits, and to art a notoriety which is ever repugnant to my in clination.

I am, Sir, yours most respectfully, WILLIAM GROSER, Cor. Sec. Sunday School Union, 60 Paternoster-row, May 12, 1852.

The following series of articles, in the order their publication, should have preceded the foregoing from the London Morning Advertiser, (to the vigilant and faithful editor of which influential journal, we proffer ten thousand thanks) :-

IS DR. DYER AN ADVOCATE OF SLAV-ERV ?

To the Editor of the British Banner : Six-Being a constant reader of the Banner, and admiring what you said on the subject of Slavery, I take the liberty of asking you an question—viz: Is the gentleman who spoke last evening on the platform at Exeter Hall, named Dr. Dyer, from Philadelphia, a slave owner, or a advocate of Slavery.
As a lover of truth, I am desirous of learning if the

rumor of last evening is correct, before I say anything to the Committee of the Sunday School Union on the subject. Your obedient servant,

JAMES S. HEATHER.

102 Wood street, May 7, 1852.

To the Editor of the British Banner :

Str.—At the Anniversary of the Sunday Schoo Union, last evening, the Rev. Dr. Dyer, from Ameri ca, was introduced, and addressed the meeting.

Many persons were anxious to know the Rev. gen

tleman's sentiments respecting Slavery, but, from the very cautious manner in which he avoided all allu-sion to that subject, we were left in doubt, and ever in fear.

If his hands are clean in this matter, he is wel

come to our Christian assemblies; but, if not, the sooner he knows the feelings of the British Churches, the better. orm your readers :

Yours, truly, ROBERT GAMMAN.

To the Editor of the British Banner:

Sra-Facts are stubborn things, and truth is ofter times stranger than fiction. Will it be credited will it be believed, that the Sunday School Union which, at its annual meeting in 1851, trumpeted forth to the world its deep abhorrence of that anti-Christian system of bondage which is the curse, as it is the disgrace, of America—that this same Union, on disgrace, of America—that this same Union, on Thursday evening last, virtually annulled its opinion of last year, by permitting Dr. Dyer, of America, —a staunch apologist for Slavery—to address the meeting, and yet such was the case. Wir, Sir, had the Committee been devising the best means of casting an insult upon the Sabbath School teachers of Great Britain, they could not have hit upon anything more calculated to arouse their indignation, than that of allowing a man, the professed upholder of the blackest system that has ever disgraced fallen humanity, to hold forth at its annual meeting.

With the most perfect nonchalance, Dr. Dyer stood before a British audience, whom he must know to be the enemies of Slavery whose it winter.

to be the enemies of Slavery wherever it exists, and unblushingly discloses to them the glorious doings of the American Sunday School Union; doings of the American Sunday School Union; their success in raising funds, establishing schools, and planting the standard of the Cross wherever a white man was to be found. He spoke, too, of the flood of immigration that was continually pouring into the shores of America from our sister isle, of the destitution that existed, and of the vast settlements that were being made in the valley of the Mississippi, and expressed a hope, that, at some future time, not very far distant, that great country would be thoroughly evangelized; but not a word did he say of that system which tears husbands from wives, brothers from sisters, and parents from child-ren; which outvies all other systems in its refinement of cruelty, its worse than barbarous atrocities, and its wholesale murders. No! this was cautiously left out of the catalogue, and the meeting left in a state of bliss (if ignorance is bliss!) as to the opinjons of the man who was thus obtrading himsel spon their time. And shall this be suffered to pas annoticed? What! British Sabbath School teach ers allow themselves to be taught how to prosecut their work, by one who is an apologist for the reten tion of upwards of three million tion of upwards of three millions and a nail of me fellow-creatures in a state of the most complete mental and bodily degradation! I cannot believe it but who is to blame? Either there must have been the most wifful and culpable neglect, or the most the most width and company to those who had the gross carelessness on the part of those who had the management of the meeting. Let it not be supposed that the Sabbath School teachers of England canningement of the meeting. Let it not be supposed that the Sabbath School teachers of England
have had any sympathy with the principles which
Dr. Dyer upholds and enunciates, or that they have
made any compromise of principles which were so
openly avowed at their previous meeting; but, let it
now be known that they have the deepest abhorrence
of that infernal system which robs so many of their
sacred liberties, and which is even practised and
supported principally by those who profess and call
themselves Christians! Do. Sir, use your influence
to screen Sunday School teachers from any imputation of inconsistency that may be east upon them by to screen Sunday School teachers from any imputa-tion of inconsistency that may be cast upon them by this event, which, if passed over in silence, will, most assuredly, be construed into a tacit recognition of the justice of Slavery! Dr. Dyer and Dr. Baird would do well to go hand in hand (pur nobile

I am, Sir, yours faithfully. T. S. MARKS. May 7, 1852.

May 7, 1852.

T. S. MARKS.

[Since all danger lies on the side of abstinence, not on that of excess, in public protests on the subject of Slavery, we have inserted the foregoing letters. Let it not for a moment, however, be supposed, that the Committee of the Sonday School Union are compromised by the employment of Dr. Dyer; for we have it, under the hand of the Honorary Corresponding Secretary Mr. W. Gresser, that there is no ponding Secretary, Mr. W. Groser, that there is no evidence that Dr. Dyer is the apologist, much less the advocate, of that hideous crime, American Slavery, nor that any blame is fairly chargeable on the Committee of the Sunday School Union.—En.

Since the above was written, we have received the following letter:

To the Editor of the British Banner:

SIR-I have just ascertained from authority, upon upon which I can rely, that

1. Dr. Dyer has no Church or pastoral charge, therefore cannot have, as is stated, 'slaveholding

2. That he is the Episcopal agent of the American Sunday School Union, and that his whole time is de-voted to the objects of that extensive and usefu

Institution.

3. That when Dr. Dyer replied, as stated by a correspondent of the Morning Advertiser, in answer to the question, does your Church contain slave-holders? 'I presume so,' he meant the Episcopal denomination—a fact patent to all England; indeed, I fear every religious denomination in the Southern States of America is tainted with this moral leprosy. I am, Sir, yours obliged, WILLIAM GROSER.

Cor. Sec'y Sunday School Union, May 11, 1852.

LONDON SUNDAY SCHOOL UNION.

A correspondent of the London Morning Advertis er, who writes from Islington, touching this very interesting Rev. Dr. Dyer, significantly says-

Two important questions, however, now remain for solution: 1st. Shall the Sunday School Union, in future, receive any American representative, without being certified as to his thorough anti-slavery principles? This, indeed, is scarcely a question; it is all but a settled point: for let an American representative presume to present himself on the platform at the next annual meeting, without being announc-ed as an abolitionist, and who, for a moment, doubts what will be the immediate result? 2nd. Shall, the what will be the immediate result? 2nd. Shall the London Sunday School Union continue to hold fraternal intercourse with an American kindred Society which is so far under pro-slavery control, as to drop from its catalogue, at the beck of a slave-holding Vice-president, one of its most popular books, be-cause it contains a paragraph descriptive of slavery? This demands, and will doubtless have, the very

This demands, and will doubtless have, the very serious consideration of the Committee.

In conclusion, allow me to quote two brief extracts from speeches at the annual meeting of the Union, as reported in the extra number of the Union Magazine.

The Rev. Dr. Dyer, alluding to the immense im-

migration which is taking place into America, said:
Of all the people that come to our shores, there are none that so soon assimilate themselves to us as the Irish; there are none who are so soon imbued with our spirit, and get the knack of using our language, which is, that we never will bow our necks to the

yoke of spiritual tyranny.'
The Rev. Geo. Rose, who followed the Rev. remarked: —'I much rejoice to know that so many are finding their way into the back woods of America, and that there the sun of rightcousness, the light of Christianity, is shining upon them.—
Would that the sun of liberty shone upon every individual there; and if our dear friend who has addressed us this evening (and who, I have no doubt, is a thorough abolitionist, or he would not have come among us) will kindly take the advice, I say, and I say it with the deepest and most affectionate regard to our Irish population, and to the people of America too—receive these emigrants, train them up in the knowledge of Christ, and God's blessing rest upon you; and if there is another work which you can-not, or will not attempt yourselves, let us send men into your land to do it—let us send men to teach you that Christianity is designed and calculated to raise all men to the common rights and dignities and privileges of humanity. The Rev. Doctor heard, but responded not.

#### From the London Morning Advertiser. THE SUNDAY SCHOOL UNION AND AMERICAN SLAVERY.

We have received various other communications me of which we insert, relative to the appearance on the platform at Exeter Hall, under the auspices of the Committee of the Sunday School Union, of the Rev. Dr. Dyer, a pro-slavery American divine. It is exceedingly gratifying to find, from all the letters which we have received on the subject, that the that the endeavor to extend freedom forthwith to horrors entertained of slavery, and the abhorrence the slave, by the fierce, bitter, and exasperating spirit of slavery abettors, are so general and intense in of fanaticism, has more firmly bound the chains of England. We do not exaggerate the fact, when servitude than when abolition societies were founded. England. We do not example the service of the charge has become stale by repetition, and is in the shought that the annual meeting of so excellent an institu-tion as the Sunday School Union, should be desecrated by a pro-slavery person rejoicing in the designation of a Christian minister, and a Doctor of Divinity to boot, being invited by the Committee to

take part in the proceedings.

But out of evil cometh good. We are firmly per suaded that the manifestation of public opinio which the circumstance has elicited, will give heavier blow to American slavery than anything that has occurred for some years. It is now plain as demonstration itself, that, hereafter, any pro-slavery divine from America, who presumes to appear on a religious platform in England, will do so at the risk religious platform in England, will do so at the risk of evoking such exhibitions of public indignation, as will make him wish himself safe back again on the other side of the Atlantic. But even if any American pro-slavery divine could have the temority to present himself, we venture to say that no committee, or secretary, or other official, will have the courage, if such it should be called, of openly

fraternising with such a person.

When the last few numbers of the Morning When the last few numbers of the Morning Advertiser reach the United States, they will create the utmost consternation among the American churches; for on nothing are they so sensitive as they are in regard to the reception they meet with among the religious denominations in England. We publish another letter from Mr. Groser, which only makes matters for himself and his co-Secretary, and the committee of the Sanday School Union, worse and worse. Their culpability by Mr. Groser's

worse and worse. Their culpability, by Mr. Groser' own admissions, is much greater than we have ever own admissions, is much greater than we have even supposed. And more guilty still do the Secretaries appear, from one of the letters which we this day publish,—a letter written by a gentleman of high character, whose name has been forwarded to us in confidence, and who is cognisant of the facts which

It is unnecessary to waste a word on Mr. Groser's second communication. The last thing in the world which would occur to us, would be to attempt to can Review, [why not add Bennett's Herald?] in relaconvince a gentleman of a great moral error, who tion to Mr. Mann'! What fairness, what magnanimcarries his notions of politeness so far, that, rather than run the risk of offending an American Doctor of Divinity, by asking him a simple question respect-ing his notions on the subject of slavery, he would compromise the great interests of justice and of humanity, and peril the bodies and souls of upwards of 3,000,000 of his fellow-men.

THE COMPROMISE A FAILURE.-The Souther Press thus profanely discourseth on the subject of the ever blessed and sacred Compromise:

The truth is, the Compromise is a failure, which

Nor florid prose nor honied lines of rhyme,' can avert or disguise. The only part of that scheme, the only plank of that platform—the Fugitive Slave Law—which mitigated its offensiveness to the South—has practically failed. Throughout all the North, but two or three cities remain where its executio can be relied on, and there only at an expense of five times the value of a good slave, and then only to recover one who has been taught by his sympa-thizers, that it is his right and duty to cut the throat of his master on the first opportunity. Such a slave is worse than worthless, and his reclamation is a curse instead of a benefit to the South.

How precious to us is this grief of the slave-older's organ! Would that it were a thousand holder's organ! would times more miserable!

com G. Crewmell in product to serve and drawn

No Union with Slaveholders ! BOSTON, JUNE 18, 1852.

PREEDOM'S GRAND AND TRUE CELE-BRATION OF INDEPENDENCE DAY.

soil, that the FOURTH OF JULY will be consecrated by the Society, as hitherto, by a Mass CELEBRATION in the beautiful Grove at Abington, at which their pres ence, from the various sections of the State, is strongproprietely theirs, to be used efficiently for the advent of that glorious day when 'liberty shall be proclaimed throughout ALL the land, unto ALL the inhabitant thereof.

As the 4th of July, this year, occurs on Sur day, the celebration will take place on MONDAY,

A special train of cars will leave the Old Colo y Railroad Depot, Boston, at half-past 9 o'clock A. M., precisely. This will allow ample time for our friends in Essex, Middlesex and Worcester counties to each the city by the earliest trains, in season for the excursion. Returning, the train from Abington will cave so as to arrive in Boston as early as 7. P. M.

Among the speakers expected to be present of the occasion are Wendell Phillips, Wm. Lloyd Garrison, Edmund Quincy, Parker Pillsbury, Stephen S Foster, Abby K. Foster, Miss Sallie Hollie, (of Rochester, N. Y.) Chas. L. Remond, and Nathaniel H Whiting.

Should the weather prove unpropitious for as sembling in the Grove, the meetings will be held in the Town Hall, immediately adjacent to the Grove. The fare, by special train, will be half price but, to ensure this, one hundred passengers are nec essary. As many as intend going from Boston and

the vicinity, are requested to leave their names at the Anti-Slavery Office, 21 Cornhill, seasonably. The half fare arrangement will extend to passengers from both ends of the road, and to those coming by the South Shore railroad.

FRANCIS JACKSON, President. EDMUND QUINCY, Sec'y.

The Hundred Boston Orators appointed by the Municipal authorities and other Public Bodies, from 1770 to 1852; comprising Historical Gleanings, illustrating the Principles and Progress of our Republican Institutions. By James Spear Loring Boston : John P. Jewett & Co. 1852. pp. 664.

This is a large volume, handsomely printed or

fair paper. Its author is the son of the late Dea. J.

Loring, who was for many years the editor of the Boston Christian Watchman. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atone for its partisan spirit, its cold-blooded inhumanity, and its utter destitution both of patriotic discrimination and moral principle. Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly deprayed state of public sentiment on the sub ject of slavery-Fugitive Slave Bill and all-and in contempt and derogation of the anti-slavery move ment. It is instinct with the spirit of 'hunkerism,'alias, a corrupt and cowardly conservatism,-in its most odious features, and will be keenly relished by such as ery 'Peace, peace, when there is no peace,' and, while resenting any imputation upon their hu manity, carry in their bosoms hearts as hard as adamant. Nothing can be more ill-judged, out of place or disgusting, than this attempt to turn such a work into a vehicle through which to disseminate partisar and profligate sentiments-to forge it into a weapor with which to beat down all that is generous, philanthropic and reformatory in the land. As a specime of the taste of the author, and the moral tone of his mind, take his eulogy of 'the vigorous Sigma, of the Boston Transcript, whose pointed shafts, like the arrows of Hercules, never fail of effect' !!- Sigma, the most conceited, malignant, scurrilous, untruthful and impudent scribbler of the times, too unclean to be touched, too shallow to be satirized, and sunk to the lowest depth of moral degradation, as his feculant contributions to the 'Transcript' abundantly demonstrate. Where Mr. Loring actually stands, with regard to that system which is the 'sum of all villanies,' is shown in his foolish and monstrous assertion, that ' the endeavor to extend freedom forthwith the mouth of every despiser of the colored race. Car any thing be more ludicrous, or more evincive of cool effrontery, than for one who has yet to render audible, even to his nearest neighbor, his first outery or remonstrance against chatelizing the rational creature of God, to impeach the wisdom or efficiency of those who have been waging uncompromising warfare, fo a score of years, with the great national sin of slavery, and to the efficacy of whose blows, the entire body o slaveholders and their allies bear the highest testimony, by the terror and agony which they exhibit For it is the height of absurdity to say, that tyrants become exasperated in proportion as the chains o their victims become strong, and their own power is augmented! What Great Britain was to our revolutionary fathers-what Austria is to the Hungarians the South is to the abolitionists, only a million time more hostile, because a million times more tyrannical. He who thinks a colossal system of oppression can be assailed and overthrown without inflaming the oppressor, must still have 'the shell upon his head,' or be not very far from idiocy. Leviathan is not to be snared as a bird-Gibraltar is not to be reduced by pop-guns.

In noticing such traitors to liberty as Daniel Web ster, Edward Everett, Rufus Choate, Caleb Cushing, and Robert C. Winthrop, Mr. Loring finds nothing is their career to condemn or regret, but every thing to admire and praise! But in about every instance in which he refers to any one who is animated (however feebly) by the spirit of freedom and progress, he is sure to have something to say to his disparagement! Thus, in sketching the character and labors of Horace Mann, he has the assurance to 'quote the remarks o ity! 'The blood of sorrow mantles on our cheeks, says our delicate author, because Mr. Mann once made a sharp pun upon the name of Lewis Cass; but the support of the Fugitive Slave Bill, by Daniel Webster,

So, too, while Charles Sumner is lauded for his scholarly attainments and rhetorical ability, it is very graciously added- There is a large portion of the mmunity, who have no doubt that if his philanthropic heart were divested of the ultraism (!) of the age, his influence for public good would overbalance the retrograde (1) spell that binds him. Such radical (!) views are rendered ineffective, as an effort with his own extended arm to grasp and roll up, like scroll, the entire extent of the Niagara Suspension Bridge'! Charles Sumner accused of 'ultraism' Of cherishing views so 'radical' as to be 'ineffective' To what is this world coming? Is an unfashionab opinion to be tolerated in any quarter? Is it possible for a man to dissent from the majority, in any particular, without being a fanatic and an ultraist?

