front (rest rails,) to the General Agent. The copies will be sent to one address for TEN The sopres want to one addr. Olderisements making less than a square in-

her imes for 75 cts.—one square for \$1,00. The Acents of the American, Massachusetts, The Agents of the Anti-Slavery Societies are auof to receive subscriptions for the Liberator.

familia Committee. - FRANCIS JACKSON, ELLIS CANADA CONTROL QUINCY, SAMUEL PHILBRICK, fourt Putters. [This Committee is responsible white financial economy of the paper—not for



THE U. S. CONSTITUTION IS "A COVENANT WITH DEATH AND AN AGRESHENT WITH HELL."

NO UNION WITH SLAVEHOLDERS!

Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fata to the principles of popular representation, of a 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 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.

EN. LLOYD GARRISON, EDITOR.

J. B. YERRINTON & SON, PRINTERS.

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BOSTON, MASS., FRIDAY, JULY 9, 1852.

WHOLE NO. 1121.

Selections.

LATIMORE PLATFORMS - SLAVERY QUESTION, &C.

SECH OF HON. JOSHUA R. GIDDINGS or onto,

hile House of Representatives, June 23, 1852. The House being in Committee of the Whole of the Union on the Deficiency Bill,

Mr. Gindings said :-

& CEMBRAN:-The two great political parties ECRIBEAN:—The two great pointeds parties, saids have held their Conventions. From all saids United States, delegates have assembled beented upon their platform of principles, avowable detrines, nominated their candidates for dher decrines, nominated their candidates for bases and Vice President, and now entered on a presidential campaign. Preparatory to this state of mags, many speeches were made here, to which is fee Democrats, the advocates of liberty, listened at tenumedable attention. And now, Mr. Chair-me, I see to occupy a brief frour in vindicating the same of the party to which I am attached. Often the last six months, the question has been sates of the Whig or the Democratic party? question, so far as I am concerned, will proba le inswered satisfactorily before I take my seat. however, add, in this connection, that the finds of freedom labor to sustain measures; they per litle for men. They adhere tenaciously to maple, but have no attachment to parties. hand my purpose to examine very critically the

papers of these parties. It may be sufficient for per la mark, that they agree as to the policy which soft is control our Government. The Democrats for sowed their doctrines. Their confession of puted fifth having been two weeks before the pubic, and being read and duly considered before the membing of the Whig Convention, that body took here you none of the doctrines avowed, nor upor the policy maintained by the Democrats. I noticed he pury maintained by the Democrats. Induce national ingrovements. The Democrats say 'the Constitution does not confer upon the General Government power to commence and carry on a system of intered theregements.' Do the Whigs take issue on this preval and unmeaning assertion? Not at all.— They answer, 'the Constitution vests in Congress power to open and improve harbors, remove obstructess is every instance national and general in their decar. Now, sir, no Democrats ever did or ever wil dray this doctrine. So, too, the Democrats, make assertions about 'fostering one branch of indestry to the detriment of another; and the Whigs refee the issue thus tendered, but in answer assert detrimes which no Democrat denies. The Democratisatempt to galvanize into existenced the obsodet idea of a National Bank, to which the Whigs make no reply, admitting by their silence the Demo make an reply, admitting by their stience the static faith. Neither advances a principle which is denied by the other; they stand on the record in perfect harmons. And no other contest exists than a strike for office, for place and power; for the spoils,

This is the first time, for many years, that these paries have each put forth an avowal of their doc-tines. In the change of times, and the ordinary come of events, they now find themselves in perfect honour with each other. The day of their contentest and disagreement has passed away. The issues which once really existed between them have become estelete, or have been given up. Their usefulness as a an end, and their history will soon be written. The increase of intelligence, the improvements of the age, demand new organizations and new parties ne ag, demand new organizations and new parties. For years, the old parties have intermingled constantly, and no influence has been able to keep them spants. Here, and throughout the country, some wags act with the Democratic party, and some Democratic at with the Whig party. For the last four years, there has been no matter of legislation before this body on which the members have arrayed tempers according to the horse the second of the second o the mis body on which the members have arrayed tenselves according to their party character. On the question, a portion of Whiga have acted with the Democrats, and a portion of Democrats have acted with the Whigs. Indeed, sir, those who have whiched the precedings here for the past few years, could not fail to see that slavery constitutes the only testing of interest before us.

of interest before us. Note that the state of the stat a expressed by the Democrats in the following

haguage :wed, That the Democratic party will resist all though at the Democratic party will read the search at the Savery question, under whatever the stempt may be made.

The Whige resolved-

'Dat . . . we will discountenance all efforts to maintee or renew such agitation whenever, wherever and however made.

We, sir, the Free Democracy, will agitate the milet of slavery and its correlative, freedom.

lier, is, is an issue formed between us. I, sir, am about a grate this question. I intend to speak plant of slavery, of its most revolting features. value are revoluted to the most revoluting leatures. It was no offensive language, but I will take of the practice followed by men in this bard; of purchasing slave women, and then sell-at the revolution of purchasing slave women, and then sell-at the revolution of the property of the property of the revolution of th high disconfiguration and the manner in which is business and the manner in which is business. The manner in which is business and the manner in which is business and the manner in which is business. the Democrats will manifest their resistance! I am agrating this subject, and what will you do

Now, I hope gentlemen will not feel any particular decision in the strain of the strai ous attempts to stifle the freedom of

Nech. And now, who speaks for the carrying out

And now, who speaks for the carrying out his resolution?

It. Cairman, we may 'call spirits from the vasty at they will not come.

It peat to the Democrats: I want to know what have going to do? You are bound to resist.

It. Dearge, (in his seat.) Their tongues are tied.

It. General, You are a friend of liberty, and has alborated to speak for them. [Laurehter.] I

morsas. You are a friend of liberty, and bound to speak for them. [Laughter.] I see one to answer who is authorized to speak a part. I ask respectfully of my colleague he Circleville district, what do you mean to libe will you resist me? How will you resist me?

Mr. Olds. I am well aware there is no time to am well aware there are in making to an interrogatory while the gentleman is making to an interrogatory while the gentleman is making to an interrogatory while the gentleman is making the same of th

TE AUGUNAR THE

Mr. Giddler, an answer entirely satisfactory. He will vote against any suspension of the rules for introducing the apple of discord. He is perfectly safe. No motion was ever made to suspend the rules for that purpose, or ever will be. But I inderstand, that when in Committee of the Whole, as we are now, and a committee of the Whole, as we are now, and a was enacted in relation to New Mexico. The peowas ever made to suspend the rules for that purpose, or ever will be. But I inderstand, that when in Committee of the Whole, as we are now, and a member agitates the slave question, he will sit quietly by, and say nothing. His resistance will be glike this speculation in human flesh. They may curse that of my Whig friends, to slaveholding dictation; he will sit still and bear it, silently acquiesce, as they now do. That is the very resistance which I approve. now do. That is the very resistance which I approve. It is safe—it will injure no one. But at home, he goes for the compromise, for agilation. He himself is to become an agilator. Well, sir, I wish the Democratic party joy, in having such a sixty of the compromise cratic party joy, in having such agitators among

them.

The Whigs, in their Convention, also resolved that they will discountenance all efforts to continue or renew such agitation wherever, whenever and howver the attempt may be made.' The language of his resolution differs from that of the Democracy, but its spirit and object are the same. They intend to suppress the freedom of speech here and among the nation have cordially united. A coalition for a more odious purpose could not have been formed.—
Duty to myself, to this body, and to the country, demands an exposure of this conspiracy against the rights of members here, against the people.

M. Co.

gainst the people.

Mr. Chairman, is it contemplated to silence the popular voice in this Hall? If that be not the case, hese resolutions mean nothing. They are mere brutum fulmen,' made for show, to frighten men of weak nerves. They may do very well among dough-faces; but when those parties attempt to frighten Free Soilers, they should better understand their

pponents.
The Whigs and Democrats united have sufficient numbers to vote us down, to silence us; but they will not do it. They dare not do it. The Constitution has provided 'that Congress shall pass no law abridging the freedom of speech. That Constitu-tion we have sworn to support, and by the blood of our ancestors we will maintain it. Slaveholders and doughfaces, Whigs and Democrats, may combine to trample that sacred instrument under their feet, by suppressing the freedom of speech; but, sir, they have not the moral power to effect that object.

Agitation or discussion is not only to be put down here, but among the people; they are to have no more anti-slavery meetings; no more Free Soil conventions; no more sermons in favor of God's law; no more prayers to Heaven for the oppressed of our land; the Declaration of Independence is to be burned; our printing establishments are to be broken up, and our social circles are to speak no more of the rights of men to enjoy life and liberty. A new leading in the land of the rights of men to enjoy life and liberty. A new leading in the land of the liberty is to be established and the American Science of the social circles are to speak no more of the rights of men to enjoy life and liberty. A new leading in the land of the land political police is to be established, and the American people placed under slaveholding surveillance. Our literary writers are to be driven into exile. But am paying undeserved attention to these base, these puerile attempts to stiffe discussion on the sub-ject of humanity. I hold these resolutions in unut-far more honorable and Christian-like than that for spit upon them. Their authors, those who adopt them, had better have been attending some Sabbath

Mr. Chairman, Gen. Scott and Gen. Pierce are

School, gaining intelligence, and qualifying them-selves for some useful employment.

And here I will leave this ridiculous attempt to

Why should these parties in their National Conventions take Congress, the Constitution, and people, under their control, and command universal silence upon certain measures? Evidently because investigation and discussion would endanger the future success of their organizations. The very proposition shows that they have no confidence in the people. The man or party who strives to silence discussion, to shut out truth, admits that he is in error. No man, or party, who feels that he is right, hesitates to let the whole truth be known. He feels that he will be vindicated by the development of Administration to carry it out, I have no time to

SLAVES.

that land with human bondage. Whigs and Demo-crats say that this law shall be a final settlement of

New Mexico, upon the same terms of degrading in-equality to the free States as those from Utah, and Northern men are to submit without discussion. Agitation would, in the words of the Whig resolurion, endanger the peace of the Whig party. They say they therefore deprecate agitation. Well, sir, the proper meaning of the verb 'to deprecate' is, 'to pray against;' and the Whigs will therefore pray

STATES.' This is our unyielding, determined posi-tion. We wage an exterminating warfare against overy man, and every party who would extend the curse of human servitude, or increase the slave power in any degree. The Democratic party and the Whig party unite in the extension of slavery and of the slave power, and then ask the friends of liberty to vote for them! I shall not do it.

Another measure of the last Congress was a law

entitled 'An act to abolish the slave trade in the District of Columbia.' A flagrant fulselisod was sent to the people in this title; for the law itself does not profess to abolish the slave trade in this District, and only excludes from this market the slave breeders of Maryland and Virginia, leaving the sale of men, women, and children to continue here. And this commerce in the image of God is to go on and continue forever. The Whigs say it shall not be disturbed, and the Democrats say they too will protect it. These parties have taken position between us and the slave-dealers, and say we shall not discuss the morality of their vocation; indeed, they assert that we shall not agitate the cause of freedom

bounds of civilization would have permitted such an outrage upon decency. I speak of New Zealand without intending any disrespect to the people of that island by comparing their habits with ours. They

both pledged to maintain this traffic in the bodies of School, gaining intelligence, and qualifying themselves for some useful employment.