To show that Mr. Sumner is a bad reasoner and worse moralist, respecting the Stamp Act and the Pogitive Slave Bill, the opinions of 'Sigma' are again thrust upon the reader, as though when such an oracle speaks, all doubt must vanish, all controversy endit

frairum!) but let us at least cleanse British plat-forms from anomalies like to the one witnessed on Thursday last. Again: in his sketch of John G. Palfrey, Mr. Lor-forms from anomalies like to the one witnessed on Thursday last. In a political abolitionist of the Free Soil party; and, as though he were editing a partisan Whig journal, instead of compiling a volume that ought to bear the stamp of rigid impartiality, he impertinently asks—
Was it consistent in Mr. Palfrey, who acted in Congress unpledged, to endeavor to secure pledges from Mr. Winthrop in regard to the constitution of those committees which have especial surreillance of subjects connected with war and slavery? And then he gravely adds— Some say his former conservative spirit gave him a more elevated influence than his radicalam will ever effect '1' Indeed!

Here is a paragraph, copied into this work, from Rivington's tory journal published in New York in 1775, respecting a discourse delivered on the Boston Massacre by the renowned Warren. How exactly it tallies with the pro-slavery spirit of this day !

On Monday, the 5th instant, the Old South meeting-house being erowded with nobility and fame, the selectmen, with Adams, Church and Hancock, Cooper and others, assembled in the pulpit, which was covered with black; and we all sat gaping at one another, above an hour, expecting! At last, a single horse chair stopped at the apothecary's, opposite the meeting, from which descended the orator (Warren) of the day; and, entering the shop, was followed by a servant with a bundle, in which were the Ciccronian toga, etc. Having robed himself, he proceeded across the street to the meeting, and, being received into the pulpit, he was announced by one of his fraternity to be the person appointed to declaim on the occasion. He then put himself into a Demosthean posture, with a white handkerchief in his right hand, and his left in his breeches,—began and ended without action. He was applauded by the mos, but groaned at by people of understanding. One of the pulpiteers (Adams) then got up, and proposed the nomination of another to speak next year on the bloody massacre,—the first time that expression was made to the audience,—when some officers cried. O fie, fie! The gallerians, apprehending fire, bounded out of the windows, and awarmed down the gutters, like rats, into the street. The 43d regiment, returning secidentally from exercise, with drums beating, threw the whole body in the greatest consternation. There were neither pageantry, exhibitions, processions, or bells folling, as usual, but On Monday, the 5th instant, the Old South meet greatest consternation. There were neither pageantry, exhibitions, processions, or bells tolling, as usual, but the night was remarked for being the quietest these many months past.

#### THE COMMONWEALTH-MR. SUMNER.

East Walpole, June 14, 1852. DEAR SIR :- Do me the favor to correct the statement in your paragraph last week, that I am ( probably') the editor of the 'Commonwealth.' My con-nection with the paper was previous to the management of Messrs. Palfrey and Lyman; they were succeeded by Mr. Robert Carter, who will hardly care to have his laurels worn by

Yours, very truly, P. S. Allow me to say, that I think you have hardy done full justice to Mr. Sumner, in the matter of the petitions for the release of Messrs. Drayton and Sayres. My impression is, that the article in the Era, from which you copied, stated that Mr. Sumper's course in relation to the petitions meets the entire approval of those gentlemen. Whether the Era stated this or not, such, I understand, is the fact. If the prisoners themselves, and all their best friends at Washington, approve of Mr. Sumner's course, let us at least judge him charitably.

Far be it from us to do Mr. Sumner the slightest injustice; for we claim to be his faithful friend. It stated in the article that we copied from the Era, that Drayton and Sayres did not deem it desirable to have the petition for their release presented to the Senate; and we submit that they were not in a situation to determine such a point, intelligently and voluntarily. But, we repeat, this is comparatively a trifling matter. We complain, and must continue to complain, that Mr. Sumner has allowed six months and a half to pass away at Washington, without open. ing his lips for the millions in bonds, whom he was sent there to represent. It is useless to blink this out of sight, or to try to apologize for it. The omission amounts to a positive dereliction of duty. Ir Paneuil Hall Mr. Sumner could declare, long ago-· We demand, first and foremost, the INSTANT REPRAI of the Fugitive Slave Bill, -a Bill which he branded as 'most cruel, unchristian, devilish, detestable, heaven-defying; setting at naught the best principles of the Constitution, and the very laws of God.' Almost seven months has he sat in the U. S. Senate, yet not a syllable has he uttered sgainst that Bill; though men, women and children are hunted daily, and ruthlessly shot down or dragged back to bondage. . We demand, said Mr. Sumner, the abolition of slavery in the District of Columbia, and that the Federal Govment be put openly, actively and perpetually on the side of feeedom.' And yet he remains dumb as a wooden image! 'The subject will not admit of postponement or hesitation, said Mr. Sumner before his Society, in order to redeem the pledge of one hundred ing for a more convenient season! 'It is the subject at the New England A. S. Convention. Whereupo of subjects,' he said in Faneuil Hall. As yet, he makes the following preamble and resolution were offered by it no subject at all in the Senate! 'From this time friend Grover, and elicited a discussion, in which forward, it will be entertained by Congress; it will be as it were, one of the orders of the day; it cannot be passed over or forgotten; there it is in its colossal proportions, in the very halls of the Capitol, overshad owing and darkening all other subjects, said Mr. Sumner in Fancuil Hall. And yet he is dumb-except on all other subjects, which he is quite prompt and willing to discuss! Surely, this is 'the play of Hamlet, with the part of Hamlet omitted by particular re-

BALTIMORE DEMOGRATIC CONVENTION One of the two leading political parties of the country, after a week of painful travail, delivered, on the h inst., a full grown child.

As the present, we are told, is a very importan period in the history of America, we imagine-from the immediate and unrestrained rejoicing of somenew political Saviour to have suddenly appeared who, by the teaching of his unholy word and spirit, and by his wicked counsel, all who implicitly believe in him may feel sure of being led (by the nose) directly into the land of promise ! The Democratic party have chosen a man, whose

well known characteristics are such as to warrant,

even to the friends of gradual freedom, naught but a hope forlorn' in him. It appears to me, all reasons ble men, on reading the proceedings of the late Convention, as reported even in their own party papers, must experience a feeling of disgust when reflecting that a body of three hundred men, selected from al parts of the Union, men supposed to be distinguished for their 'eminent gravity,' (if for any thing !)-men in 'convention assembled,' allow such proceeding to occur, such conduct to pass unrebuked, as was lately witnessed in Baltimore, and the same paraded before the world, accompanied with 'sounding brase and tinkling cymbal'-that a reaction must ensue that the people will, sooner or later, learn that President-making, from genesis to exodus, is truly a contemptible business, and that no honest man will be know the essential qualification necessary to be a dele gate is to possess the greatest capacity for intrigue, one ost willing to sustain and defend all wrong and in justice, one whose highest glory is a total want of principle. The speakers, hoarse with crying, some praising, others cursing, none agreeing—one portion of the assembly encouraging a personal combat between two of its most respectable members-(which, probably, caused the 'groans and drops of blood' ned as one of the acts passed by this honorabl body,) all mad with excitement, rago and passion-everything, in fact, in admirable confusion and disor-dor-is truly a fitting picture for the National Democratic party to present to the world, when togethe they select a man distinguished only for his eminen conservatism, intolerant partisanship, and zealous bigotry, to fill the chair first occupied by a Washington. Higher the the The True True Colors,

BAIT FOR THE SOUTH. BY SHARPSTICK.

The project of building a new opera house in Bo on has 'caved in.' What our merchant-flunkies will ext devise as a bait for drawing Southern trade it is hard to predict. Perhaps proposals will be issued for erecting an amphitheatre in which to hold bull and ar fights-those spectacles being just now decidedly popular in New Orleans, and any means being worthy of attention for catching customers from the great and growing section of which the 'Crescent City' is the metropolis. I throw out the suggestion thus early that New York and Philadelphia may be forestalled by the munificence of our leading mer Exhibitions of furious beasts goring and clawing coo other might not, it is true, be very elevating or humanizing to our own people; but what of that, so long as Southern 'gentlemen' are attracted hither by the pains taken to provide an amusement well nigh as delightful to them as woman-whipping? What odds would it make if the rowdy children in were doubled in number, and excited till they became juvenile fiends, provided we gained a market for goods, and pocketed a round profit on our sales? According to the acted-out creed of the Hunke churches. Man and his welfare must ever knuckle to Money and its interests. An increase of gold and not of goodness is the prime object of this life; and if the dollars can be made to roll in upon us through a revival of old barbaric sports, why not court and welcome the tide as gladly as we do that which rolls in upon us from a renewal of licenses to rum-shops Riches are riches, however accumulated; and if s few extra dimes can be got by a few deeds of extra rascality, are there not plenty of 'respectable' men to do the deeds-plenty of 'talented' editors to commend them-plenty of 'devoted' priests to bless them Mammon, the deity of our present civilization gathers around himself such a herd of followers, and llows them such a latitude of conduct (so they do but 'keep an eye on the main chance'), that it would not be very surprising to witness some of the High Priests of that god whose sanctuary may be found in State street, heading subscription papers and spouting in assemblages of the influential classes to promote return to the classic recreation of old Italy, which has just been galvanized by the pestiferous shocks of slavery so as to show an occasional spasm of life in new Louisians. I have not the slightest doubt that if the law would allow a complete return to the excellent, time-honored, constitution-saving, agitationstopping practice of causing stubborn Christian to be publicly torn in pieces and 'chawed up' by wild animals, a considerable portion of the 'solid ' men o Boston would shell out profusely for the construction of a 'Coliseum' here, and flock to it with delighted case when those tremendously stubborn Christian the ultra Abolitionists, were martyred in similar style with their predecessors of Nero's and Trajan's time Certainly the malignity manifested toward the friends

### ABINGTON MEETING.

of freedom and reform argues the presence of as much

venom in Hunker gizzards as ever inflamed Heather

The first meeting of the series of the One Hundred Conventions was holden in the Town Hall, at Abington, on Sunday, June 6th, 1852. Meeting called to order by LEWIS FORD, whereupon Samuel Dyer, o South Abington, was chosen President of the Con vention, and H. H. Brigham appointed Secretary.

Notwithstanding the limited notice of the meeting given in only one issue of the Liberator, and a few placards posted in town, the Town Hall was well filled by a very attentive and intelligent audience The Convention, after being organized, was opened by portions of Scripture being read by Wm. Lloyd Garrison, after which, for upwards of an hour and a half he very feelingly, and in a dispassionate manner, addressed the meeting. His remarks were listened very attentively, and had reference to the anti-slavery cause in its general bearing on the religion and politic of the country. He referred to the nomination of Pierce by the Democrats at Baltimore-strange and uncommon proceedings most truly. But, notwith standing, in this proceeding, he could see cause to hope, in respect to their divisions, and the compara tive few votes cast by the Convention for a slave holder for President. This circumstance he though

The meeting was also addressed by Abby K. Foster in her usual carnest and out spoken manner-indeed, we thought her rather more bold and uncompromis ing than ever.

Mr. Ford gave notice, at this meeting that Mr. Elbridge Sprague would now pass through the audience, and take pledges for the Massachusetts A. S. Ford, Arnold, Bates, Mrs. A. K. Foster, Wm. Lloyd Garrison Grover Lond and others participated; after which, the resolution passed nearly unanimously :

Whereas, at the late annual meeting of the New England Anti-Slavery Convention, a pledge of on hundred dollars was made, in behalf of the abolition hundred dollars was made, in occasi of the acoustion-ists of Abington, to the treasury of the Massachusetts Anti-Slavery Society; be it Resolved, That we will endeavor not only to redeem this pledge, but to double the amount, within the time specified.

Subsequently notice was given, that one hundred and eight dollars been had pledged by the abolitionists of Abington, at this meeting. Priend Grover was chosen a Committee to carry into more immediate

effect the resolution just passed.

At the third service, Nathaniel H. Whiting made very able speech, in his usual clear and cogent style. dissenting somewhat from the view of the utter worthlessness of political instrumentalities for the abolition of slavery, as presented by Mrs. Poster, A brief reply was made by Mrs. F., who was followed by Mr Garrison, in an earnest and forcible appeal, well calculated to stimulate to fresh action. Should the other meetings of the series of the one hundred Conventions prove as interesting, well attended, and effectual as this the first of the series, the friends of primi tive abolitionism may thank God that these Conventions were put into operation, and take courage. SAMUEL DYER, President.

H. H. BRIGHAM, Secretary. South Abington, June 10, 1852.

EXPLANATORY. **ROCHESTER**, Мау 31, 1852.

I see in thy remarks on my book, that thou art mis taken in one point, and that is, my usual method of dating. Since I have come to think for myself, it has appeared to me that it is best to express myself in such manner as to be best understood with the smallfound having aught to do with it. They must already est number of words; hence I have adopted the manner of dating as is customary; and when receiving those communications, the time has been agreed upon beforehand; and, of course, in taking my seat, the first thing I did was to date the paper, and then wai for the movement of my hand by some power independent of my own. Thus thou wilt perceive one of thy difficulties is removed. When the communications are dated in the Friends' style, it was done at the particular request of the power that controlled, and of ourse I made no objection. I perceive in thy explanation quite an error when thee calls Septembe the eighth month, instead of the ninth.

With love unabated, ISAAC POST. Thy friend.

The explanation of our esteemed friend Post is ntirely satisfactory; and if it had been given in his work, it would have prevented all misconcepion.

VISIT TO ESSEX AND STONERAR FRIEND GARRISON: I went to Essex the last day of May, to deliver a

lectures for the slave. There is a genuine and sine feeling in that old town, which adds to the leave its natural scenery. The ruling influence there, as most towns in this stripe. But, still, there is an uncommon desire as going vigorously on. This was new to me, and he ing cabins built there, not less than half a miles ing, like every other branch of industry, has is general stagnation in this outsides, and the part in dull enough, compared with the energy and like of the workers of this country do not see that their p tion must be insecure and dependent, so long a therefore permit the enslavement of a portion of their fellowed the field and the shop. Paying for the improved of slavery, as they ever must do with their ovales. put the hook of party into his nose, and be led by de rule,' say our political teachers. Let each man re himself by the highest ideal of right which be tan fren within his own soul, says the true philosophy. White the former rule is received as binding upon individu conscience, human governments will be corrupt to despotic. When the latter shall prevail through as world, the prayer of Jesus will be answered, and Ger

Two of my lectures were given in Essex out of dean before dusk. The 'Comic Dodge' came to Essex w Wednesday evening, with his 'Ossian Bards' to in onfloon songs and make monkers of themselves their low style of acting; and, as usual, they had crowded house. For their evening's service, they led some thirty or forty dollars. For the first and la time in my life, I patronized that show. I wanted t see, with my own eyes, the secret of Dodge's popular ty. I discovered that, in about twenty minutes, and quite satisfied with my experience in that line. The iouse where prayer is wont to be made by the prod very Orthodox pray-ers of Essex was very appropriately used by Ossian and 'his Bards.' And, really, I h lieve there is more life and reality in the come p formances had in that room that evening, that in stated religious services held there from week to ved Mr. Dodge is welcome to the benefit of this puf, us is the pro-slavery Orthodox church of Essex.

I spent one night with John Prince, who is a set

every inch of him, and therefore an unpopular day
man. I called on the reverend and ancient Mr. Cas
ell. He thought it a little strange that I should dera
sell a minister the writings of a man who was daing
he could to destroy the church. However, he man
me with politeness, though he declined buying yas book, taking the Liberator, or contributing to sil a Massachusetts Anti-Slavery Society. I presume pr will not be very much surprised at this. Sad than it be, it is nevertheless a fact, that Wm. Lloyd Garis and the Society with which he is connected in his m slavery labors do not bear a very good character, if testimony of the American priesthood can be true Ex-president Mahan is not alone, sir, in giving pu and your associates a bad name. Well, I suppose yo will have to make arrangements to survive their had ity. Your cause will be able to do this, because 6 has hold of that, and he will prove stronger, wier a better in this contest than all opposing influences. As so we may confidently expect the ultimate success the anti-slavery cause, in spite of the Government, Church, and Money Power of this country.

I found warm friends in Essex, and enjoyed visit there very much. I trust I accomplished as thing for the truth by my labors there. I get fire scribers for the Liberator, and I wish I could land tained five times as many. Where that paper in I will trust the anti-slavery principle in a trying of gency. In the contribution gathered for the execution Essex, I obtained nearly four dollars, of young me, small sums of from five to twenty-five cents each Is was obtained during the day by personal solician Such labor is not the most pleasant in the world it not important for the Agent thus to reach as mays possible out of the lecture room !

I went from Essex to Stoneham, where I spenied Sunday, preaching three times in the Town list. young men of S. evidently lack the high moral bet opment which is now open to each moral seite. In moral sentiment of that town is low. The information the church there is far from being what it should it Mr. Whitcomb professes to be an abolitionist Erla a monthly concert of prayer for the slave. Bell sed ask him, as he will see this letter, a few questions is can a true abolitionist fellowship, as he does, those pa pro-slavery organizations, falsely called Beautif Societies? How can he fellowship the product church? How can he recognize pro-slavery minds and church members as true Christians! How unb put sect before the cause of Humanity! How on h roll himself up in such an endless round of prayer per jngs and forms, when his Bible enjoins upon him, st these things, but action, earnest and constant and tration to the oppressed and suffering children of 60 as the acceptable service ! I fear that Mr. Whirest refusing to do his whole duty on this question, and of forming to the wicked requirements of sect and pass opinion, will find at length that his influence is on its side of the oppressor and the infidel. May be followed his own conscience and the Spirit of God, and con into all truth!

There are exceptions to the statement made short respecting the character of the young men of Soor ham, and their aim is to improve and rise. They at interested in the cause of Reform. But one fact about the correctness of my statement. Ossian Body at his Bards' came to S. and took \$75 for one created buffoonery. Where such mountebanks can draw fill houses, and fill long purses, there is, of counc, also

standard of morals.

The Sunday I spoke in Stoneham, Parket Plates preached in the pulpit of one of the Concord chambs and, as usual, made an indelible mark upon the pale mind. I will give friend Parker the benefit of the deicisms which I have heard on his efforts on hat by
It is thought here, that he ought to have divided is afternoon discourse, giving a part in the morning at the rest in the afternoon. That discourse is easy for one day. From the report I have heard of it. only add, I wish it could be heard in all the church of this land. And if brother Parker will politish it will gladly help him in giving it as wide a circular

as possible. Yours, fraternally, DANIEL FOSTER Concord, Mass., June 11, 1852.

EF Mr. Foster is giving himself to the set i anti-slavery in the true missionary spirit, and it thoroughly practical manner. No man is mercial ful to his convictions of duty. Or less calculate the score of worldly policy. — Read his speed as a next page, delivered at the last New Eagland A. S. Convention, as a specimen of his bold manner of terance in behalf of outraged humanity, and in the proof of the second of the se proof of a corrupt and an apostate church.

IMARIS OF DANIEL POSTER. to the American Church, at the New Brief of the American, May 25th, 1852.

the Pusticions now under discussion accuse of sets of this country of the worst conceivaa-the sum of all villanies—the crime of en of making merchandise of God's chilsens of monang mercunantuse of God's chilelegated from the power and condemnation of where I wan in a concernation of at for with the Son of God in the mansions of

to each unperverted art. sfirm that a church which does not remore the slave as a brother, and does not labor conone mit emptly to destroy the influences that pare ind brutalize man, is not a Christian church, callers spaceties of Satan; and that the minister where sprogram of an and that the minister he they claim to possess, at home and abroad, and Sabbah and on other days, in the sanctuary and and Market and of commerce—wherever and gainst on many of the colossal against the colossal of this nation in the enslavement of three milof the children, are not Christians, but infidels. for all or conducts. for pass por current of the state of the sta ge property and fearfully, evil. There is no good and no good is ever to be expected from them. her se the balwark of oppression, and the world the ire only through their exposure and overthrow. YI man can justly complain of the abolitionists. Man ten just the religion of this country the they series of the standard of Christ's life and word. Into the will of Truth these selfish sects must go; and are is this anti-slavery Convention thrusting them par. I believe, sir, they will be destroyed by the on of these faithful anti-slavery utterances. And lead hall the overthrow of the American Church an aspeniable joy, because I believe her to be the and Anti-Christ, the corrupter of the nation, the master and supporter of the 'sum of all villanies,' alterist hope and hiding place of the worst desim the world ever saw. Profusion is the sectarian test by which character is

od Dr. Dewey may act as a kidnapper, and send nother into slavery, offering thus on the altar sheamerican Union a sacrament of blood and imnor, and yet be a father in the Unitarian church, so is a his professed religious faith accords with the where of Cambridge. The Unitarian religion has what to do with the accursed system of American mry. Her mission here is silence, and her duty enferce to the Compromises of the Constitution. Jalet Dr. Dewey profess to believe in the Trinity, and depravity, and in a vicarious atonement, and the would be at once a mutiny in the Unitarian

be Spring may refuse to offer one prayer for the emplation of those in bonds, though assured that is night thereby give freedom and joy to three mil-Im of his brethren, who are now enslaved and erabel beneath an intolerable burden of wretched 100, and yet be a father in the great Presbyterian sect s log as he professes to believe in the Westminster Ottehism. The Presbyterian Church is not at all mormed about those in bonds. She believes the never that be are ordained of God; and that we are take subject to the magistrate. She sends her holy derr to visit and compliment the renegade Fillmore sed to listen with hypocritical complaisance to his sectimonious lies about his regard for religion and milie virtue.

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DSTER.

Seth Sprague, Jr., may electioneer and vote fo Lebery Taylor, the great pirate leader of our troops and bloodbounds in the Florida war, and one of th ebief robbers commissioned and employed by the peo pled th's country to give the Mexicans 'hell,' and yebea' True Wesleyan,' along with Luther Lee and Lucius C. Matlack, so long as he professes to hold the distinct tenets of Methodism, and pays a liberal sum isto the treasury & that church. The mint, anise ademmia of Wesleyans are more important than emistency, and truth, and justice, and love, in the treatment of the 'sum of all villanies,' So is it with the American sects, whom we hear called so generally and so falsely the churches of Christ. They crucify Jess daily, by their compromising policy, and, so far as possible, put off the day of the world's redempton from evil. And it matters not how corrupt mm's political and ecclesiastical conduct is; provided he is sound in doctrines, according to the credo o his sect, all is well, his precious soul is safe. He is bern into the kingdom of God, and is destined to riga with Jesus forever, because he professes to beliete certain things held sacred by his church, and is careful to observe all the prescribed forms of wor-

The Christ test is quite another thing. Andover, New Haven, Princeton, Middletown, Newton and Cambridge say, 'By their professions ye shall know men and institutions.' The so-called religious pa pre, the clergy and the churches of the country tipest the lie, till the world is almost made to be breit By their fruits shall ye know them,' say Carist and the true reformers. By this test, we must try men and institutions, to-day, with unflinching fielty. Whatever will not abide this trial, must fall

The American churches call the abolitionists infi des Ask them to state the ground on which this the laste; you reject the Sabbath; you denounce the church; you preach rebellion; you stir up strife." Myanswer to all these charges is, we go no further in our views, on these topics, than truth and duty led as; no further than the life and word of Christ withat us in going. We affirm that man's right to la, liberty and happiness is universal and inalienable based on his relation to his Heavenly Pather, and terriere never dependant on any Record or Consti taim of the Past; that when any Record or Consti talm invides that right, it lies and robs; and there in God and the intelligent Good are against the im pins word. When we are told that the Bible sanc tims the enslavement of man—the inferiority of wo man-the claims of human governments to be obeyed a 'powers ordained of God,' when they enact unjust an-the especial dignity of one class, as rulers, or Segresthood, over other classes -- our reply is, If these hisp be so, then your Bible is wrong, and in thes hers cannot be the Word of God. So said Christ le have heard it said by the teachers of forme Thou shalt perform unto the Lord thing saths; but I say unto you, swear not at all.' And and a tooth for a tooth; but I say unto you, resist not evil.' And still again-The shall love thy neighbor and hate thine enemy bull my sate you, love your enemies, bless them that time you, so good to them that hate you, and pray is then who depitefully use you and persecute you." One instance, like these, in which Christ set aside the Pepaler doctrine of the special sacredness and infallihary of the Old Testament Scriptures, shows that see fand on this question where the Master stood. In time, and in all his utterances, Christ, speaking in the have and in behalf of universal Humanity, denies the manufactured the teachings of the Past, and affirms the becauty for progress in the boundless Future. We 6 as more with regard to the Bible. We prove all tian hand therein or elsewhere, and hold fast to the Good In this, the true Reformer follows Christ, and and God, and is one with the perfect Father. Of at her, the abolitionists make the best and the most half use of the Bible, in their efforts to apply the tuh ridiant on its pages, to the redemption of man, country on its pages, to the recompanies and the establishment of the Universal Brotherhood. he presthood use it, on the contrary, to perpetuate

mean to frighten the people by this term of opprobri- | that the exodus of the oppressed from their bondage um, and keep them away from the place where they into the free and joyous brotherhood of world-might hear the Gospel of Liberty preached, lest they should see the truth, and be converted from the downfall of the sectarian churches of the world.

We employ our common and established Rest Day as a day set apart for the good of man, of which he is lord, whose hours are properly devoted to his improvement. We see the Pharisees of this day putting the Sabbath in the way of Humanity,-calling its hours holy time, to be devoted to the abstract tine of forms and ceremonies, and excluding from their churches on that day the claims of the oppressed and perishing, on the alleged ground that such subjects are secular and profane, and therefore must not be discussed on God's holy day; and seeing this wretched and superstitious misuse of a most noble institution, we legislate away the Sabbath of this country, and keep the day, by ' proclaiming deliverance to the ample in the use he made of the Sabbath day, as were as a blasphemer and Sabbath-breaker. The abolitionists denounce the church which does

not remember the slave as a brother, for the same reasons and with the same justice that Christ denounced the corrupt church of Judea in his day; and as his word was fatal to that infidel church, so shall the true word of these reformers, to-day, be fatal to the infidel church of America.

The abolitionists preach rebellion against a wicked government, by proclaiming the duty of disobeying unjust laws; just as Christ, the apostles, the martyrs, and the true reformers of all ages, have done; and this is true religion. The minister who takes upon him the name of Christ, and goes into the pulpit with a message, inculcating obedience to an unjust Constitution or law, is indeed an infidel.

infidelity, and her hireling priests are the leaders of the infidel hosts of this land. I challenge these Thomas Sims was given up to the Slave Power, and teachers of the people to meet this charge, I hold myself ready to make it good, wherever and whenever they will give me the opportunity.

The churches of our country profess to be guided by the Life and Word of Christ. They say the Holy of anti-slavery ministers, one year later, is invited by Spirit is with them. Hear, then, the declaration of their professed master :- 'The Spirit of the Lord [the Thomas Sims is not yet dry, to take a sail down the Holy Spirit) is upon me, BECAUSE He hath anointed me to preach the gospel [tidings of deliverance] to the poor. He hath sent me to heal the broken-hearted, to proclaim deliverance to the enslaved, to give sight Pierson. Just pause, Sir, and think a moment of the to the blind, to set free the victims of cruel oppression, to make known the Father's love to his suffering children.' And again he says, 'When ye do this human family, ministering thus to my brother, ye minister to me, and I will give you a rich reward. Christ gives one [short rule, viz.: 'Whatsoever ye would that men should do unto you, do ye even so unto them,' which comprises according, to his statement, the whole of religion.

I am aware, Sir, that Bishop Hedding, who died a short time since in the full odor of Methodist sanctification, once said, that holding your brother as a slave could be justified by this rule; and I also know. that when he ustered that monstrous sentiment, he perverted the words of Christ, and lied against the Holy Ghost, with far greater guilt than attended the lie spoken by Ananias and Sapphira of old. · Well, Sir, who are now ministering to the suffering

children of God? The despised and persecuted Abo-

litionists, who are called infidels, come-outers, and other opprobrious epithets, by the priesthood and politicians, are doing, to-day, the work of Christ. They tions, laws, records, and institutions,-who work with tireless patience and noble consecration for the redemption of man from oppression and injustice,-they, and they only, are the Christians of this age. This The Methodist church is an infidel body. Her clergywork the Abolitionists are doing; and doing it, they men are in fellowship, to-day, with the worst men it have cheerfully borne persecution, poverty, and all this nation, as the action of this conference towards the manner of contumelious treatment. They have illus- city government, and towards Daniel Webster, shows trated, in their experience, the Martyr Age of the United States. In their efforts and trials for the past twenty years, the Abolitionists of this country might almost literally apply to themselves the words of Paul, cause. when he says, 'We are made a spectacle unto the world; even unto this present hour, we both hunger and thirst, and are naked, and are buffetted, and have The same man, if public report do him no injustice no certain dwelling place, and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We to the public schools of this city, on the ground that are made as the filth of the earth, and are the offscouring of all things unto this day. We are troubled on the righteous rule on that issue.' Who denied to every side, yet not distressed; we are perplexed, but talented and Christian woman the right of relating he not in despair; persecuted, but not forsaken; cast experience in a public missionary meeting, when on down, but not destroyed. In all things approving the eve of sailing to the Mendi Station, in the interior ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in selves ministers of Christ and Abolitionists, did the fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeined, by the word of truth, by the power of God, good report; as deceivers, and yet true; as unknown and yet well known; as dving, and behold we live. as chastened, yet not killed; as sorrowful, yet always desgested by the Barnburners of New York. rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things. The intelligent the reverend agents employed by the American Colmind can see, on a moment's reflection, who are marked out as disciples of Christ, to-day, by the resemblance, in the suffering for righteousness' sake, to the experience of the Masters and whether it be the time-serving professors, who make up the Ameri- ring. In a very sanctimonious tone, he told about can church, or the faithful Abolitionists who deny the wonderful providence of God, in permitting the themselves, and bear the cross of suffering for Hu- the old piratical slave trade, by which the poor, be

manity's sake. And what has the church done for the slave? She has temporised, and dodged responsibility, and put sect, creeds, forms, and heartless sacraments before Christ, who is chained, bound, whipped, bought, sold, tianize that pagan continent !!. He said, near the and utterly outraged this day, in the person of each close of his remarks, 'It is a wonderful and most slave in this country. In so doing, she has been consoling fact, that there are, to-day, five hundred following the Jewish church, crucifying her professed Lord, and putting him to open shame in the house of his professed friends.

intense interest. I entered the ministry an abolition- and claims of the American Church, which ist, and thank God that I have ever been true to my such a fact in her history, with the Mahommeda conviction of duty on this subject. I hoped for reform in the church, as long as I could. That hope becomes a free man by professing the 'true faith.' In died out of my heart. I came, at length, to see that the church, which falsely calls itself the Church of sain craft, and to uphold dark injustice and cruel the church is utterly corrupt and infidel; that she is Christ, there are half a million of members and fellowbuilt on selfishness and compromise; that she will communicants held as slaves, deprived of manhood, ever be worldly and time-serving so long as her foundation is the bigoted sect principle; and, consequently, ety, their kinship with Christ to an everlasting inson. In calling us infidels, then, for our the tailing us immers, then,

error of their ways, and thus be emancipated from Hence, I have excommunicated the false churches of their bondage to an infidel church?

Hence, I have excommunicated the false churches of their bondage to an infidel church? honest seeker after truth, whether a dweller in Pagan, or Mahommedan, or Christian lands, as a member the true church, and a brother in Christ. I was licensed to preach by an Association of Congregation ministers. About that time, the General Association of Congregational ministers in Massachusetts held worship of God in the observance of a heartless rou- their annual meeting. A proposition was then offered, that each man of that body ought to preach on a des ignated Sabbath, (I think it was New Year's Sabbath,) on the Mexican war and American slavery. Ministers of wealthy churches opposed this just proposal They said, . We have Whigs and Democrats in our churches; and if we should do as these impulsive brethren request, the result would be, that our churches would be rent in pieces. Their views precaptives,' for the good of man. In so doing, we are vailed, and the measure proposed was voted down following Christ. And the churches are as wide of and a great opportunity for doing something effectual the path which Jesus marked out for them, by his ex- against a career of high-handed national injustice, by the united and carnest testimony of the preachers, in the oppressors in Palestine, who denounced Christ the leading denomination in New England, was baseand crucified him, eighteen conturies and a half ago, ly bartered away for popularity, wicked peace, and alary, by a time-serving, infidel priesthood. And the minority of that body, who had voted to do what duty demanded, if they could get the multitude to go with them in so doing, when they found the few only with them, gave up the cause, and failed to do their individual duty. They were in bondage themselves to the accursed power of sect, and therefore could not be true to the cause of Liberty. The great Methodist church is now represented by

some two hundred delegates in General Conference, in this city. They claim to be an anti-slavery body Well, Sir, let us see what they have been doing to earn that holy name. A little more than a year ago, a friendless boy, who had periled his life to escape from slavery, and had fled to Boston for liberty, was seized in the night by the city government, and shrick-We stir up strife by telling the people their sins, ing in vain for mercy and justice, he was dragged to a just as the true reformer has ever done. Did Christ cell in the court house of this city. Then was there come to promote a peace on earth which is based on enacted by the officials of Boston, a scene which has oppression and fraud? How came persecutions and fixed upon this city the stigma of the darkest injusbitter animosities from the truth that Jesus preached? tice. The leading men in her pulpits, her banks, her Just as they have come out of the preaching of Christ's stores, her law offices, and in the conduct of her merapostles on Human Rights, to-day, in our land. It is cenary press, said, Let this child be given up to the quite significant of the character of the American man who claims him, -for the benefit of trade.' So church, that our great men, the authors of Compro- the court house was chained; the whole police force mise measures' and 'Fugitive Slave Laws,' are all her of the city was employed to guard this poor boy back friends and defenders. As no one could deem it pos- to chains; the Cradle of Liberty was filled with arm sible for Caiaphas and Herod to speak in terms of ed men, ready to act in defence of the Slave Power glowing culogy of Christ, or his hely cause, so now if necessary. A judge, without any judicial power, it cannot be that such corrupt men as Webster, and sat on the scat of judgment, and consigned his brother Clay, and Fillmore, should be members and friends of over to the hell of American slavery. A Boston mer-Christ's little flock. The church that takes into her chant furnished the ship in which he was to be carried fellowship such men is necessarily an apostate church. off; and at grey of dawn, guarded by the Mayor and Sir, I affirm, with fearless confidence, of the Ameri- Marshal of Boston, this lad was marched through the can church of this day, that she is the great school of silent streets to that pirate ship, weeping the mean while, and exclaiming, . Is this Massachusetts liberty Boston dishonored. Her government and her leading men made themselves imfamous by their conduct in that offair.

Well. Sir. it somehow happens that this conferen the city government, on whose souls the blood o harbor, and spend a day of feasting and pleasure at the expense of the city. And they go! They ought to have gone in the Acorn, under the command of John H City Government taking a Convention of Abolitionist to a general jollification down the harbor, and over the same path on which the unfortunate Sims was led work of brotherly love unto one of the least of the to the slaughter. Rather, I should say, think, if you can, of a body of true Abolitionists accepting such honors, from such men, and under such circumstances! Why, Sir, the most distant and ignorant heathern of the isles of the sea would cry out upon such craven compromise with the powers of evil, on the part of men professing to serve the Holy Spirit.