And here I will leave this ridiculous attempt to ape the despotisms of Europe, by stifling discussion upon the absorbing question of liberty.

I will now proceed to examine the reasons why these resolutions were adopted.

Why should these parties in their National Conventions take Congress the Constitution, and pro-

idecussion, to shut out trult, admist that he is in right in corror. No man, or party, who feels that he is right in corror. No man, or party, who feels that he is right in the state of the the whole truth be known. He feels that he will be vindicated by the development of truth, and that his honor will be sustained.

But why should the Whigs and Democrats unite to keep the truth from the public eye, in regard to the compromise measures? Why, sir, the first of those measures was that establishing territorial government in Utah, admitting alavery and the slave of those measures are stated to be established there, on soil consecrated to freedom by Mexican laws. I well know the people were told that slavery could not go there, as it was excluded by the laws of God. Well, sir, official documents now show that assertion to have been a gignitic falsehood. The census returns show that alavery caths there; that man is there held in bond alavery caths there; that man is there held in bond and the state of the sta

article, in some respects an able article, denouncing this law, in a Whig paper, professedly anti-slavery. The editor, however, admitted that the law would not be repealed, perhaps, for twenty years. Sir, the admission shows the author to be unconscious of the

It is this miserable, cowardly submission to the slave interest, which has degraded Northern men. Let the people send to this body forty members, whose hearts are devoted to freedom, who have confidence in the power of truth, and this law will be repeated in six weeks. It will be swept from our statute-book, and curses, deep and loud, will rest upon its

worthy of a place upon God's footstool. No, sir, by all the hallowed associations which cluster around the memory of English and American patriots, I arow and declare that I would sooner see every slaveholder of the nation hanged than to witness the subjugation of Northern freemen to such a humiliating condition. No, sir. when it comes to that, I, for one, shall be prepared for the dernier resort—an ap-peal to the God of battles. I am a man of peace but sin no non-resistant, and I would sconer the ashes of my hearth-stone should be slaked in my own blood, and the blood of my children, than submit to such degradation. And here, I will take occasion to say, that if this law remains in force, civil var is inevitable. The people will not submit to it. Why, sir, civil war already exists. At Christiana civil war, with all its circumstances of force, under color of law—resistance in defence of natural right, loodshed and death, took place. In my own State a similar transaction occurred : and I assure gentle nen that other instances will occur, if attempts bo made to enforce that law. In my own district are many fugitives, who have informed their masters where they may be found. These men have become They desire to see the slave-catchers. They pant for an opportunity to make their oppres sors 'bite the dust.' Sir, send on your commission ers and deputy marshals and bloodbounds, and ssure you that a civil war will soon be in active

Sir, gentlemen talk of enforcing this law. It cannot be done. The people have already passed sentence upon it, and upon its authors; and that entence will be speedily executed. Nor can you stop agitation in regard to it.

Agitation, discussion, and examination, are the agents—the instruments—for carrying forward all reforms. The Saviour of man spoke truths boldly. They fell harshly upon the ears of scribes, pharisees, They denounced him as an agita and hypocrites. tor; reized, tried, condemned and crucified him as an agitator. From that day to the present, every man who has boldly avowed truths unwelcome to the ears of despots, tyrants, and the oppressors of our race, have been denounced as agitators. Jefferson in the Declaration of American Independence Samuel Adams, in the Continental Congress; Wash ington, on the battle-field, were 'distinguished agitaington, on the battle-neta, were "attenguanca agita-tors;" John Q. Adams, while in this Hall, for years maintained and defended with inimitable powers the right of petition, and was denounced throughout the country as an agitator. He was arraigned at the bar of this House, and tried as an agitator. Every member of this body, who defends the rights of the

people, is denounced as an agnator. To me, these epithets have lost their terrors.

For hundreds and for thousands of years, the instruction and elevation of mankind has been carried forward by agitation. By means of it, tyrants and despots have been driven from power, and popula ights have been extorted from barbarous rulers.— Without agitation, no people ever gained their rights, or retained them after they had been extorted from or retained them after they had been extorted from their oppressors. Now, suddenly, to prevent the pro-gress of liberty, Whigs and Democrats unite cosup-press this element in all reforms. They declare that discussion shall cease, and the slave-trade and slave-

s I contemplated the public men who had aimed this

and that they were no more to be trombled with agitation. Sir, from that day up to the close of the Baltimore Convention, he wrote letters and made speeches declaring and avowing that agitation had ceased;
assuring the country in substance that the slave trade
in this District and in our Territories would go on undisturbed. That oppression here and in the territories now had nothing to fear. The whole energies of
the Government were put forth to enforce the fugitive law; but they generally proved abortive. Every
possible exertion was made in Boston and Philadelphia to convict those charged with obstructing its execution; but all failed. The blood of Gorsuch, a
piratical slave-catcher, who fell at Christiana, is unavenged, in spite of the public treasure and Executive influence put forth to obtain a conviction of those
who righteously slew him. The patriots who assisted Shadrach to escape the fangs of the Boston bloodhounds, yet laugh to scorn your infamous law. At
Syracuse, at Rochester, and a hundred other places,
the frieads of liberty rejoice at the impotency of this
law, although it has thus far been backed up by Executive power. These defeats of the Executive, and
of this enactment libellously called a law, have resulted from origination; and well may slave-catchers
and doughlaces now seek to stiffe discussion to silence
the people.

Sir, while these things were going forward, the
Secretary of State was looking for, and expecting, a

ing a speech. If he asks me how, as an Ohio Democrat, I will resist the agitation of the slavery question
here and elsewhere, I will answer him in a minute.
I shall resist it here by voting against the suspension of the rule for the introduction of the apple of
discord into this House. I shall resist it at bome by
telling my people to stand by the compromise of the
Constitution, and rather bear the ills we have, than
fly to others we know not of?