Again, Sir. A few days since, Daniel Websterthe enactor of the Fugitive Slave Law-the enemy the poor and the oppressed-the Great Apostate whose towering crimes shall grant to Judas and Pilate henceforth the boon of forgetfulness-the libertine and drunkard, who prates of his regard for religion and public virtue in the face of such a life as he has led for many years-came to Faneuil Hall, to address the citizens of Boston. The city government very appropriately invited this conference of Methodist priests to take reserved seats in the gallery on that occasion. They went in procession, took the offered seats, and, when complimented by this hoary infidel, who love man, - who esteem him above all constitu- they rose, (so say, at least, the reporters of the daily Sir, by their fruits, and tell me what else the truth will allow us to call them than infidels and deceivers -and they are infidels. Their professed anti-slaver is a lure, held out to deceive and mislead honest me and women, who wish to be true to the anti-slavery

Who excuses slaveholding on the ground that it is an 'organic sin'? A Congregational clergyman voted against the petition of the colored parents i Boston, asking the privilege of sending their children public sentiment was not ready for the adoption of of Africa? A band of priestly Jesuits, calling them imprisonments, in tumults, in labors, in watchings, in accursed deed! Who called upon Abolitionists to support the American Board, after their annual meet ing at Pittsfield, and where they had taken pro-sla very action respecting the question of allowing slaveby the armor of righteousness on the right hand and holders to enter the mission churches? A minister on the left, by honor and dishonor, by evil report and of the Congregational church, the former leader of the 'new organized anti-slavery movement,' if this State, and afterwards appropriately swallowed and

It was but a short time ago, that Mr. Pratt one onization Society to deceive the people, and promotthe cruel and infernal prejudice of the American per ple towards the colored people of this land, lecture in the Unitarian Vestry of Concord, on Sunday eve nighted and perishing Africans were stolen from their homes and enslaved in this Christian land, that they might thus be converted to the true faith, and the be sent back to the home of their fathers, to Chris close of his remarks, 'It is a wonderful and most thousand slaves, members of the American Church, only waiting your aid to go to Africa, and Christian ize the pagan millions of that unhappy continent. Sir, I have had some experience in this matter, and Now, sir, take that 'wonderful and most consoling for years have watched the course of the church with fact, and compare in its light the characte Church, in which it is a cardinal sule, that a slave

heritance of unspeakable glory, only adds to their market value, and double locks their rusty fetters. The Christian wife, mother, maiden, is doomed to be a helpless slave in the world's great brothel. All this is truly a wonderful fact in the American Church. It is not so consoling to me as it seemed to be to the rev-

In the Mahommedan church, which the Christianity

of this country seems to think needs to be converted

to our religion, (may God save them from such a dis-

aster!) no slave is held; no one who professes the

faith of that church can be thenceforth held as a slave. How much better, then, is the church of Mahomet than

the Infidel Church of this land! By their fruits yo

shall know them.' It ought to be enough to drive every honest man and woman out of the Church, the statement of such a fact as Mr. Pratt made at that meeting in Concord. The statement of that fact alone brands the mark of infidelity into the forehead of the church which does not protest against it. It brands 2 old men, from 40 to 50 also, as an infidel scheme, the Colonization plan, which openly denies all purpose of interfering with slavery; and yet, when Mr. Pratt had finished his remarks, the pastor of the Congregational church in Concord, a professed abolitionist, rose and approved, with marked emphasis, of this wicked and cruel enterprise, as a practical and Christian movement for aiding the blacks of this country, and for spreading the blessings of our holy religion to benighted Africa.' And he added, 'To this scheme, (which dooms the colored man to inevitable degradation, so long as he stays in this land, his place of birth and his only home, and offers to him the enjoyment of his inalienable rights only on condition of exilement to Liberia,) I give my heart, my hand, and my purse'! The pastor of the Unitarian church of Concord also approved, and aided the unrighteous work. The last named minister, but a little more than a year ago, preached an earnest and faithful discourse against the Fugitive Slave Law. He also preached earnestly on the sin of intemperance. At once, there was trouble in his parish. An attempt was made to turn him off for the performance of these duties. That attempt failed, and called out also a noble rebuke of that spirit which would fetter the pulpit from its occupant. Our hearts were made glad by these things, and our hopes were raised that a Concord pulpit would be true to God, whether men would hear or forbear. But we were destined to learn, again, that the Priest and the Levite are led by on the other side, in spite of conscience and resolution to do right, by 'remembering those in bonds as bound with them. As the sequel shows, the timid preacher was alarmed, and ruled by the ungodly in his parish; so when the time came round for him to preach his annual sermon in commemoration of his settlement, he applicated for what he had done. He said he was convinced he had preached too much on secular matters the past year. and not enough on matters pertaining to personal piety, so I have been informed, by those who heard the discourse. He was understood by this to promise that the Hunkers in his parish and church, (and they are as plenty there, as birds around a cherry tree in July,) should not be troubled again by an exposition of their relation to the 'sum of all villanies,' American slavery, on which the Government and Church of this land ar built. Do I not speak the exact truth, then, when I call such ministers infidels? Try them by the standard they profess to adopt-the Life and Word of Christ -and can you come to any other conclusion than this, that they are not faithful to conscience, and are, therefore, adjudged of Him who se decisions are

right, to be infidels? I think the time has come when we must take is me with the American Church, as to who are the infidels of this day. The Church have as many standards by which this question is decided, as there are sects. They say they get their standard from Christ. In this they all agree, however, that it is to be decided by a man's profession, while Christ explicitly affirms that it is to be determined by a man's life. This I have already shown you. And I have also shown, that the abolitionists are the true disciples of Him who came anointed to preach deliverance to the enslaved, freedom to man, and the downfall of all injustice and oppression; while the American Church, ever ready to compromise with slavery or other popular sins, is the great infidel body of our land to-day, Remember, that infidelity to the Christianity of this country to-day, is fidelity to God and to Humanity, and that fidelity to the American Church is infidelity to God and to Humanity ; and then choose ye, this day,

Once to every man and nation comes the moment to In the strife of Truth with Falsehood, for the good or

upon the right;
And the choice goes by forever 'twixt that darkness and that light!

Have ye chosen, O my people, on whose party ye shall stand, Ere the Doom, from its worn sandals, shakes the dus against our land? Though the cause of Evil prosper, yet the Truth alone

is strong; her throng
Troops of beautiful tall angels, to enshield her from all wrong.

Then, to side with Truth is noble, when we share he wretched crust,

Ere her cause bring fame and profit, and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside.'

Church of the Living God, in vain thy fors Make thee, in implous mirth, their laughing-stock Contemn thy strength, thy radiant beauty mock; In vain their threats, and impotent their blows, Satan's assaults, Hell's agonizing threes!

Satan's assaults, Hell's agonizing threes;
For thou artbuilt upon th' Rternal Rock,
Nor fear'st the thunder-storm, the earthquake shock
And nothing shall disturb thy calm repose.
All human combinations change and die,
Whate'er their origin, name, form, design;
But, firmer than the pillars of the sky, Thou standest ever by a power divine;
Thou art endowed with immortality,
And canst not perish—Gon's own LIFE IS THINE.

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well-arranged Encyclopedia. — New York Tribune.

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Slave Dealer's Card.—A friend in this city has sent e following is a copy:

SLAVES—SLAVES.—No 167 Gravier Street, opposit Placide's Theatre. JNO. T. HATCHER will keep constantly on hand large selected lot of

SLAVES FOR SALE. Negroes bought at the highest cash prices. old on Commission.

Left City references always given.

Hail, Columbia !—Penn. Freeman.

B A new market report for this region. A good sale has taken place at Aiken, S. C., and the Augusta Constitutionalist thus reports the result:

We have been furnished with the following data of the recent sales at Aiken, by J. C. Sproul & Co., which may be interesting to the public:

97 Negro men—ages from 20 to 40 years—average price,
18 boys—ages from 16 to 18 years—average

555

There were about 80 mules sold-some of them very inferior—average price \$95.

The highest sale was \$162—lowest \$45.

Return of a Free Colored Boy from Baltimore to Har-risbury.—A colored boy, named John Johnson, who went to Baltimore from Harrisburg, Pa., a few months ago, was sold or bound out to Mr. Petherbridge, unago, was sold or bound out to Mr. Petherbridge, un-til twenty-one years of age, for going into Maryland without a pass. His mother made every effort for his release, it appears, but failed, until the appointment of Messra. Buchanna and Scott, as commissioners to investigate the case of the killing of the fugitive slave at Columbia, when Mr. McAllister, the United States Commissioner, interceded with these equitemen on his to Commois, when sir, and thister, the United Sisters of Commissioner, interceded with these gentlemen on his behalf. They immediately went in person to Mr. Petherbridge, who willingly gave up the boy, on their paying him the amount he gave for him. The boy was then sent back to Harrisburg.

Enforcement of the Fugitive Slave Law.—Under the provisions of the act of the last Legislature, Mr. Lathrop on yesterday made claim before Justice Fry to a negro man, brought by him to this State in 1849, and who had left him some time since. Upon a hearing and proof of the ownership of property, the negro was turned over to Mr. Lathrop, who had stated him to the Atlantic States. Everything, passed off with quiet order—nothing like resistance being made to the due execution of the law.—Sucramento Union.

Another Colored Seaman's Case .- It seems that the Law of South Carolina, relating to colored seamen, is to be tested in more forms than one. The habeas corpus was refused to Manuel Perseira, and his case is under appeal. And now, Reuben Roberts, of H. B. Majesty's colored subjects, has sued out a writ against Sheriff Yates, for false imprisonment. He no doubt expects to recover in this action before a Carolina jury, heavy damages for the indignity which he has suffered. We suppose the British Government suffered. We suppose the British Government chooses two forms of action, simply because it doubts whether one would be strong enough. — Charleston Standard, of 10th inst.

A free colored man named Fisher was tried in Anne Arundel county (Md.) County Court for enticing his wife, a slave, to run away. He was convict ed and sent to the penitentiary for two years and six months. Maryland must be a delightful place, when she thus punishes a man for loving his wife and aiding her in the pursuit of happiness. Phillis, a female slave, has been arrested in

Richmond, Va., charged with attempting to poisor the infant son of her employer, Mr. Patrick H. But ler, by administering a quantity of morphine. Medi-cal aid was procured in time to save the life of the lit-One Hundred and Fifty Indians Killed .- We learn o

the killing of nearly one hundred and fifty Indians by a company of citizens of Trinity county, under the command of Sheriff Dixon recently. It was supposed that these were the Indians who murdered Mr. Anderson a short time since. The following is the . The company that went in pursuit of the Indian

returned to day, having been absent just a week
They had little difficulty in following the trail. The
foot prints of the cattle which the Indians had driven
off with them, together with portions of the clothing
of the deceased, which they found scattered along the of the deceased, which they found scattered along the way, and were readily recognized by his son who was in the company, showed unmistakable signs of the path of those whom they were pursuing. But it was necessary to proceed with great caution, in order not to alarm the savages, and accordingly the party generally laid by during the day, sending spies ahead and travelling by night. On Thursday atternoon, the 22d ult., the scouts discovered the rancheria, in a small valley at the base of three mountains on the south side of the South Fork of Trinity river. At midnight the company started from their encampment, Captai Dixon having divided his force into three parties, as to come upon the Indians from different quarters as to come upon the Indians from different quarters and surround them. When the day broke, all parties were in the desired positions, and on the signal being given, the attack commenced. Each rifle marked its victim with unerring precision—the pistol and the knife completed the work of destruction and revenge. and in a few brief moments all was over. Of the or hundred and fity Indians that constituted the ranch ris, only two or three escaped, and those were sup-posed to be dangerously wounded; so that, probably, not one of those engaged in the murder of the unevil side:
Some great Cause. God's new Messiah, offering each the
bloom or blight.

Men, women
and children all shared the same fate; none were bloom or blight,

Parts the goats upon the left hand, and the sheep

| And children all shared the same fate; none were spared, except one woman and two children, who were spared, except one woman sand two children, who were spared, except one woman sand two children, who were spared, except one woman sand two childrens, who were spared, except one woman sand two childrens are spared, except one woman sand two childrens are spared, except one woman sand two childrens are spared, except one woman sand two childrens, who were spared as the same fate; none were spared as the same fate; none were spared as the same fate; none were spared, except one woman sand two childrens, who were spared as the same fate; none were spared as the same fate; none were spared, except one woman sand two childrens, who were spared as the same fate; none were spared, except one woman sand two childrens, who were spared as the same fate; none were spared, except one woman sand two childrens, who were spared as the same fate; none were spare

Rev. Hosea Ballou, the oldest and best known Frev. Hosea Ballou, the oldest and best known preacher of the Universalist faith in the Universalist faith in the Universalist, died recently in Boston, after an illness of a week, in his 81st year, having been an active missionary and preacher for more than sixty years. He was of a Rhode Island family, but born in Richmond, Cheshire county, N. H., on the 10 h of April, 1771. His father was the Baptist clergyman in that town, and the son joined the Baptist church there in his placement year. He soon afterwards became a Universal three. nineteenth year. He soon afterwards became a Uni-versalist, was excluded from the Baptist church, and began to preach in the fall of 1791.

Gen. Horace Gay, a delegate from Rochester the Democratic Convention, died on Thursday a Baltimore. His remains are to be taken home.

Another Woman Killed on the Worcester Railroad Another Woman Killed on the Worcester Railroad.—
We learn that as the last evening's Albany train was
passing through Grantville, on the Worcester road, a
woman named Nancy Howes, aged 64 years, precipitated herself between the cars, and was instantly
crushed to death. The woman liad been for several
days laboring under an aberration of mind.—Boston

Case of Elizur Wright .- This case was given to the Case of Elizar Wright.—This case was given to the jury on Wednesday afternoon, at the adjournment of the Court. The jury reported that they were unable to agree upon a verdict, after having been out all night, and the papers were taken from them. It is understood that, last evening, 9 of the panel were in tavor of conviction, and 3 for acquittal, but two were subsequently converted, leaving but one in defendant's lavor when they reported this morning. District Attorney Lunt gave notice that no more of the 'Rescue Cases' would be tried at present.

IF Mr. Scrope Davies, the well-known friend of Lord Byron, and one of the most distinguished wits of London in the time of the regency, died in Paris on the 24th ult., at an advanced age.

Melancholy Accident. Seven Persons Drouened.— We learn from New Brunswick (St. John) that on Tuesday last, near Horton, Nova Scotis, the Rev. Ed-ward D. Very. Prof. Chipman, and four students be-longing to Acadia College, lost their lives by the up-setting of a boat. Of the eight persons in the boat, only one boatman escaped. The names of the stu-dents were; Messrs. Rand, Phalen, Grant and Kii g. Truly, 'in the midst of life we are in death.'

Death of a Representative.—The papers record the death of Mr. Otis H. Morrill, of Lowell, for fourteen years Principal of the Adams Grammar School, and a member of the last Legislature, he being the only Whig chosen in Lowell.

The Almighty has plainly nominated Daniel Webster for the highest office on the earth.—N. Y.

If he is ever elected, the same power will have do it, for nobody else will.—N. H. Patriot.

The General Assembly of the Presbyterian Church, Old School, in the United States of America, convened in Charleston, S. C., on the 20th ult.

This is the largest, most influential, and most widely extended ecclesiastical body of the Presbyterian name or faith in the United States. It was shown that they had a total, in May, 1851, of 23 Synods, 135 Presbyteries, 2,027 ministers, 2,675 churches, and 210,306 communicants.

The Rev. Albert Barnes, of Philadelphis, left New York on the 10th inst., in the packet-ship Vic-toria for London. Mr. B. goes out for the benefit of his health.

The Character Maurran: or, the Duty of Disobedi ence to Wicked Rulers. A Discourse by J. G. For man, to which is added a Private Letter to a Pro-Slatery Parish. Bosron: Croaby & Nichols.

The following are a few of the notices the Prehas taken of the pamphlet :

'It is a Discourse marked by abundant research, scholarly finish, and an unexceptional tone and temper.'—Hon. Jone O. Palvery, in the Commonwealth. It is a Discourse which it does one's soul good to read—strong, manky, and imbued with the genuine protestant spirit, fearless and ferrid. Mr. F. stands in the front rank of that small band of Christ; true

'We have read both the Sermon and Letter with great satisfaction. They have awakened in our minds the sincerest admiration and respect for the author. The pamphlet ought to be sold on every anti-slatery counter, and be extensively distributed and read.—
Pennsylvania Freeman.

'It is a well written and able defence of every person's right to obey God—to heed the precepts of Jesus, rather than the voice of Fillmore. — Cleveland True Democrat.

Nothing better or more timely has appeared from the press since the passage of the Fugitive Slave Law. The friends of free speech, a free conscience, and a free land, ought to see that it is widely circulated.— Wm. Lloyd Garrison, in the Liberator. For sale at the Anti-Slavery Office, 21 Cornhill, and

by Bela Marsh, 25 Cornhill. Price 15 cents a copy, or \$1.50 per dozen. NOTICE .- All communications for the subscriber, whether relating to the business of the Massachusetts

Anti-Slavery Society, or otherwise, should be sent to

him at Leicester, Mass. SAMUEL MAY, JR

WORCESTER COUNTY (SOUTH) ANTI-SLA-

VERY SOCIETY. The annual meeting of the Worcester County South Division Anti-Slavery Society will be held in Workersters, at Horticultural Hall, on SUNDAY next, June 20, commencing at 10 1-2 o'clock, A. M., and continuing in the afternoon and evening.

Wm. Lloyd Garrison, Miss Sallie Hollie of Rochester, N. Y., Stephen S. Foster, Abby K. Foster, and other speakers, will be present; and all persons, who seek to know the truth, and to do the right, are invited to attend.

EFFINGHAM L. CAPRON, President.
John H. Crane, Sec'y.

This is a very short notice for our anti-slavery friends in Worcester county, but they are expected to act with promptness as soon as summoned.]

ANTI-SLAVERY MEETINGS IN ABINGTON. Anti-slavery meetings will be held in the Town Hall, Abington, on Sunday, July 4th, at the usual time, with special reference to the question, whether moral or political action, or both, can be best used for the abolition of slavery.

Among the speakers on the occasion will be Stephen S. Foster, Abby Kelley Foster, and Nathaniel H. Whiting.

H. Whiting.

LECTURES BY DANIEL FOSTER DANIEL FOSTER, of Concord, an Agent of the Mass. Anti-Slavery Society, will give his course of four lec-

WOONSOCKET, IR. L.) on the evenings of Sunday to Wednesday, June 20 to

ANNUAL MEETING.

The annual meeting of the Essex County Anti-Slavery Society will be held in Georgetown, on Sat-urday and Sunday, June 26 and 27, commencing Sat-urday evening, at 7 1-2 o'clock. Wm. Lloyd Garrison, Parker Pillsbury, and C. L.

Remond will be in atten in attendance.

JAMES N. BUFFUM. President. ELIZA J. KENNY, Secretary.

DIED-In Weymouth, Mr. Joseph Stiles, form-erly of Brighton, Mass., aged 57 years. [Vermont papers, please copy.]

THE FAST-SAILING PLEASURE-BOAT,

MOBY DICK.

AUSTIN BEARSE, MASTER Lying at the North side of Central Wharf, Boston IS READY, AT ALL TIMES, FOR

Pleasure Parties.

PISHING EXCURSIONS IN THE HARBOR. J. B. SMITH, 16 Brattle street, the well-known

and popular Caterer, is prepared to furnish such sup-plies as may be desired, for these Excursions. REPERENCES. Marston & Sampson, head of Phila-delphia Packet Pier; Cook & Wood, head of Long Wharf; Norris & Hallett, Eating-House, head of

Water Cure at High Rock.

SA SMITH has leased of Jasse Hutchins A beautiful Rock Cottage in Lynn, as a Water Cure

Establishment. This cottage stands on a romantic hill, almost in the Inis cottage stands on a romantic hill, almost in the centre of Lynn, some 200 feet above the city, and overlooking the finest scenery on the coast. The water is most excellent, and the location a very desirable and pleasant one. Terms from \$6 to \$10 per week, payable weekly.

ASA SMITH, Proprietor.

Miss L. A. SMITH, Physician.

Lynn, Mass., June 16, 1852.

A NEW HISTORY.

THIS is one of the most valuable works that was ever written for Schools and Families, and intended to remove the projudices from Whites against the Colored and Indian people in the United States. The work will contain four volumes of about four hundred pages each 12mg, or about sixtees that The work will contain four volumes of about four hundred pages each, 12mo., or about sixteen hundred pages in all. There will be two volumes treating of Geography, and two Historical Readers, accompanied with an Atlas of thirteen Maps and Charts of all the different nations and countries, with engrav-

panied with an Aliss of thirteen states, with engrayings. Giving,

1st, The Males and Females of all nations, with their complexions and costumes—in Maps.

2ND, The Circle Girdle Belt or Band, with the five Zones of the division of the earth, I have placed in a globe map, divided into nine parts by a parallel line from North to South, and from East to West, and have placed men of all nations in their own countries, in which they were born—giving the true complexion and figure of the nations in the five Zones of the whole inhabited Globe. It revolves on its axis and is a Globe Map also. Also, is divided by Oceans, Seas, Straits, Capes, Lakes, Bays, Islands, Rivers, &c., &c.

3D, Figures of the Earth, Sun, Moon and Planets.

4TH, Of Mountains, Islands, &c.

5TH, Figures of the ancient historians, with the prophets of Christ and his Apostles, and Bishops who were colored.

6TH, The capital cities of each nation and country.

бти, The capital cities of each nation and country.

animals, &c.

If any man or company of men in America or England wish to do good for themselves and the oppressed people of Israel,—proved to be the Colored and Indian races,—they will do so in assisting to get this work printed. Apply to

R. B. LEWIS, Barn, Ms.

BOOKS.

BOOKS.

UNCLE TOM'S CABIN, or Life among the Lowly:
Usy Mrs. Harriet B. Stowe. Price in paper \$1;—
in cloth \$1,50. A Defence for Figitive Slaves, against
the Acts of Congress of February 12, 1793, and September 18, 1850. By Lysander Spooner. 25 cents.
The Unconstitutionality of Slavery, by the same author,
50 cents. Narrative of the Life of Proderick 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-Slavery Harp. 12 cts. Narrative of Henry Walson, affugitive Slave, 12 1-2 cts. Walker's Pricure of
Slavery, for Youth. 6 cts. Walker's Brief View of
American Chattelized Humanity, 5 cts. Auto-Biography
of Henry C. Wright, \$1. The Proceedinas of the
Woman's Rights Convention, held at Worcester, Mass.,
Oct. 15th and 18th, 1851, 25 cts. Slavery: Letters
and Speeches, by Horsco Mann, 75 cts. Children, their
Hydropathic Management, in Health and Disease. By
Joel Shew, M. D., \$1. The Hydropathic Eucyclopedia,
by Dr. Trail, in two volumes, \$2,50. Speeches, Addresses, and Occasional Sermons, in two volumes, by
Theodore Parker, \$2,50. For Sale by Bela Marsh,
25, Cornhill.

may 7

Whether the following effusion was dictated by the departed spirit of Robert Southey, or not, it is the best poetical contribution we have yet seen purporting to have come from the spirit-world.

A POEM. Dictated by the Spirit of Robert Southey, March 25, 1851

Night overtook me ere my race was run, And mind, which is the chariot of the soul, Whose wheels revolve in radiance like the sun. And utter glorious music as they roll To the eternal geal.

With sudden shock stood still. She heard the be Of thunders; many cataracts seemed to pour From the invisible mountains; through the gloom Flowed the great waters; then I knew no more But this, that thought was o'er.

As one who, drowning, feels his anguish cease, And clasps his doom, a pale but gentle bride, And gives his soul to slumber and sweet peace, Yet thrills when living shapes the waves divide, And moveth with the tide; So, sinking deep beneath the unknown sea

Of intellectual sleep, I rested there: I knew I was not dead, though soon to be, But still alive to love, to loving care, To sunshine and to prayer.

ш. And life, and death, and immortality, Each of my being held a separate part : Life there as sap within an o'erblown tree; Death there as frost, with intermitting smart; But in the secret heart.
The sense of immortality, the breath Of being indestructible, the trust, In Christ, of final triumph over death,

And spiritual blossoming from dust,

The soul, like some sweet flower, but yet unblown, Lay tranced in beauty in its silent cell; The spirits slept, but dreamed of worlds unknown As dreams the crysalis within its shell,

. And heaven with all the just.

Ere Summer breathes its spell. But slumber grew more deep till morning broke, The Subbath morning of the holy skies; An angel touched my cyclids, and I woke; A voice of tenderest love said, 'Spirit, rise!' I lifted up mine eves.

And, lo ! I was in Paradise! The beams Of morning shone o'er landscapes green and gold O'er trees with star-like clusters, o'er the streams Of crystal, and o'er many a tented fold. A patriarch, as of old

Melchisedec might have approached a guest, Drew near me, as in reverent awe I bent, And bade me welcome to the land of rest; And led me upward, wondering but content, Into his milk-white tent.

> From the New Covenant. THE SPIRIT OF REFORM. BY MRS. M. C. GRANNIS.

It is marching on, with a giant stride, Through the wide-extended earth; O'erleaping the tow'ring walls of pride, Showing the fallen their heavenly birth, Telling the soul of its priceless worth, Bidding fraternal love increase, Till hate, with its vengeful war-cry, cease, And man in his native truth abide, Neath the sheltering wing of Peace It is sweeping on with godlike powers, For strong is the arm of right,-

Startled vice at its presence cowers, Vanquished at once by all-conquering might; While forth from the gloom of the olden night, A ray of approaching dawn is seen, Cheering pure hearts with its promise-beam, Harbinger sure of the day-light hours Of a glorious sun-lit scene!

It is flowing on, through the fields of time, With a current clear and strong; Bearing rich blessings to every clime,-Filling the world with its hopeful song, As in musical cadence it floats along, Singing ' Hearts weary, o'ershadowed with fear, Still faithfully watching for day to appear:

Brave souls, that have patiently waited so long The "good time is coming"—behold! 'tis here.' Hartford, Ct.

KEEP THE HEART AS LIGHT AS YOU CAN.

We have always enough to bear, We have always something to do. We have never to ask for care When we have the world to get through ! But what though adversity test The courage and vigor of man,

They get through misfortune the best Who keep the heart light as they can. If we shake not the load from the mind, Our energy's sure to be gone :

We must wrestle with care, or we'll find Two loads are less easy than one! To sit in disconsolate mood Is a poor and profitless plan ; The true heart is never subdued,

If we keep it as light as we can. There's nothing that Sorrow can yield, Excepting a harvest of pain ; Far better to seek fortune's field,

And till it, and plow it again! The weight that Exertion can move, The gloom that Decision can span, The manhood within us but prove! Then keep the heart light as you can.

. The Sorrow of the world.

ON THE DEATH OF M. D'OSSOLI AND HIS WIFE MARGARET PULLER.

Over his millions Death has lawful power, But over thee, brave D'Ossoli ! none, none, After a longer struggle, in a fight Worthy of Italy to youth restored, Thou, far from home, art sunk beneath the surge Of the Atlantic; on its shore, within reach Of help, in trust of refuge, sunk with all Precious on earth to thee . . a child, a wife! Proud as thou wert of her, America Is prouder, showing to her sons how high Swells woman's courage in a virtuous breast. She would not leave behind her those she loved Such solitary safety might become Others, not her; not her who stood beside The pallet of the wounded, when the worst Of France and Perfidy assail'd the walls Of unsuspicious Rome. Rest, glorious soul, Renowned for strength of genius, Margaret ! Rest with the twain too dear! My words are few. And shortly none will hear my failing voice; But the same language with more full appeal Shall hall thee, Many are the sons of song Whom thou hast heard upon thy native plains Worthy to sing of thee; the hour is come; Take we our scats, and let the dirge begin. WALTER SAVAGE LANDOR.

The Liberator.

PAINE'S AGE OF REASON AND THE PRIESTHOOD. NEW GARDEN, (Ohio,) May 27, 1852.

I have this moment finished the perusal of the Age of Reason, by Thomas Paine. From my childhood to the present day, of no other book have I heard so much, the Bible excepted, as of that; yet never be fore have I read one paragraph in it. I had no mor knowledge of its contents, except by hearsay, than had of the secret things that are said to belong unto God. As it unfortunately happened, nearly all I have ever heard of Thomas Paine, or his writings on the Bible and religion, has come through the solemn gos sin of men calling themselves priests of the Most High God. Of course, since Paine denied that the Bible is the word of God, I could hear nothing of him, or of his theology, but evil. I heard of him as the advocate of whatever was ruinous to the best interests of man, and dishonorable to God. But from the they are in the Bible? They would speak of them moment I began to understand the nature of the priestly office, and its necessary effect on those who of them in the Bible; and they would conclude, con occupy it, and the fact that they are, ever have been, and ever must be found, as a body, on the side of all popular legalized iniquity, I determined to read the his love, justice, and wisdom. The entire priesthood theological works of Thomas Paine, Indeed, it he came a settled law of life with me to read, as I had copportunity, whatever writings the popular clergy pronounced to be infidelity; and to seek the acquaintance, as occasion presented, of all whom they proscribed as infidels.

I returned to this place, from our pleasant and pr fitable Convention in Rochester, on my way to Michigan and the West. The women of Ohio are now in Convention at Massillon, discussing the question of woman's sublime relations to the healthful and per- deeds recorded and justified in the Bible, were allfeet organization and development of individual and social man. Though within two hours' ride, I did not feel justified inegoing to it, as I am anxious to cast out of my system a legion of evil spirits, that have entered into me in the shape of fever and ague. You are at this hour in the New England Anti-Slavery Convention, doing a good work for those who are the truly 'despised and rejected of men.' God bless you all in your labors of love! I have taken this time to read the ' Age of Reason,' and God has blessed me in it abundantly. I only wish I had deserved that blessing by doing the deed many years ago.

It was written in Paris, amid the bloodiest scenes of the French Revolution-the first part in 1793, the Rogers, Gannett, Dewey, Fisk, Wayland, Spring second in 1795. Six hours after he had finished writing part 1st, Paine himself was seized and consigned to dungeon; and on his way to the prison, from which he never expected to emerge, but to go to the guillotine, that slavery, with its essential, unspeakable pollu he gave the manuscript to Joel Barlow, to be publishcl. Never since the days of Jesus has the name of any then, as with his dying breath, says- Our all is an man been so execrated by the popular church and clergy as that of Thomas Paine. Never did any one book produce in Christendom a deeper sensation, or arouse a more malignant hostility, than the Age of

But what is the object of this book, so universally and bitterly cursed by the church and clerey? The sole and single object is TO VINDICATE THE CHA- Bible is, what the church and clergy of the United RACTER OF God. This fact is apparent throughout the entire work. It will be asked, why should men, professing to be priests of the Most High, whose special calling is to sustain his glory among men, oppose a book written solely to vindicate the character of speak of a book that sanctions slavery and war as they God? But the answer is found in another question From what and from whom did Paine essay to vindicate that character? From the priests themselves, and from their sacred book.

Thomas Paine had a clear idea of God. This Being embodied his highest conception of truth, love, they believe it to be the word of God. justice, wisdom, mercy, liberty, and power. He believed the Bible, when, as a book, it is taken as the word of God, to be a libel on his character. The priesthood of Christendom, the existence and sacredness of whose office, and whose claim to respect and support, rest solely on the belief of men in this doctrine, would, of course, put forth all their energies to destroy the influence of such a book and of such a man. Paine honestly held that the Bible, when, as a whole, it was received as the clergy of all sects insist it must be, as the word or Gon-as the only infallibly true revelation of his will-was a direct blasphe mous assault upon the love, justice, wisdom, impartiality and immutability of God. Deep in his soul, judging from this book, he felt that all who lent their influence to strengthen and perpetuate this idea of the Bible were blaspheming God, and abusing the confidence of man; and thus destroying in men's minds all reverence for justice, truth and goodness, and giving a divine sanction to every wrong and outrage that could inflict on his feeling he has given an indignant and unmistakable utterance in the Age of Reason.

· Nor has he given vent to his indignation, merely, in general denunciation. Though he wrote the first part when he expected every hour to be taken to prison and to the guillotine, and when Robespierre had issued an order ' to demand a decree of accusation against Thomas Paine, for the interests of America as well as of France'; and also when he could not obtain a Bible nor a Testament to refer to, yet he enters into details at great length, especially in the second part, when he was able to get a Bible. He specifics largely what parts of the Bible he considers derogatory to the wisdom, truth, love, and justice of God. The penal code of the Jews, their aggressive, exterminating wars, in which men, women, children and infants are slaughtered without mercy; the treatment of prisoners of war; their revenge and hatred towards the Canaanites; their oppressions, their rapines, their wholesale plunders; their polygamy and concubinage; the miraculous conception; the vicarious atonement; these and many other things, all of which are said to be commanded, approved, or done by God, Paine considered as so many blasphemies against his character; and he speaks of them as he would if he found them in any other book. He treats with unmeasured scorn and contempt the conceptions of God entertained by the writers of the Bible, because he considered them so utterly derogatory to God, and hurtful to man; while, throughout the work, he shows the utmost reverence for what he regards as the God of Nature, the God of love, justice, liberty and

But, in answering Paine, Bishop Watson and the clergy generally, instead of attempting to show that scattered up and down in the country, without an the incidents to which he alludes are now, and ever were, in harmony with the immutable principle of beneficial influence. His name attracted such, whi love, justice, truth and goodness, have sought to destroy the influence of his views by attacking his spirit, his style, and his irreverent and contemptuous menner of treating a book, and many things recorded in it, which, by universal Christendom, are held most sacred, as matter of eternal life and salvation. Is it ever right to deride, despise and loathe what we regard as blasphemy, as monstrous delusion, as foul imposition, as most gross and pernicious error? Is it right to speak of what we regard as the lies and abominations of Budism and Mohamedanism with disgust and abhorrence? If so, then was Paine justified in speaking as he does of some of the contents of the Bible; for, in his opinion, those things are as foul blasphemies against God and outrages on man, as can be found on the record of this world. faith, and a religion of love and well-doing. The life The question between Paine and Christendom is not The question between raine and Christenium is not one of style or spirit, but of yacr. Is the Bible, as a model, the word of God? This, and only this, is at issue. Paine says, No; and gives his reasons.