Mr. Giddings. Mr. Chairman, my colleague has
given as answer entirely a stisfactory. He will yote
and ask honest men, those who possess self-respect. retire, and history will record the truth concerning him and us. But, sir, I will not aggravate the chills of political death, nor call up to mind the sins which must 'sit heavy on his [soul,' when a darker night

DAGLISH SENIORS PE

must 'sit heavy on his footl,' when a darker night shall close around him.

Agitation has brought to the scaffold another conspicuous victim. The President of these United States lent his whole influence to the promotion of those compromise measures to which I have alluded. His devotion to the slave power has been openly and boldly avowed. Steadily and basely has he prostituted the influence and power of his office, to the The editor to whom I alluded, proposes that we shall contribute from the national funds to pay for legitives. I could have forgiven the editor for almost any other political offence. What, sir. Are the descendants of the Pilgrims, of those who at Bunker's Hill, and on every battle-field of the Revolution, rather than to pay a paltry tax on team on stamped paper, sopinely to become tributary to Southern taskmasters? When the barbarians of Algiers seized and enslaved our people, we sent an Algiers seized and enslaved our people, we sent an armed force there and slew them, holding them unworthy of a place upon God's footstool. No, sir, by truth?

The Democrats, also, have cause for opposing agitation. Their ablest, their most experienced states men have fallen victims to it. Gen. Cass, the man who of all their candidates I deemed best qualified for the Presidency, in an evil hour signed a letter pledging himself to these compromise measures. It proved his political death-warrant, when, too late, he found that the people of the North would sustain no man who had thus pledged his influence of office to measures which the popular voice had condemned as barbarous, as disgraceful to our nation. At the Baltimore Convention his friends bore him to his politi cal grave; and

'Not a drum was heard, nor a funeral note,' as they quietly deposited his remains in their final resting place. Such, too, was the fate of Pennsylvania's favorite statesman. He had long been anxious to serve the slave interest. He pledged himself

in the most unqualified manner to maintain these laws as a perpetual settlement of the slave question But he, too, was cast aside at an advanced age, when he can look for no further preferment. These men all died of 'eating Southern dirt.'

all died of 'cating Southern dirl.'

Circumstances appear to render it indelicate for me to speak of other candidates of the Democratic party. Yet I would remind them all of the fate which must await those public men who prove false to liberty and humanity. I assure them and the country that agitation will continue and increase until the people of the free States shall be relieved from all participation in the disgrace and crimes of slavery.

Agitation is the great and mighty instrument for carrying forward these reforms. Agitation is as necessary to purify the political atmosphere of this na-tion as storms are to purify the natural atmosphere. Deprive us of storms, of winds, and showers; and vapors, poisonous exhalations and miasmas would be around us, and we should inhale death in the unseen atmosphere. Such, too, is precisely the case in the political air of this nation. Stop agitation, and the political atmosphere will soon be filled with frauds, abuses and corruptions, which would be inhaled your Executive and public men; the vital blood of the nation would be poisoned, and the body politic

would putrify.

But this opposition to freedom, so dominant in the Whig and Democratic parties, led to the organization of the friends of liberty into a separate political tion of the friends of liberty into a separate political party in 1848. The extraordinary circumstances which then surrounded the advocates of freedom called together a mighty host. On the memorable ninth of August, of that year, fifty thousand freemen met in solemn convocation. They were men of distinction, men of intellect, statesmen, and philanthropists. They were conscious of the responsibility resting upon them. In framing a confession of their political faith, they laid its foundations upon the enduring, eternal principles of justice. The equal right of all eternal principles of justice. The equal right of all men to enjoy life, liberty, and happiness, constitutes the basis of our creed; and the next article asserts that Governments are constituted among men to secure their rights. All our action under the Contheir oppressors. Now, suddenly, to prevent the progress of liberty, Whigs and Democrats unite to suppress this element in all reforms. They declare that discussion shall cease, and the slave-trade and slave try shall continue forever, and the fugitive slave law shall be rendered perpetual.

Mr. Chairman, well do I recollect the evening after these laws had been passed. I then viewed them in all their horrors. I saw the degradation to which the people of the free States were subjected—the crimes which we had authorized. My heart sunk within me, as I contemplated the public men who had aimed this

which we not according to the public men who had aimed this blaw at liberty.

But, sir, on yonder avenue I heard the songs of drunken revelry and the insane shout; bonfires lighted up the heavens, and the thunder of cannon told the immoderate joy of slaveholders, slave-breeders, doughfaces, and dealers in human flesh. Their greating the attraction of the season of the state of the state of the season of the search of the season of t

Words:

Resolved, 'That it is the duty of the Federal Government to relieve itself from all responsibility for the existence or continuance of slavery wherever it possesses constitutional authority to traislate on that subject.'

This resolution is in direct and unqualified conflict with the entire policy of the Whig and Democratic parties relative to slavery. It is in conflict with the with the entire policy of the Whig and Democratic parties relative to slavery. It is in conflict with the platforms of these parties, to which I have called attention. Basing our whole political action upon the plainest principles of justice, liberty and humanity, we challenge examination, discussion, agilation. We seek to cover up nothing, to keep nothing from the public ear. The more you examine and discuss our doctrines and policy, the better we are pleased.

We, sir, would drive the slave question from discussion in this hall. It never had a constitutional existence here. Separate this government from all interference with slavery; let the Federal power wash its hands of that institution; let us purify ourselves from its contagion—leave it with the States, who alone have power to sustain it; then, sir, will agitation cesse in regard to it here; then we shall have nothing to do with it, our time will no more be occupied with it, and like a band of freemen, we could meet here, and legislate for the prosperity, the improvement of mankind, for the elevation of our race.

Mr. Chairman, I have served in this hall some fif-

teen years. During that period, I think at least two-thirds of the time of this body has been occupied by the subject of slavery and other matters connected with that institution. For the last three years, we can scarcely be said to have done any thing else but discuss and legislate for slavery.—This, sir, is all wrong. Slavery is a local institution, existing only in a portion of the States. The attempt to nationalize it is unwarranted and unconstitutional. To do this, is now the object of both the Whig and Democratic parties. Against these attempts, we the Free Democracy, wage unceasing, undying, unyielding hostility. This war we shall never give up. We shall never lay aside our arms until victory shall srown our efforts, until this governer give up. We shall never lay aside our arms un-til victory shall crown our efforts, until this govern-ment shall be redeemed and disenthralled from the fool stain of chattel slavery. Against oppression, in all its forms, and in all places, we have sworn eter-nal hostility. Our sympathy for suffering humanity is as broad as creation, reaching to all climes, and embracing all who bear the image of the Creator. To persecuted Hungary, we tender the assurance, that we feel for those in bonds as bound with them.' On this subject the Democrats have scoken hem.' On this subject, the Demecrats have spoker

oracelarly.

The Whigs talk about 'entangling alliances, and standing upon foreign soil;' but they dare not take direct issue on the propriety of exerting our moral power, our political influence to maintain the law of nations. Substantially, both Whigs and Democrats are tions. Substantially, both Whigs and Democrats are opposed to us on this subject. They would permit Russia or Austria to swallow up Hungary, without any protest or expression of our disapprobation. We sympathise with the oppressed of all nations; and we, the Free Democracy, literally constitute the party of progress. At Buffalo, we adopted the policy of 'Cheap Postage for the People,' and inscribed it on our banner, and unfurled it to the breeze. We oresaw the advantages of increasing the facilities f communication among the masses, and deternined to confer upon our country these benefits, while Whigs and Democrats were too timid to take

mined to confer upon our country these benefits, while Whigs and Democrats were too timid to take a position either for or against it.

I am aware that we are often charged with being men of one idea—indeed, we are sometimes called the party of one idea—and I refer to these facts to vindicate ourselves from that charge. We dared go where neither of those parties were willing to follow us nor to oppose us; and in less than three years, the correctness of our position has been acknowledged before the conntry.

'Lands for the poor, homes for the destitute,' free of expense to all who would emigrate to the West, was another article in our political creed. To this policy, neither the Whig nor Democratic party dared express their consent, nor dared they oppose it. At this session, a bill, carrying out our views on this subject passed this body by a vote of nearly two to one. The Senate will doubtless comply with the popular will of the nation by passing this measure of benevolence, which will cause thousands of hearts to swell with gratitude and joy. Sir, the Free Democracy believe that Governments were constituted to protect, clevate, and render our race, our whole race, more happy. That it is our duty as statesmen, as philanthropists, as Christians, so far as we have power, 'to raise up the bowed down,' to exalt the humble.' to inform the irroparar.' have power, 'to raise up the bowed down,' to ex-alt the humble,' to inform the ignorant,' to com-fort the distressed,' and increase the prosperity and happiness of all who come within the sphere of our happiness of all who come within the sphere of our political, our moral, or our religious influence. Of course, we are hostile to those compromise measures which the Whigs and Democrats are pledged to

In 1848, nearly three hundred thousand freemen In 1848, nearly three hundred thousand freemen cast their votes for our Presidential candidate. Since that period, our moral and political power has greatly increased. Probably one-third of the members on this floor are indebted to men who sympathise with us for their seats, and many were elected solely and entirely upon our principles. Three members of the Senate were elected as Free Democrats, while others are partially indebted to the votes of the Free Democraty. In several State Legislatures while others are partially indebted to the votes of the Free Democracy. In several State Legislatures we hold the balance of power; but this is but little evidence of the rapidity with which our principles are extending. Our progress is marked by the change of feeling towards our doctrines in both the other parties. Their hostility is diminishing daily; they are becoming acquainted with our views, and, of course, respect our motives. In States, candidates are selected whose doctrines and principles are not obnoxious to us. The cloud which, in 1848, was like unto a man's hand in size, has now overspread the whole North, and will soon extend over the nation, and finally the world.

But it is said that those friends in the State of

But it is said that those friends in the State of New York, who came from the Democratic party, have returned to it. I deeply feel and deplore this fact. I loved and honored them—I still respect them; but I must say, that, in my judgment, they have erred in departing from us. I, however, will not judge them: to their own masters they stand or fall. Had they continued with us, there is, in my opinion, no doubt that we should, in November next, have effected the election of a President favorable to our views. That they are friends of liberty, I know; that they will sustain the doctrines laid down in the 1Democratic confession of faith, or vote for Pierce and King under the circumstances attending their nomination, I do not believe. I hope and trust they will fend the propriety of sgain acting with us. But while, they are permitted to judge for themselves, they and all mankind will accord to us the same right. The members of our party, generally, entered upon an organization with the deep feeling and conviction that such an organization was necessary. Time and experience have But it is said that those friends in the State of deep feeling and conviction that such an organization was necessary. Time and experience have confirmed us in that opinion. I have stated the basis of our dectrine; they are permanent, eternal as God himself. While standing upon these principles, we cannot be wrong. The political and moral regeneration of our country—the entire reformation of this Government from its practice of sustaining oppression, slavery and crime, is our object. To effect this great and holy purpose, must require time and perseverance. In what I have said and done on these questions, I have but reflected the sentiments and feelings of those I represent—indeed, among them are many, very many 'older and better among them are many, very many 'older and better soldiers' than myself. That people, sir, will stand firm, steadfast, and immovable upon the doctrines and the organization which they have adopted.

and the organization which they have adopted.