But look at Paine, writing that book umid scenes

whose horror chilled the heart of Humanity. He says, and that truly, that the crimes of that Revolution originated in a religion purporting to be derived

people who slaughtered men, women and children indiscriminately with the guillotine, and with the edge of the sword, were, socially and morally, the offspring of what they were taught to regard as the word o God, the Holy Bible; the only infallible rule of faith and practice. What, in France, was called Christian ity, created, or at least sanctioned, the circumstance and the character of the people, that rolled the bil lows of death and desolation over France. Looking at the Bible, as Paine did, as thus connected with the fearful scenes around him, how could he speak of i otherwise than he did? Besides, what would the church and clergy say of these same incidents, if they had been recorded and

attributed to God, in any other book, as they are in the Bible? What would they say of the miraculou

conception, the resurrection, miracles and ascension of Jesus; of the stories of Jonah and Samson; of the

polygamy of Abraham, Jacob, Gideon, David and

Solomon; and of the Penal code and exterminating

wars of the Jews, if these things were recorded in the

Koran, in the Shaster, in the sacred books of the

Persians, in Chinese, and there attributed to God as

with as much loathing and abhorrence as Paine speaks

cerning those books, as he does of the Bible, that no

book can be of God which utters such libels upor

of Christendom would soon throw the derision and

abhorrence of Paine into the shade, in the bitterness

and vehemence, and loudness of their anathema

against these same things, if they were found and at-

tributed to God in any other book besides the Bible

The wars, the pollutions, the obscenities, the cruel

ties, oppressions, rapines and murders sanctioned by

the Koran and the Shaster are all-sufficient to con

vince Christendom that those books never came from

a God of love, justice, and purity. Exactly the samsufficient evidence to Thomas Paine, and will ere lonbe to every pure, honest, and rightly-taught mind that that book, as a whole, never could originate wit God, inasmuch as it contains things that mus forever be irreconcilable with the immutable prin ciples of justice, and the unchanging, ever-truthful and ever-controlling instincts, sympathies and affec tions of our common humanity. But Paine never uttered a word against the Rible so grossly derogatory to its truth and authority, as the NORD OF GOD, as that which was uttered by Mose Stuart, just before his death; as has been uttered within the past two years by the Rev. Drs. Sharp Spencer and Lord; and by the great body of the American church and elergy. Stuart, just before his death, wrote a long and labored argument, to provtions and wrongs, is sanctioned by the Bible; and STAKE IN THE BIBLE; -THE BIBLE, GIVEN BY INSPIRATION OF GOD, THE HOPE AND SALVATION OF THE WORLD. Yet, he being vitness, together with nearly entire Christendom the Bible authorizes the killing and oppressing inno ent men, women and children, at the discretion and for the benefit of those who oppress and kill them. If the States say it is, (and the number of those who do be ieve what they say of it is rapidly increasing.) ther

But I have already extended this beyond what ntended. One thing is certain; whatever evil the Bible sanctions, Christians will practice so long as

t ought to be and will be generally spoken of as

Thomas Paine speaks of it; for men will learn to

speak of the pollutions and atrocities which it sand

Yours, HENRY C. WRIGHT.

LETTER PROM SCOTLAND. TROY, N. Y., June 9, 1852. To the Editor of the Liberator :

Dean Sin-The accompanying is extracted from letter, received from Rev. A. BROWNING, Tillicoultry Scotland, and I trust is not unsuited to the column of the Liberator, Although unknown to you. My BROWNING is well known to many abolitionists in this country. HENRY C. WRIGHT and he are well known to each other. Henry, when in Scotland, doing bat tle with an irreligious fanaticism, -an organised wick edness, that took to itself the name of a religion -met with Mr. Browning, and from the first the were warm-hearted friends. Two great minds met. and their thoughts were pretty much in common. Two noble hearts, catholic, benevolent, unbending in their morality-two men, thoroughly devotional, having sacred regard for humanity, above all institutions and earthly considerations, met, and loved each other from the beginning. I was present one Sunday when Me B. gave up his pulpit to Henry, and he, with great pleasure, listened to the heroic and intrepid man and abolitionist. In the evening, together they visited neighboring village, and Henry discoursed to an in telligent audience. His discourses were terrible re bukes to mammonism and the remedability policy of the Church. Mr. B. made him return, and stay for

some time with him, he loved the man so much. Henry will be pleased to know his friend still liver loing battle actively as ever with ignorance and op pression, and that he takes some interest in the cau of humanity on this side the Atlantic. Once connec ted as a preacher, with that party of professing Chris tians known as the Seceders, he felt the narrowin influence of their creed, desired greater freedom-per feet freedom-withdrew from the party, and now fo many years has stood alone, uttering the heterodo of a rational faith, reprobated by the church, but no by his conscience and his God. Great-minded, with power of thought, a richness and readiness of illus tration rarely equalled, unwearied in his efforts t communicate, he discourses weekly to a number of his fellow-men, and has drawn down upon himsel the persecutions of the Church and of the respectabl mammonites around him. Uncompromising, he proceeds in his course, inspired with self-respect, with the love of truth, with the spirit of a pure devotion and the love of purity above all things, although man mon and the Church havo often all but snatched th bread from the lips of the great and good man.

Upon the minds of the reformatory class in Sec land, and more particularly the lecturers in that field special organization, has Mr. Browning exercised touring through the country, to visit him. The grea and pure mind, pouring out its stirring and sugges tive thoughts, lets none pass from his presence with out the consciousness of their having gained in the conversation, and with increased respect for, and ad miration of the man. On leaving, after having en rust were rubbed off his mind

Ardently engaged in teaching during the week, an lecturing on Sundays, the good old man will proba of such a man is grander than if he had governed Most respectfully, DAVID HARROWER. country.

Extract from Rev. Archibald Browning's Letter I thank you for the two Liberators, which I this week received. For ability, moral principle, genuine patriotism, they are equal to any thing I have eve from the Bible. He saw, what was a fact, that the read. Had you time, I should like to have a familiar

account of the mode in which those manifest their at- that the wrong done by both may, by the united exdenounce (justly, I think,) the Orthodox churches of America, on account of the countenance and encounagement which they give to slavery. My mind an heart are, I must say, with the seceders, so far as I understand their position. Does that noble specimen of humanity, Ganneson, every come your way? He merits the warmest thanks and admiration (and will one day receive them) of all genuine lovers of freedom throughout the world. I never hear now of our great minded friend, H. C. WRIGHT. I hope he is still alive. If so, what is he doing? To my mind, these two men occupy an eminence far above Kossuru, who with all his knowledge, and eloquence, and patriotism has not the pure, lofty, godlike, unbending spirit o Him whose religion he professes, but fawns upon the Pharisees, with fulsome praises, while they are the branders, scourgers, mutilaters, heartbreakers, mur derers, of their fellow-men, who happen to have been born with a black skin. Is it not clear that Kossura is one with the slaveholders, and, consequently, the enemy of the poor slaves? Surely, surely. Well; he is the enemy of humanity. He supports the system of slavery-a system that, forbidding religious instru tion from the Bible, (instruction from the priests, the slaveholders, puppets is wore than none,) sends the whole slave population, according to the belief of the Orthodox, to an eternal hell; and, I suppose, the wealthy masters, with all their diabolical qualities take special care to be supremely Orthodox. Did Christ do this? Did he flatter the Scribes and Pharisee, by praising their respectability, because he nov and then got a dinner from some one of them ? I trow not. Therefore, Kossuth does evil that good (supposed good) may come; and if Paul is to be believed, his damnation, condemnation, by all true and honest men, and by the word of God, is just, most just. Let all proceed on Kossuth's plan, and no evil in society would ever be uprooted-no good principle, thoroughly Christian, would ever be established. Act upon Kossuth's plan, and the despotism of Satan is fixed, without the possibility of overthrow. To ge a few good meals out of the despot's larder, and splendid drees now and then out of his shop, we would extol his character and government to the skies, species of moral abomination, entirely out of view—
as trifies not worth mentioning. Are the Hungarians, his countrymen, whose cause he so realizations and the species of arbitrary power, to compel women to pay taxes, while they are not permitted a voice in deciding the amount of those taxes, or the purposes his countrymen, whose cause he so realizations and the species of arbitrary power, to compel women to pay taxes, while they are not permitted a voice in deciding the amount of those taxes, or the purposes to which they shall be applied. his countrymen, whose cause he so zealously and powerfully pleads, naturally more worth than the black slaves at the South? No. Well; then mind the rule. ' Do unto others as ve would have others to do unto you '-mind the slaves, or you cannot, on any principle of fairness, expect any really equitable per-son to mind you and your Hungarians. Fig. man 1 trigue which are now frequently practised by party with all your high pretensions, you are selfish and presuming.—you are not yet quite fair minded. Rest duties, necessarily involve the sacrifice of the rethere, Kossuth! I have no ill-will towards you. I wish you well, by wishing you more Christian-less crouching to ambitious and cruel men-and more ar open and undaunted friend to the down-trodden victims of American injustice and tyranny."

From the New York Tribune. THE WOMAN'S RIGHTS CONVENTION.

Massilon, Ohio, Thursday, May 21, 1652.

The third Woman's Rights Convention of Ohio has just closed its session. It was held in the Baptist Church in this place, and was numerously attended, there being a fair representation of men as well as women; for though the object of these and similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an similar meetings is to secure woman her rights as an account of the laws are secured. Massilon, Ohio, Thursday, May 27, 1852. equal member of the human family, neither speaking equal station among their brethren to which the laws nor membership was here confined to the one sex, of Nature and of Nature's God entitle them, we do but all who had sentiments to atter in reference t the object of the Convention-whether for or against or with any idea of separate advantages, or in any ap it-were invited to speak with freedom, and who wished to aid the movement to sit as members, without distinction of sex. All honorable classes of society were represented from the so-called highest to laws, customs and monopolies of the so-called lowest. The seamstress who works for her twenty-five cents a day, the daughters of the farmer, fresh from the dairy and the kitchen, the wives of the laborer, the physician, the lawyer, the banker, the legislator, and the minister, were all there—all the legislator, and the minister, were all literation interested in one common cause, and desirous that development of the human mind, and the widest every right God gave to woman should be fully revery right God gave to woman should be fully respect to the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society, that every right God gave to woman should be fully reported by the laws and usages of society. ample room for its proper development. Is this asking too much? And yet this is the sum and substance of the Woman's Rights Reform-a move ment which fools ridicule, and find easier to sneer at than meet with argument.

The following are the resolutions of the Conven

1. Resolved, That in the proposition affirm this nation to be self-evidently true, that fall men

2. Resolved, That this equality of the sexes must extend, and does extend, to rights personal, social, legal, political, industrial and religious—including, of course, representation in the Government, the elective franchise, free choice of occupations, and an imstance for the husband and the wife; that she should tive franchise, free choice of occupations, and an impartial distribution of the reward of effort; and in the reference to all these particulars, Woman has the gained by their mutual toil and sacrifices; and be same right to choose her sphere of action, as man to

3. Resolved, That since every human being has 3. Resolved, That since every human being has an individual sphere, and that is the largest he or she can fill, no one has the right to determine the proper sphere of another.

4. Resolved. That the assertion of these rights.

sphere of another.
4. Resolved, That the assertion of these rights for Woman, equally with Man, involve the doctrine that she, equally with him, should be protected in

5. Resolved. That we do not believe any legal or o. Resolved, that we do not believe any legal or political restriction necessary to preserve the distinctive character of woman, and that in demanding for woman equality of rights with their fathers, husbands, brothers and sons, we neither deny that distinctive character, nor wish them to avoid any duty, have always the solution of or lav aside that feminine delicacy which legitimately elongs to them as mothers, wives, sisters and daugh

fers.

6. Resolved, That to perfect the marriage union, and provide for the inevitable vicissitudes of life, the individuality of both parties should be equally and distinctly recognized by the parties themselves, and by the laws of the land; and, therefore, justice and the highest regard for the interests of society require that our laws be so amended, that married wo be permitted to conduct business on their own acerty in their own separate and individual right, sub-ject to all corresponding and appropriate obliga-

7. Resolved, That the clause of the Constitution of the State of Ohio which declares that 'all men have the right of acquiring and possessing property,' is violated by the judicial doctrine that the labor of

the wife is the property of the husband.

8. Resolved, That in the general scantiness of compensation of woman's labor, the restrictions imposed by custom and public opinion upon her choice of employments. of employments, and her opportunities for earning money, and the laws and social usages which regu-late the distribution of prope, ty as between men and women, have produced a pecuniary dependence of woman upon man, widely and deeply injurious in many ways, and not the least of all in too often per-verting marriage, which should be a holy relation growing out of spiritual affinities, into a mere bar-gain and sale, a means to woman of securing subsis-tence and a home, and to man of obtaining a kitch-

ne, as are the rights which we assert for woman, their possession and exercise are not the ultimate end we aim at, for rights are not ends, but only means to ends; implying duties, and are to be demanded, in order that duties may be performed.

10. Resolved, That God, in constituting woman the mother of making and here aliminated.

Before separating, they organized 'The Ohio Women's Rights Association,' the first Society of the men's Rights Association, the first Society of the kind in this country, if not in the world. Mrs. H. M. Taacy, who is now in England, was elected President, and an efficient Executive Committee appointed.

From the New York Tribune. WOMAN'S RIGHTS CONVENTION. WESTCHESTER, Wednesday, June 2, 1852.

A Convention of the friends of Woman's Rights assembled at 10 o'clock this morning, at Horticultural Hall, in this town. A large and highly intelligent audience gathered at an early hour. Among the prominent friends of the cause whom the reporter recognized were Lucretia Mott; Mrs. Frances of Chica. Mrs. Carberings L. H. Nietole. D. Gage, of Ohio; Mrs. Catherine I. H. Nichols, Editor of The Windham (Vi.) Democrat; Dr. Harriet K. Hunt, of Boston; and Mrs. Ernestine L. Rose, of New York. The call embracing both sexes, a large number of gentlemen as well as ladies ere present.
Mrs. Mott, on behalf of those who had called the

Convention, invited those in attendance to organize by appointing Mrs. Mary A. W. Johnson. President pro tem. The motion was adopted. Alice Jackson was chosen Secretary pro tem.

On motion of Hannah M. Darlington, a Committee

On motion of Hannah M. Darlington, a Committee to nominate permanent officers of the Convention was appointed by the Chair, as follows: Ann Preston. Chandler Darlington, Sarah L. Miller, Mary Whitson, William Lloyd.

This Committee reported the following list, which was elected—President, Mrs. M. A. W. Johnson, of Philadelphia. Vice Presidents, Mary Ann Fulton, William Jackson, Sarah L. Miller, Charles Darlington. Secretaries, Hannah M. Darlington, Edward Webb, Sidney Pierce.

The Business Committee reported the following resolutions:—

Whereas, It is an acknowledged principle in our democratic Government, that 'Governments derive their just powers from the consent of the governed, and that taxation without representation is and despotic; therefore,

1. Resolved, That women are entitled by natura

right to equal participation with men in the political institutions required for the protection of the whole people; and that it is a gross inconsistency and glaring exercise of arbitrary power, to compel women

to which they shall be applied.

2. Resolved, That every party which claims to represent the humanity, the civilization, or the progress of the age, is bound to subscribe on its banners, 'Equality before the law without any distinction 3. Resolved, That the science of Government

politicians, neither does the exercise of the electiv nement or sensibility of true womannood,

4. Resolved, That the true interests of society de

mand that Woman should be represented in the Government, and that her most streament exertions and valuable services are to be obtained only through her participation in its responsibilities and emoli 5. Resolved, That if it be true, that it is 'woman'

A. Resolved, that if the true, that it is woman's province to soothe the angry passions and calm the belligerent fellings of man, we know of no place where she would find a riper harvest awaiting her labor, than in the halls of our National and State

not urge the claim in the spirit of an adverse policy prehension of conflicting interests between the sexe 8. Resolved, That while we regret the antagonism into which we are necessarily brought to some of the

highest intellectual culture of the whole people, and that all obstructions should be removed which tend

to prevent, women from entering as freely as men upon the study of the physical, mental and moral sci-10. Resolved, That we cannot appreciate the justice or generosity of the laws which require women to pay taxes, and thus enable legislators richly to

endow Colleges and Universities for their own sex, from which the female sex is entirely excluded.

11. Resolved, That the growing liberality of legare created equal, the word 'MEN' is a general term, islation and judicial construction in regard to the including the whole race, without distinction of sex. evidence of the equity of our demands, and of their ogress in public sentiment. 12. Resolved, That the disposition of property by

is heir to her.

want of qualification in the surviving parent should be the required condition of the appointment. 14. Resolved, That the inequality of the remuner-

14. Resolved, That the inequality of the remuneration paid for woman's labor, compared with that of man, is unjust and degrading; for so long as custom awards to her smaller compensation for services of equal value, she will be held in a state of dependence, not by any order of nature, but by the arbitrary rule of man. trary rule of man.
15. Resolved, That the distinctive traits of fe-

male character, like the distinct physical organiza-tion of the sex, having its foundation in nature, the tion of the sex, having its foundation in nature, the wide range of thought and action, and the highest cultivation and development of all its varied powers, will only make more apparent those sensibilities and graces which are considered its peculiar charm.

16. Resolved, That in claiming for woman all the rights of a human being, we are but asserting her

quire humanity, leaving the differences actually existing in the male and female constitution to take care of the male and lemale constitution to take care of themselves; these differences furnishing no reason for subjecting one sex to the other.

17. Resolved, That we earnestly recommend to the women of Pennsylvania the circulation and presentation to the State Legislature of petitions, asking for such an alteration of existing laws as shall secure to them the right.

secure to them the right of property to the same ex tent that it is secured to men Dr. Hunt then proceeded to read extracts from manuscript discourse on the rights of Woman in respect to medical education and practice. On con-

cluding, she offered the following resolutions: 1. Resolved, That the present position of medical institutions, precluding woman from the same educa-tional advantages with man, under pretext of delica

2. Resolved, That we will do all in our power to

growing out of spiritual affinities, into a mere bargain and sale, a means to woman of securing subsistence and a home, and to man of obtaining a kitchen drudge or a parlor ornament.

9. Resolved, That sacred and inestimable in value, as are the right, which we assert for means the conditions of our medical profession, in their efforts to overcome the evils that have accumulated in their path, and attacked the strongholds of vice.