I am aware of the arguments so often used to persuade Free Soilers to vote for this or that man, or this or that party, in order to gain some supposed temporary advantage. But, sir, we organized for the maintenance of doctrines important not merely to a township, a county, or a State, but to man, wherever he is found. Important not merely to-day, at this election, but in all coming time. Can we leave such a position to unite with either of the above parties, in order to elect this or that man to office, while he stands pledged to maintain elavery and the slave trade in this District and in the Territories?—to continue the infamous Fugitive Law—to uphold and support all these measures as a final settlement of the subjects to which they refer, and to the discountenance of all examination, discussion, or agitation as to the propriety of these measures? Sir, were we to unite with either party to elect a President thus pledged, we should lose our own self-respect—we

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uld lose the respect and confidence of the world Politically, sir, we are 'a city set upon a hill, which cannot be hid.' Throughout the country, our influence is felt. In this Hall we wield a moral power far beyond our numbers. Let no man charge me with indelicacy when I assert that the Free Soilers of this body exert all the influence to which their numbers entitle them. Whigs and Democrats have confidence that we shall in all cases be guided by

MANAGE HILL MOINE ON

tonfi ience that we shall in all cases be guided by judg nent, by reason and justice, and not by the paltry consideration of party.

The effect has been most salutary. Ten years since, no man here dared to separate from his party. No matter what was the subject, or his own judgment, every member was compelled to fall into line, and vote with his party leaders. Free-Soilers have and vote with his party leaders. Free-Solies have set an example here of independence. The commencement of our trials on this subject was severe. We were frowned upon, villified, and denounced; but, thank God! we had the firmness to bide our time, and now, for years, many Whigs and Democrats have followed our example, and dared to vote as their judgments and consciences dictate. In short, sir, here party lines upon most subjects of legisla-tion have become obliterated. This, of itself, con-

tion have become obliterated. This, of itself, constitutes a great reform. Party lines are also becoming obliterated throughout the country, in consequence of the example and influence of the Free Democracy. This wide and extended influence must be surrendered, if we vote for either of the above parties, or their candidates.

At Baltimore, a portion of the Whig party contended manfully against committing themselves to the outrages and crimes of the Fugitive Law and Compromise measures. In that respect, they did more than the Democrats. My sympathics, and the sympathics of our party and all good men, were with them. And had anti-slavery Whigs of this House and the Senate promulty and energetically met the them. And had anti-slavery Whigs of this House and the Senate promptly and energetically met the supercilious pretensions of the Slave Power with decision and firmness, I have little death of the supercilious pretensions of the Slave Power with decision and firmness, I have little death. supercilious pretensions of the Slave Power with de-cision and firmness, I have little doubt they would have inspired a feeling at Baltimore, which would have repudiated a platform that has stamped indeli-ble disgrace upon their party. In this Hall, the De-mocrata have sustained the constitutional rights of the free States more ably and faithfully than the Whigs have during the present session.

But I am aware that a strong effort is making to indeed out. Free Descorate to sustain the White

But I am aware that a strong effort is making to induce our Free Democracy to sustain the Whig candidate at the coming election. With the gentleman nominated, I have long been acquainted. To him nor to the Democratic nominee have I any personal objection; but if elected, he is pledged to maintain the outrages, the revolting crimes pertaining to the compromise measures and Fugitive Slave Law, to which I have called attention, to render them perpetual, so far as he may be able to prevent all discussion relating to them. To vote for him is to yote for this policy: to identify ourselves in favor an discussion relating to them. To vote for him is to vote for this policy; to identify ourselves in favor of the avowed doctrines which he is pledged to support; to give proof by our votes that we approve of the platform on which he stands. But, Sir, why vote for Scott in preference to Pierce? Of the men I say nothing. They merely represent the doctrines of the parties who nominated them. If there he a difference between those parties, it is on the slave question. It can be found in nothing else

The doctrines of the Whig party, as I have shown, pledge them and their candidate to maintain slavery the breeding of slaves for the market; the sale of women in this District and in the Territories; to uphold the Fugitive Law in all coming time; to admit as many slave States as shall apply from New Mexico and Utah, and to silence discussion on all Mexico and Utah, and to silence discussion on ail these subjects. This is as far, I think, as human depravity can go. If the Democratic party has dived deeper into moral and political putridity, some archangel fallen must have penned their confession of faith. If there be such a distinction, it can only be discovered by a refinement of casuistry too intricate for honest minds to exert. Sir, suppose there were a shade of distinction in the depths of depravity to which these parties have descended, doe it become men-free men men of moral principle of political integrity—to be straining their visions using intellectual microscopes to discover that de of moral darkness? No, sir; let every man who feels that he has a country to save, a character to sustain—that owes a duty to mankind and to God -come forward at once, and wage a bold and exterminating war against those doctrines, so abhor

rent to freedom and humanity.

But it is said that the Democratic party, if defeated again by the anti-slavery sentiment as they were in 1848, will disband, and the masses will then unite in 1848, will disband, and the masses will then unite with us in support of justice, truth and liberty. The defeat of the Democratic party might disband them, and it might not. There is no certainty on this point. If we were to unite with the Whigs, we might, or we might not, defeat the Democrats. If we were to try the experiment and fail, Whigs and Democrats would denies us We about 1 the experiment and fail, Whigs and Democrats would despise us. We should despise ourselves If we should succeed, we should become identified with the Whig party, and swallowed up by it. In every aspect in which I can view such a policy, we must lose the moral power which we possess. Standing upon elevated principles—professing, avowing, and proclaiming the gospel which we present to the people—we cannot consent to descend to mingle in such a contest, without a sacrifice of that moral and colitical influence which new comments the sacrifice.

such a contest, without a sacrifice of that moral and political influence which now commands the respect of all honest men, and of our own consciences.

Mr. Chairman, I know not the course which the people whom I represent will pursue. From the past only can I judge of their future action. A residence of half a century among them has given me some knowledge of their character. Their past action on the subject is 'known and read of all men.' In 1840, when Mr. Van Buren pledged himself to veto any bill to abolish slavery in this District, the county which I reside gave the largest majority against h of any county in the United States, in proportion to its numbers. In 1848, pledged to our doctrines, we gave the largest majority for him of any county in the United States. I mention this to show to the country that we are governed by principle, not by party—that we are not led by demagogues, by designing men.

That people do their own thinking and their own

voting. They know their rights, and will maintain them so long as moral and political action on their part will do it. They are at all times prepared to discharge their duty. Sir, in 1848, there was more political effort made to induce our friends there to vote for the present Executive than was ever put forth on any other occasion. Distinguished gentlemen from other States, of great ability, and of antislavery sentiments, were imported to show us the pro-priety of voting for men who feared to speak in fa-vor of free principles. But those efforts failed, and yor of free principles. But those enough that they few men can now be found who will admit that they ever cast a vote for the present Executive, a mar who has prostituted the power of office to the support of slavery and crime. Now they are to be called on to vote for men openly pledged and committed to the work of eternizing alavery and the slave trade, and the Fugitive Law. Sir, I will leave the Free Democracy of the Reserve to speak for themselves. They have always done that. Nor am I authorized to speak for the Whigs or Democrats, although I have been supported for many years by a portion of both those parties; yet I will risk the opinion, that not one half of either of those parties on the Re-serve will be found voting for Scott or Pierce. Sir, we are in the milst of a revolution. The two great parties are striping. have been supported for

great parties are striving to convert this free government into a slaveholding, a slave-breeding republic.

Those powers which were delegated to secure libexerted to overthrow freedom and the constitution. It becomes every patriot, every lover of freedom, every Christian, every man, to stand forth in defence of popular rights, in defence of the rights of the free States, of the institutions under which we ence of our national character.

Sir, I am getting old; the infirmities of age are oming upon me. I must soon leave the scenes with ast soon leave the scenes with which I am surrounded. The conflicts through which I have passed in this Hall are not of a character to inspire me with a desire to remain here. The performance of duty, though in an humble manner, has constituted my highest ambition. It is uncertain whether I shall again address this body; but one thing I ask, that friends or foca, here and elsewhere, in this and in coming ages, shall understand, whether in public or private life, by the wayside or fireside, in the control of the in public or private life, by the wayside or fireside, in life or in death, I oppose, denounce and repudiate the efforts now put forth to involve the people of the free States in the support of slavery, of the slave trade, and their attendant crimes!

This speech of Mr. Giddings-for its sublime ly defiant tone, its scathing denunciation of slavery and all the abettors of that horrid system, its earnes pledge to renew and extend the agitation of the sub ject, its bold rebuke of the two great parties and their infamous Baltimore 'platforms,' and its deep -surpasses every effort that has been made or ngress, and will cause the pulse of eve ry reader to thrill, if there runs in his veins a single drop of the pure blood of freedom.

ENGLISH RELIGIOUS PELLOWSHIP.

From accounts in English newspapers, it appears that England is getting too warm for our pro-slavery Doctors of Divinity, and they will have to profess themselves abolitionists, or go elsewhere for glory. Dr. Dyer, of Philadelphia, who was authorized to represent the Sonday School Union Association of America, met, at the meeting of that Society in England, with a cool reception, merely because his anti-slavery sentiments were not known, and hecause of his silence on that subject. This is a favorable sign of progress, for, if a pro-slavery man should be fellowshipped as a Christian, so should the vilest man at Sing Sing, or at Charlestown stone factory. If a man has not learned by this time that American slavery sets at defiance not only every principle of Christ's teaching, but also of humanity, it is a fair presumption that he is too ignorant of the character of Christ and his religion to be called a Christian. The only way to remove the evil of the From accounts in English newspapers, it appear The President then introduced Wendell Phillips Mr. Phillips said, that beside the large gatherin ere, he understood that there was one man here resterday, for he heard that an unfortunate Whig anxious to prevent this meeting, had hired this gro of the proprietor some months ago for the fourth! of July, and had it all to himself! and we hope enjoyed it himself! (great laughter,) and decided would go for Scott or Webster! (Laughter.)
All new ideas, said Mr. Phillips, are kept out good men and the religious should take the lead. It matters not if England has even more glaring faults matters not it England has even more graring indita than slaveholding; her religionists can look at us disinterestedly, and can consequently judge righte-ously; and let them inform us of our sin and require us to put it away, and we will do likewise by them.

ously; and let them thorn us to be used to us to put it away, and we will do likewise by them Let shis course be adopted by all religionists through

GONE BACK TO HIS WALLOWING.

and elequence (for he had a good deal of both,) in showing that the Presbyterian Church was anti-

Assembly, which holds its convocation in silent and acquiescent proximity to the American slave-pens, the wailings of whose inmates mingle with the

the wailings of whose inmates mingle with the hymns and prayers of the members of that confedera-

cy of men-stealers and supporters of slavery. Mr. Hawley, like many others, ran well for a season, but

when persecution and temptation came, he had not the strength of moral principle to enable him to

keep on his way, and therefore he went back to his wallowing in the mire of a pro-slavery religion,—

The Liberator.

No Union with Slaveholders!

BOSTON, JULY 9, 1852.