3. Resolved, That the past actions and present indications of our medical schools should not affect

us at all; and notwithstanding Geneva and Cleveland Medical Colleges closed their doors after graduating one woman each, and Harvard, through the false delicacy of the students, decided it inexpedient to admit one who had been in successful ractice many years, we would still earnestly follow

10. Resolved. That God, in constituting woman the mother of mankind, made her a living providence to produce, nourish, guard and govern his best and noblest work from helpless infancy to adult years; having endowed her with faculties ample, but no more than sufficient, for the performance of her great work, He requires of her, as essentially necessary to its performance, the full development of those faculties.

11. Resolved, That we do not charge woman's privation of her rights on man alone, for woman also has contributed to this result; and as both have sinned together, we call on both to repent together.

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THESE Instruments, with the improvement rate by the subscribers, especially in their contraria and voicing of the Æelian, renders them capable of an area of the Melian, renders them capable of the end of the Melian for the end of t without tuning; and but very few of the stractures, even those applied over five years since, have been used at all. We have applied upwards of 100 of these attachments, and will give the names of the prediction to those who desire information, in almost very settle. aformation, in almost every series
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tf. GEO. P. ATKINS April 11.

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DR. PORTER, — Dear Sir;—I feel in duty bound to tender you my grateful acknowledgements for the benefit I have received from the use of your Panagea. I have been afflicted for sixteen years with a scroft-lous humber, principally affecting my, eyes and hex tender you my grateint acanonic tender your Paners.

I have been afflicted for sixteen years with a screed-lous humor, principally affecting my eyes and head.

My eyes were much inflamed and very pairful; thought sometimes I should lose my sight. The humor affected my head so much that my hair case nearly off. All who saw me knew that my hair case nearly off. All who saw me knew that my hair case nearly off. All who saw me knew that my hair case tried all kinds of medicine, had the advice of the lattice of all tried all kinds of medicine, had the advice of the sician finally advised me to try your Paneer. He sician finally advised me to try your Paneer. He sician finally advised me to try your Paneer. He hair began to grow, and is now fully restored. Har hair began to grow, and is now fully restored. I have the welve bottles, and am entirely cured of taken twelve bottles, and am entirely cured of them. I can recommend it to the public as a valuation. I can recommend it to the public as a valuation of the public of the publ Brewster, Mass., April 2, 1852.

Brewster, Mass., April 2, 1852.

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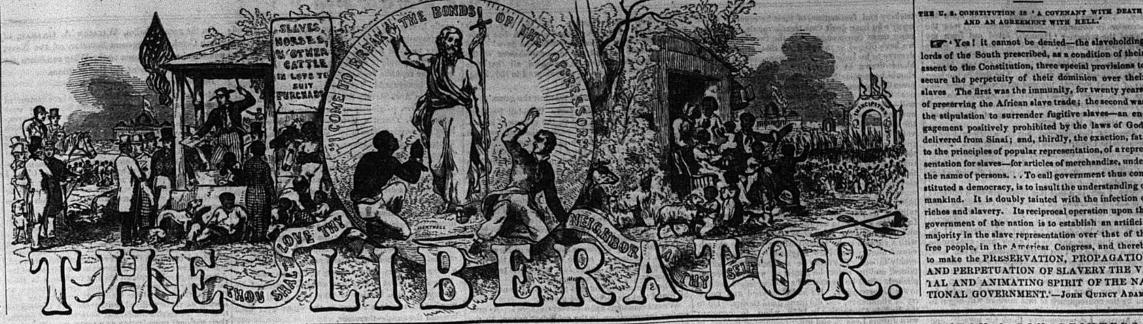
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Thereforements making less than a square in-Lettras for 75 cts.—one square for \$1 00. The Arents of the American, Massachusetts, ratis and Ohio Anti-Slavery Societies are auof precise subscriptions for the Liberator.

will Committee. - FRANCIS JACKSON, ELLIS fancial Communication of Academy, Ellis and Marks, Links Committee is responsible var the financial economy of the paper—not for



J. B. YERRINTON & SON, PRINTERS.

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

NO UNION WITH SLAVEHOLDERS!

Yes! it cannot be denied-the slaveholding rds 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 en-

gagement positively prohibited by the laws of God,

delivered from Sinai; and, thirdly, the exaction, fata

to the principles of popular representation, of a repre-sentation for slaves—for articles of merchandize, under

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

stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial

najority in the slave representation over that of the

free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION

AND PERPETUATION OF SLAVERY THE VI-

TAL AND ANIMATING SPIRIT OF THE NA-

TIONAL GOVERNMENT. - JOHN QUINCY ADAMS.

TH. LLOYD GARRISON, EDITOR. 10L XXII. NO. 26.

BOSTON, MASS., FRIDAY, JUNE 25, 1852.

WHOLE NO. 1119.

THEMONT HOUSE, BOSTON, May 27, 1852.

I mended to speak to you more fully on the subd the Compromise measures than I had an option upon this question cannot be overested. I believe there will be no disposition on appt of the South to press resolutions innecessant se say as much on our side? Will the North eefally up to the mark of constitutional ess cheering up to the control of the same should be thet at the threshold, because oss shove party, and looks at the very existence

The sentement of no one State is to be regarded as the subject; but having fought the battle in Happhire upon the Fugitive Slave Law, and ist we believed to be the ground of constitutional and re should of course desire the approval of the morney of the country. What I wish to say to sea this: If the Compromise measures are not to be abstantially and firmly maintained, the plain is secured by the Constitution will be trampled the dust. What difference can it make to you or see cost, what difference can't make to you of se, whether the outrage shall seem to fall on South imas, on Maine, or New Hampshire? Are not sents of each equally dear to us all? I will never disacraven spirit that, from considerations of icy, would endanger the Union.

Exercise the Conservation of the Conservation on the Conservation must, in my judgment, be vital. If we of the North, who have stood by the constitutional right of the South, are to be abandoned to any tree-aving policy, the hopes of the Democracy and the Linear must give together. As I told you of the Union must sink together. As I told you, as some will not be before the Convention; but I must help feeling, that what is there to be done will be insportant beyond men and parties-transcendentir inportant to the hopes of democratic progress and

FRANK PIERCE.

GEN. PIERCE ON SLAVERY AGITATION. lathe U. S. Senate, on the 21st of February, 1839, Gea Pierce presented an Abolition petition from New Hospshire, which he accompanied with the follow-

'I do earnestly hope, that every honest man, who as sincerely at heart the best interests of the slave and the master, may no longer be governed by a blind tel and impulse, but be led to examine this subject, ofull of delicacy and danger, in all its bearings; and hat shen called upon to lend their names and influesce to the cause of agitation, they may remember that we live under a written Constitution, which is the pumply and protection of the South as well as the Mich; that it covers the ichole Union, and is equally a guarantee for the unmolested enjoyment of the do-desic institution, in all its parts; and Ltrust further, that they will no longer close their eyes to the fact, that so far as those in whose welfare they express so such feeling are concerned, this foreign interference

#### HENRY B. STANTON FOR SLAVERY AND SLAVE-CATCHING !!

A great 'monster meeting' of the Democratic Farty of New York City, to ratify the nomination of Pierce and King for the Presidency and Vice Presidency of the U. S., was held in Tammany Hall, on the evening at June 10th. Here is a portion of the proceedings. Julia Iscariot! what next?

Senator STANTON, of New York, regretted they ad not beard more from the gentleman who had just taken his seat, and who, as they all knew, had fought sel with General Pierce in the valley of Mexico. The Baltimore Convention had presented them with the name of the standard-hearers of the Democracy; to shat was the issue presented for their suffrages No man supposed that Franklin Pierce was restes man ever born in this country, or the greatry; but he represented the great Demo-nciple which had taken this country up he thirteen petty colonies along the Atlantic, into the feet selection of twenty-one States, teerning wit twenty-free millions of people. Because the Denient the transfer the selection of the s statisety-five millions of people. Because the Demonstrate principle was the principle of progress (hear, bert, and because he represented the principle, it sat that they supported him. (Cheers.) The Whigs word, as they did in the Campaign of 1840, keep he question of the United States Bank out of sight, the high triff, and a gigantic scheme of internal impresents; but if General Scott were nominated and successful, they would surely see the old United cessful, they would surely see the old United Bank scheme rising up with high tariff, and a reading scheme of improvements, just as they found them after election of Harrison, in 1840.— Once in power, all these worm-caten subjects and descriptions would be brought forward, as they were leader, when they secured the election of Polk four

Again-he represented the grand Democratic idea, nat while they faithfully respected the laws and relies of mations, they never could or would be indifferent to the wrong of others, whether Irish, Hunier county, or their struggles to the ary their claims in any part of the world.

Chern and shouts.) Another great principle was, the while they respected the rights of capital and property, they felt the warmest sympathy for those was the great producer—labor—as they had ever the present time. (Cheers.) The Democratic part if was the present time. (Cheers.) part a was, that without taking it away from them, at hira the suffrages from the exclusive grasp of the landed interest, and spread it among the masses of the people. (Hear, hear.) It was, because Gen. tastia Pierce presented these grand ideas that a supported him. (Cheers.) He (the speaker) had been nominated to the second cast in 1848; but if he had been nominated to these not the Democracy of the city, which all the was not a man that trod the soil who would always foremost in the contest where radical principles are involved—who take the lead in favor of an independent treasury—who took the lead in relieving the saw of lection in November next. He said this, and the better grace than from independent treasury—who took the lead in resisting the infraction of the Constitution, for the sake of providing for the enlargement of the canals—ought not New York now to adopt these State right doctrines in the convention, and had witnessed the firends of the convention, and had witnessed the large, a would not have surprised the firends of the lead. In the sake of providing for the enlargement of the canals—ought not not the Democracy of the city, which will make an effort worthy of her ancient fame? Ought she not to make an effort worthy of her ancient fame? Ought she h

he pine torests of Maine to the golden regions of California. They went in united for Pierce and unity—King and victory. (Loud cheers.)

The PRESIDENT here asked whether any speakers were present who would go outside and address those assembled there, who were anxiously waiting.

Captain RYNDERS came forward, and there considerable cheering and calls. He said, he had hoped to speak in the hall, but as the representative the flat-footed Democracy, (laughter,) he would heerfully go out and do so.

The CHAIRMAN then introduced to the meeting Mr. John Van Buren. The enthusiasm of the meet-ing at this point became more intense than ever, and they shouted, cheered, and clapped, with most deafening industry. At length,

Mr. VAN BUREN was allowed to speak. He said: Fellow citizens, that I have not had the pleasure of raising my voice during my past life in Tammany Hall, was caused by circumstances which prevented my doing so until I came to man's estate; and in the latter years of my life circumstances. my doing so that it is a community of my life, circumstances arose which would have made it disagreeable for me to come He had, however, the honor of receiving an invitation to speak here to-night, and he took the op-portunity of congratulating them that a victory had been now achieved of the great principles of Democbeen now achieved of the great principles of Democracy over private interests; and he congratulated them also that he had now the opportunity of addressing them in Tammany Hall. He had never troubled the people by solicitation for power or for place, and if God granted him strength and sense, he never should. He knew Franklin Pierce from his boyhood to be an upright, bold, unflinching Democrat, and, above all, he knew him to be what Democrat, and, above all, he knew him to be what was above all praise-an honest man. (Great applause.) He knew him to be a man qualified to discharge the duties of the Presidency, to which he be called. He would support him candidly would be called. He would support him candidly and zealously. He bore testimony also to the character of Wm. R. King, the candidate for the Vice Presidency, and he (Mr. Van Buren) was prepared to stand on the platform laid down at Baltimore. (Great chiering.) New York would stand on that platform, and he would not stop to inquire what vote, or under what influence, it was adopted; but he would say that he meet unqualifiedly approved of that platform for this election, (cheers,) and would faithfully and cordially stand upon it.

cordially stand upon it.

He would now speak to them in respect to the difficulty subsisting between them and him. He was prepared to stand with them on an adoption of all the laws of Congress, including even the Fugitive Slave Law. He was perfectly willing everybody should obey the law who would, and everybody sustain it who could. For the present, at all events, these laws were to stand, and be unimpaired, and he appealed to his Southern friends to adopt such a course. He asked them not to agitate the anti-slavery subject. He asked them not to denounce those who have peculiar views on that subject, and he asked them to stay this discussion on the floor of

Congress.

Allow me to say, gentlemen, that the reason why section of the party has been defeated by it-no section of the party has triumphed by it. It was a free, universal, spontaneous suggestion, adopted by the Democratic party to which no individual sect, locality, or creed, could lay any peculiar claim. What, then, ought to be the consequences with us of this nomination? Why should it not be a cordial union in our ranks? Ought it not to be an entire oblivion of past differences? Ought it not to be time that we should join together?—for my friend from Tennessee has not directly comprehended the divis-ion which heretofore existed between us, in respect to hunkers and barnburners. This is my feeling. We should act upon this principle, and from this day we should remember no man except as a Democra

r as a Whig. (Applause.)
Allow me to say to you, there is one class of m fellow-citizens to whom this nomination of Franklin Pierce addresses itself with peculiar force. They are the young men of the Republican party of the United States. There is no party living, and never was, except the Democratic party, that stood in an emergency like that in which they now find themselves. The Convention at Baltimore had passed over the great, distinguished, tried leaders of the party, for the selety of the party and of the Union, and presented as their standard-bearer a man of forty-six years of age—a young man, new to the public sense, distinguished only by purity of heart, pose. This should give the young men new encour-agement. This should give them new life. When they ound that the high offices of the country were ope to men in the prime of life, in the vigor of manhood and before they had wasted their energies in the and before they had wasted their energies in the struggle to procure position. It would be encouragement to them to find that the people voluntarily selected a modest, unassuming man, living in a distant State, to occupy the highest office in the Government. United as we are, on entering upon the great struggle, we yet require all the prodence and caution of the Whig party to carry it successfully. Allow me to tell you, this federal party never surrenders power without a deadly struggle to maintain it. Having possession of the offices, having possession of the patronage of the public purse, using it with unscrupulousness never equalled in the history of the world, I say to you here, they may appear to be divided, yet they are sure to maintain a great and severe struggle, and one in which the young men of this country shall be called upon, as they always have been, to do the yeoman's service in the ranks. And it is for New York, the imperial State, as our neighbors call us, to come forward now as she did in 1800, now as she did in 1844, when a distinguished Tennessean was a candidate for the Presidency. New York must come forward, and

of that sin. He believed they were the beginning of great results to our country. He met a man the other day, who told him that he always attended Webster meetings, and went to church on the Sabbath. Mr. Winslow told him if such was the case,

Alluding to Mr. Walker's remarks, that he had been a Webster man for twelve years, Mr. Wins-low said he was obliged to say that he had been a Webster man as far back as he could remem-ber. He could not remember the time when the name of Daniel Webster was not with him a syn onym for all that is great, grand and glorious. He had read all Mr. Webster's speeches and addresses for the last twenty-five years, and in them all he had never found a sentence which is not worthy the man

who ought to be President of the United States.

Mr. Winslow then alluded to the great respect entertained for Mr. Webster on the other side of the entertained for Art. vessels of the conversation he had some years ago with the Prime Minister of Prussia, who spoke of Mr. Webster as the greatest statesman of the world, and said he ought to be President of this country. If he should be, his confidence in the perpetuity of our republican institutions would be greatly increased.

Mr. Winslow said we need a man for Presi-

dent, not of the third strata, as the geologists say
—we want one of the primitive granite, all solid and firm, to sustain the interests of the people of a nation like this. We bear delicate relations to foreign powers, and to ourselves. We are a mighty nation—widespread in territory—with conflicting interests—all coming under one general government, and all of which must move on in harmony, in order that we may grow up to that character to which this country is destined. Since the days of Washington, the man has not risen who can be compared with Daniel Webster, to meet an be compared with Daniel Websier, to meet an emergency like this. If he is President for the next four years, Mr. Winslow said, he should feel certain that our country would advance in all its interests—(and, said Mr. Winslow, if he is nominated, I know he will be elected, for I believe that if once fairly brought before the people as a candidate, there is good sense enough among them to elect him); but let him be the President of this counelect him); but let him be the President of this courtery for the next four years, and he will carry it through its formative period—a most interesting and important period. During that period, these great relations will be established and settled, and the people will learn what it is to be governed wisely, which, in itself, is no small matter. The key-note will be itself, is no small matter. The key-note will be struck for all future Presidents. The people will find out that it is best to have a first-rate man for President of these United States; they will be made to see that it is best to have a states has proved himself such—who has proved himself to be great, wise and good-good in the best sense of the term; whose heart is as large as his country; who is a man not of Massachusetts, nor of New England, but a man of the United States; one who was not afraid to stand up as he did on the illustrious day when he made the greatest illustration of himday when he made the gleater when he had a man that can do this in the face of the obloquy which he knew awaited him; that can rise so supremely above party feeling, above the intrigues of the mere demagogue; who can stand up and tell the truth, the whole truth, and nothing but the truth; that the people are pledged to obey the laws and the Constitution;—such is the man, of all men, whom I wish to honor, and to write his name upon a tablet as enduring as the very granite rocks which gave him hirth.

But he felt he should be doing a mean act, if he attempted to do anything to add to the lustre of Daniel Webster. His name is already written where no mortal man can take it out of the hands of immortality. It will go down to posterity as the brightest of the constellation of names which do honor to our country, and it will be honored years hence far more than it is now. For then his ideas and labors in the support of the laws and Constitution of this country will be better understood and appreciated ey now are—that Constitution which is founded on the laws of Heaven, and by adherence to which

ed on the laws of Heaven, and by adherence to which alone, can this country go on and prosper. We must have a President who will stand by that Constitution, and Daniel Webster will do it! He has done it, and will continue to do it till the end.

He would say but a word more. (Cries of go on.)
Ho came to the meeting because his heart was here; he felt that he could not stay away. His better half felt that he could not stay away. said to him that he must go to this meeting. (Three said to him that he must go to this hearty good cheers were called and given with a hearty good cheers were carred will for Mrs. Winslow. Mr. W. acknowledged the will for Mrs. Winslow. Mr. W. acknowledged the compliment, and wished that all present, bachelors compliment, and wished that all present, bachelors and a wife as he had.) and all, might have as good a wife as he had. Resuming his remarks, he said, if Daniel Webster i nominated, he certainly will be elected, and the result will be, that those who live to see his administra-tion, will see the brightest morning rise upon this nation that has been witnessed since the days of the illustrious Washington.

the illustrious Washington.
Mr. Winslow's eloquent remarks were listened to with the most carnest attention, and were applauded

## Selections ..

From the Madison County (N. Y.) Journal. STANTON'S DECLINE AND PALL

The annals of no faction present an example of more shameful apostacy than has been exhibited by ex-senator Stanton. Commencing his career as a student in Lane Seminary by an abolition bolt, and and if this is the duty of New York, ought not the Democracy of the city, which has been always foremost in the contest where radical principles are involved—who take the lead in favor of an independent treasury—who took the lead in relieving the country from the oppressive taxation of an unequal tariff—who took the lead in resisting the infraction of the Constitution, for the sake of providing for the calargement of the canaly.

B. Stantons and Joshua Leavitts, of the second, whereby the voting abolitionists were, for a consideration, sold, assigned, transferred, and set over to the Locofoco pro-slavery party.

From the Hartford Republican.

Straw's value, so it conflicts with the 'efficiency' of an act whose atrocious provisions would disgrace the darkest annals of tyranny in the darkest period of the world's history.

And then, as if this were not going quite far enough, follows the pledge that the 'Democratic party will resist all attempts at renewing in Congress or out of it, the agustion of the slavery question, under solution.

ard, &c., &c., got up and spoke their pieces with the usual accompaniments, sustaining the nominations of course with big words, though we venture to say three fourths of the crowd had sworn huge oaths over the sacrifice of Gen. Cass. All this was a matter of course, but it seems that our noisy Free Soil friends of 1848 have concluded to surrender, and the John A. Dix. John Van Buren and Henry B. Stan-As to Dix and Van Buren, it was to be expected, but H. B. Stanton's summerset surprises a few who have not been familiar with his course for the last four years. He was one of the earliest and most cloquent champions of the Abolitionists, and very few in our anks better understand the nature and justice of our cause. We well remember his withering denunciawith the Baraburners, and with them united with the Hunkers in 1849. They put him into the New York Senate, and he was satisfied. Our old lecturer tells the Tammany boys that he likes the nomination of Pierce and King. 'If Gen. Pierce was not known, thank God they would make him he was not known, Pierce and King. 'If Gen. Pierce was not known, thank God they would make him known in Novem-ber next, from the pine forests of Maine to the golden regions of California,' &c., &c. This Stanton said in 48 that Cass, by years of patient exertion, might rise as high as the contempt of an honorable man.' Now near him in Tammany :-

. He had opposed Cass in '48, but if he had been nom have supported him more faithfully, from the closing of the Convention till the going down of the sun on the day of election in November next. He said this, it might come with a better grace than from any of those who had supported him in 1848; but the ue was past and gone.

It seems that Stanton has despaired of Cass's rising from the depth he spoke of in 1848, and so he has gone down to keep him company. The impetus of the fall has carried him still farther down, for he appears to be looking up to Cass, and we think he ought, for Stanton is irretrievably sunken in the sea

The N. Y. Herald has, unconsciously, described the Democratic Ratification meeting in the Park, and by adjournment at Tammany Hall, in its true light, as a 'tremendous monster meeting.' Just contemplate the scene, and view the patriots in juxcontemplate the scene, and view the patriots in jux-taposition—Dickinson and Marcy, par nobile fra-trum; Dix, Van Buren, Stanton, and Mike Walsh, O'Connor, Rynders! A monster meeting truly! Hun-kers, Barnburners, Free Soilers, apostate Abulitionists, all mingled and commingled—huzzaing for Pierce and King, for the Fuguire Slave Act, &c.— Think of Dix and Van Buren in such company, joining in the frantic cry, that 'the war with Mexico was a just and necessary war on our part; that all efforts of the Abolitionists or others, made to induce Congress to interfere with questions of slavery
. are calculated to lead to the most alarming and
dangerous consequences; and that they 'will abide
by and adhere to a faithful execution of the acts

nown as the Compromise measures, settled by the known as the Compromise measures, settled by the last Congress—the act for reclaiming figilives from service or labor included. Think of Stanton, who once blew, with so much power, the anti-slavery bugle, now cheek by jowl with Mike Walsh and Isaiah Rynders, resolving that anti-slavery agitation diminishes 'the happiness of the people,' and ought not to be countenanced by any friend of our political institutions.' Poor Starton! how are then fallen! I subject, at a meeting of the Democratic members.

gentleman who had addressed them was the Demoratic candidate for Governor of Indiana; the second
was from Tennessee. They like this nomination—
so did they, and so did he. (Lond cheers, It
would break down forever among the men of New
Previous to the gathering of the National Whig
convention at Baltimore, and religious Liberty
the moral and religious Liberty
the Democracy, pledging their support to the Baltiwas from Tennessee. They like this nomination—
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The previous to the gathering of the National Whig
Convention at Baltimore, the friends of Daniel Webstering the breat the meeting of the State conmore required to select delegates to Baltimore, and
was from Tennessee. They liked this nomination.

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Convention at Baltimore, the friends of Daniel Webstering the previous to the gathering of the National Whig
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Stanton and Capt. Rynders, says a telegram, addressed
the Democracy, pledging there is provided to more the platform, and were received
was from Tennessee. They liked this nomination.

The previous to the gathering of the National Whig
Convention at Baltimore, the friends of Daniel Webstern Boston held three public meetings, for the purprevious to the gathering of the National Whig
Convention at Baltimore, the friends of Daniel Webstern Bos Stanton and his fellow apostates.

Lamentable as these developments are, they serve more clearly to illustrate the swindle which was perpetrated in 1848 and '49, by the Van Burens, Nyes and Preston Kings, of the first part, and the Henry straw's value, so it conflicts with the 'efficiency' of B. Stantons and Joshua Leavitts, of the second, whereby the voting abolitionists were, for a consider

> THE BARNBURNERS OF NEW YORK.
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> The obedient ran The obedient rank and file of New York city held a ratification meeting at Tammany Hall, on Wednesday evening, June 10th, and practised shouting Congress, and to solemnly make the Fugitive Law a part of the Constitution, was a stretch beyond which a political platform could hardly be expected to go. But the wise and patriotic builders lately assembled with the confining their action within any such parrow bounds. They will not tion within any such narrow bounds They will not only solemnly abolish the rights of Habeas Corpus not only denounce 'all efforts of Abolitionists' in der uchitever shape or color, to reinove from our country the most crushing wrong that exists upon the earth.
>
> They will resist 'agitation' everywhere; in the forum and in the pulpit; in the North and in the South. Henceforth, slavery, with all its countless enormities, is sacred as the S. ckinah of God, and no man may lay

his hand on it and live.

Such seems to be the meaning of this pledge. And this is the mission of the Democratic party; to protect, sanctify and eternize an institution which blasphemes God, imbrutes man, and waters the earth with tions of the treachery of Gen. Cass in 1848, and his scathing examination of that gentleman's character in a series of articles in the Liberty Press. He staid second year of Him who came to 'preach deliverance to the captives, the opening of the prison doors to them that are bound, and to let the oppressed go free.' With this inscription upon its banners—'Slavery is eternal, and Democracy is its defender,'—the 'party of progress' push their black and bloody ensigns upon the field. With these watchwords, redolent with the smoke of the pit, they expect to rally the dastard sons of the men whose rallying cry at Lexington, and Bun-ker Hill, and the thousand other battle-fields of liberty, was, 'All men are created equal.' Will they succeed?

## REPUSES THE DOSE.

In the general caving in' of the leading Barn-orner Democrats of New York, it is evident that a remnant' refuse to bow down to the 'Dough and Slavery' image that has just been set up at Baltimore. The Northern Cilizen, an influential Democratic paper printed at Jamestown, in Western New York thus appended the result: York, thus announces the result :

'The telegraph announces, that, at the Democratic Convention held at Baltimore, last week, Gen. Frank-lin Pierce, of New Hampshire, was nominated for President, and William R. King, of Alabama, for

A Contemptible Adventures. It is generally conceded about here, that Henry B. Stauton has proved himself to be the meanest dog of the age. We trust that in case by any unforeseen calamity Pierce. ed himself to be the meanest dog of the age. We trust that in case by any unforeseen calamity Pierce should be chosen, Stanton may not get the office which he has debased himself to obtain. The political rot has spread extensively among the New York Barnburners. Poor souls, let them die!—Essex Co. Freeman. be with a glorious minority; but this circu shall not cause us to deviate from the line indicated by principle and duty.

We have no hesitancy about our future course of

action. Guided by duty rather than expediency, our path is clear before us. We never desire to interfere with State Rights, but if this doctrine, as defined by by the North as orthodox in making Presidential nominations, we, unpopular as it may seem, shall protest against it.' the Southern section of the Union, must be received

## RANTOUL ON AGITATION.

Extracts from a Speech of Hon. Robert Rantoul, Jr. of Massachusetts, on the Tariff, the Baltimore Democratic Convention, and the Fugitive Slave Law, delivered in the U. S. House of Representatives, June 11, 1852:

I have been sitting here since the commencement

diminishes 'the happiness of the people,' and ought not to be countenanced by any friend of our political institutions.' Poor Stanton! how art thou fallen! I am credibly informed that, after one of these ratification meetings, a distinguished Hunker and an esteemed Free-Soiler paired off, and most lovingly slept together—both sober!—[Correspondent of an exchange paper.

THE BALTIMORE PLATPORM—THE MISSION OF THE DEMOCRATIC PARTY.

distracted country!' That has been the cry. We were told that we must cease agitation upon that subject, at a meeting of the Democratic members, before we took our seats here—we were told so in a manner tending to promote agitation. We came here on the following Monday, and the first greeting that I received upon this floor, before we en: into the clection of Speaker, while I was sitting very quietly, as I generally do, being a quiet and peaceable man, was a denunciation of myself individually, by a member from the South, [Mr. Mead, of Virginia,] who spoke of me as an agitator, coming here ble man, was a denunciation of myself individually, by a member from the South, [Mr. Mead, of Virginia,] who spoke of me as an agitator, coming here to stroy the atrocious 'platform' resolutions adopted by the National Democratic (alias Demonic) Convention at Baltimore, and adds—

Above is the famous 'Baltimore Platform' for the year 1852. Upon that Platform the party styling itself 'the Democratic party of the Union,' has planted itself for the coming Presidential campaign. The first of these three resolutions is an old plank inserted as long ago as 1840. The last two are bran-new. Altogether, they present a lableau of principles as highly seasoned with despotism as any despot could desire. As such, we ask for them the careful examination of every friend of free principles, free discussion, and free government.

By this Platform the Fugitive Slave Law, which denies to a man, what the Common Law and the Constitution both guarantee to a dog or horse, is invested with the sacredness and intangibility of the Constitution. A statute enactment which denies a Trial by Jury in cases involving rights dearer thin fife, is declared unalterable; and the faith of the Democratic Party' is solemnly pledged, that, no matter what wrongs and oppressions may herefather and inference of a situation, and again, and again, and again, and again, and again, for at least the twentieth time, have I listened to the same demunciations, without replying. I have been taunted on the twentieth time, have I listened to the same demunciations, without replying. I have been taunted on the twentieth time, have I listened to the same demunciations, without replying. I have been taunted on the twentieth time, have I listened to the same demunciations, without replying. I have been taunted on the foor of this House with they can shighly seasoned with despotism as any despot could desire. As such, which they can shighly seasoned with the sucreties all this forbearance, are again, and again, for at least the twentieth time, have I listened to them, w

Well, Sir, after sitting quiet so long, disposed to leave to abler hands the work I am about to undertake, I am at lest singled out in such a manner, that I cannot, as a man of honor, sit down any longer.— I am compelled to speak by a necessity which I cannot avoid, without the imputation of cowardice, and, as I think, a justly deserved imputation of cowardice, if I should remain quiet. That is my position. I speak, not because I desire it, but because the men who say, 'Put an end to agitation' compel me to speak, and will not allow me to remain silent. That is the reason why I intend at present to discuss this question.

I said, Sir, that these taunts and sneers came I said, Sir, that these taunts and sneers came from the South, but sometimes they came from gentlemen who happened to be born in the North. By what mysterious dispensation of Providence it happened that they were born there, it is not for me to conjecture. Why, there comes here from a district represented in the last Congress by an Abditionist allegted by the votes of district represented in the last Congress by an Abolitionist—an Abolitionist elected by the votes of the gentleman's friends—a young stripling, Hon. Colin M. Ingersolt, of Connecticut, who undertook to introduce Benedict Arnold as a subject of omparison on this floor. Well, Sir, if Benedict Arnold is to be compared

to members of this House, I, for one, claim the lib-erty to select the member with whom the comparison to be made. Benedict Arnold, if I recollect is to be made. Benedict Arnold, if I recollect aright, was born and brought up in Connecticut, and not in Massachusetts. He was a young gen!leman of great promise—a gentleman from whom his friends expected something very magnificent, sup-posing him to be just the man fitted to rise in the world—a man troubled with no scruples. They word—a man troubed with no scripies. They were very seriously disappointed in that expectation. Benedict Arnold apostatized from the cause of freedom to the cause of slavery, if I have read his history aright. His efforts against slavery did him Ambition rivetted about his neck the collar of slavery, and he was damned to eternal infamy.— Well, Sir, when gentlemen from Connecticut choose to make comparisons of that sort, let them read this history carefully, and see where a parallel will run; and not jump to find a parallel where there is nothing but a contrast. But, Sir, (and that is my excuse for occupying the attention of the committee) events have recently transpired, which are perfectly well known to every member of the committee, and therefore not necessary to be recapitulated in detail at ent, which have singled me out, and made it my duty to explain my position. I am about to speak of this process of putting an end to agitation, so wisely conceived by those gentlemen, who must know, if they are sane men, they produce agitation

by the course they pursue.

Sir, when six and a half millions of white men in the South attempt to control the feelings, opinions, judgments, and consciences of thirteen and a half judgments, and consciences of threeh and a half millions of white men in the North—when that process is attempted, and when they undertake to drive it through by threats, by force, and by all those appliances which make men revolt against their dictation, they must understand that they have to do with the descendants of the men who commenced and who fought through the American Revolution, and whose characters have not materially changed those of them who stay at home—however much those who come here may be corrupted by the influences which surround them here—I say those who remain at home have not very much departed from their original character. I allude to the circumstances which recently occurred at Baltimore, as my reason for addressing the committee at this time. Sir, I was unanimously elected a delegate to the National Democratic Convention by ballot, and on the first ballot, in the fullest convention that has been held in my district for many years—a convention regularly called, according to the uniform usage in Massachusetts for the last twenty-five or thirty years. I was sent there to represent five thousand Democrats, who act with the party in its regular organization. The convention thought proper to dis-franchise my district—the only Democratic district in Massachusetts—and thought proper thereby to insult, not merely that district, but the sovereign State of Massachusetts, which was shorn of her

proportionate share of representation in the conven-tion by that proceeding. tion by that proceeding.

They then thought proper to go on and take measures for the union of the Democratic party. Is any one Democrat in Massachusetts bound by what you do in such a convention? I speak not of the course which those Democrats may think proper to take. That is a matter for them to determine. But I ask if any one Democrat in the State of Massachusetts is under any obligation growing out of the proceedings of a convention in which the State of Massachusetts was deprived of her proportionate number of delegates elected by her choice? That is a question for the Democratio party to consider, and question for the Democratio party to consider, and for the Democrats of Massachusetts to consider.

As to the district which has been thus disfran-

chised, why, sir, if there is a district in the United States, from the Madawaska to the Rio Grande—if there is a district from Massachusetts bay to San Francisco that is, and ought to be Democratic, it is the district that I represent; and I should like to compare its history with the history of any other district represented by any other individual upon this

Sir, in my district is that glorious old town of Marblehead. Eibridge Gerry, coming from the town of Marblehead, was the chairman of the committee that reported the resolutions of the 30th of April, 1783, giving the power to regulate commerce to the Government of the nation—the resolutions that laid the foundation of your Federal Union. It was a citizen of my own native town of Beverly, and a native of my own district, Nathan Dane, who was a native of my own district, Nation Pales, clearing on the committee that reported the resolves of the 21st of February, 1787, for calling the Federal convention at Philadelphia—the convention that framed the Constitution of the United States;

Federal convention at Philadelphia—the convention that framed the Constitution of the United States; and that same Nathan Dane, of that same town of Beverly, was the same who drew up the ordinance of 1787, which gave freedom to the broad territory northwest of the Ohio.

Well, Sir, if I stopped there, I think I should have made out a list of claims for my district, which it would not be very easy to surpass. But, Sir, the first resistance to the power of Great Britain in the revolutionary struggle was in the town of Danvers—a town in my district, and which adjoins my own. On the 26th of February, 1775, before the battle of Lexington, that which was done at Lexington and Concord was attempted to be done at Danvers. The British troops marched upon the town to seize the arsenals and stores of the Americans, but they were turned back. They were met by a collection of the farmers and mechanics of Salem, Beverly, and Danvers, so strong that Col. Leslie, who commanded the British troops, turned back discomfited from his purpose, knowing that, unless he did so, he and his party would be made prisoners-of-war. Danvers, far distant from Concord, and in a different county, had more men killed in the Concord fight than any other town after the morning massacre. Beverly, my native town, sent her sons further than any other town on the 19th of April, 1775, to strike in the first battle for liberty; and I have seen the garment, stained with his blood, in which he was killed on that