ANTI-SLAVERY CELEBRATION AT AB-

At an early hour in the morning, the beautiful

grove at Abington was filled, as never before, with

crowded throng of the sons and daughters of New

The carriages and horses stood almost innumerable

in the shade of the trees. Booths well filled with

wholesome viands, but containing nothing which

could intoxicate, stood all around. Every thing seem-

ed to inspire happy thoughts and feelings. Could the

gathering, they would have seen a ray of light

breaking through the darkness which surrounds them,

the speeches of freemen, and sing the songs of free-

It needs no prophet's eve to see the change which

must follow this agitation of the slavery question

State street influence will perish, and the Kireling press

and sin-stricken pulpit will soon be dumb in the

presence of a generation fast coming on the stage,

to do, as it was never done before, the work the world

of every vestige of human slavery.

On the arrival of the cars from Boston, we found

a large concourse of people around the speakers'

stand, and that faithful friend of the slave, Parker

Pillsbury, addressing them in an animated strain, upon

the duty of the friends of truth and freedom. At the

close of Mr. Pillsbury's remarks, Francis Jackson, of

Boston, called the meeting to order, and the follow-

ing gentlemen were chosen as permanent officers for

For President.

CHARLES LENOX REMOND, of Salem.

Vice President

Bourne Spooner, of Plymouth;

Thomas J. Hunt, of Abington :

Edmund Quiney, of Dedham ;

Secretaries, Robert F. Walleut, of Boston;

George W. Putnam, of Lynn;

Edwin Thompson, of Walpole,

Finance Committee,

James N. Buffum, Samuel May, Jr., Nath'l B. Spoo

Cabin,' and mentioning also the forthcoming work

the . White Slave, which is, by the way, a continua-

The hymn commencing with the following lines

Edmund Quincy then addressed the audience . He

the 'white slave,' and remarked that it was a good term

to apply to the great mass of the people of this coun-

There are willing and unwilling slaves in this

country. We hear that there are willing slaves

among the black slave population of the South, and,

if true, more's the pity; but here at the North there

are willing white slaves. There are at this moment

two vast coffles of white slaves in this country, who have

just put on the collar of their masters-and now.

marshalled under their political leaders, are ready to

do their masters' bidding. The slave, with his eve

upon the North Star, is making his way to the land

of freedom, and the exodus of the bondman is con-

stantly going on ; and at the North, from the political

slavery which exists, men are making their exodus

The large concourse of people assembled this morning

in this grove, shows that there are discontented white

Mr. Quincy alluded, with indignant eloquence, to

slaves here, and that the spirit of liberty is abroad.

the fact that men are outlawed in this country for

opinion's sake, and stated that the ' price of blood' was

luded also to the entire protection which the mean-

est subject of the British government receives from

that government, and contrasted it with the utter de

nial of all rights of citizenship by the government of

against the institution of slavery.

cerned, our government is a failure !

this country in the case of any man who dares to speak

If the government of this country will not protect

tion of the well known work, 'Archy Moore.'

'Come all who claim the freeman's name.'

was then sung :-

ner, Samuel Dyer, Elbridge Sprague.

Mr. Remond, on taking the Chair, addressed the

Robert Morris, of Chelsea:

Lewis Hayden, of Boston.

the day :-

INGTON-JULY 6.

Looking over the roll of the New School General

organizations. You get into a crowded omnibus: presently the door opens, and a man asks if there is not room for one more? You all move up closer, and at last the stage proceeds; the door opens again, and another asks . Is there not room for one the man for whom you first made room is the first on to cry out, 'No room, keep him out!' So of these politicians; they get in, and their object is to keep all truth and justice out, for it makes them uncom ble. The tories of '76 tried to keep Hancock and Adams out, but they got in, and revolutionized the country. We shall also get in, and we will make a Let this course be adopted by all religionists throughout the world, and the State would follow on with rapid pace in the path of true glory.—Fitchburg

The Yankees have the reputation of guessing and alculating; but there are some Yankees who can neither guess nor calculate; and Daniel Webster is one of them. He guessed he should get the nom tion at Baltimore, and didn't get it. He and his

Assembly, we find the name of the Rev. Silas Hawley, who appears to be one of the delegates from the Presbytery of Geneva, N. Y. We suppose he is the same Silas Hawley, who was formerly an agent of the Massachusetts Anti-Slavery Society, and for fiends who sought to enter Satan's Pandemonium are several years on a fithe land with the same of the land of the same o several years one of the leaders of the 'Christian represented as diminishing themselves, in order to Union' movements, which began in Western New enter the gate. Any true man must dwarf himself in York, and spread thence to other portions of the country. He has expended any quantity of logic and eloquence (for he had a good deal of both,) in these days to enter any political pandemonium. We had a mighty friend of freedom here in Fancuil Hall. I mean the Free Soil Senator from Massachusetts. He dwarfed himself to get in, and will probably never Christian, and little if anything less than a synagogue of Satan. And now behold him a prominent minister of that church, and a delegate to its General again attain his full stature.

Mr. Phillips spoke most eloquently of the grand latent powers of the negro race, and spoke of the devel-opment which the hand of God shall yet make of heir noble characteristics. He also reviewed the course of Kossuth in this country. Kossuth, (said Mr. P.,) lost the right arm of his power, because he descended to calculate-to calculate his chances for his plans for Hungary, by measuring how much of truth the Whig party would bear, and how much the Democratic party would allow him to utter. Then he was shorn of his great strength—the mighty influence which he wielded abroad was gone ! that power which enables a man of genius, a true hero, to raise half the world into a tempest, and discharge it on the

The man who 'would not meddle with our domes tic politics' has meddled with our domestic politics and gives advice to the Germans of New York in reference to supporting Frank Pierce for the Presidency !

We in this country are the great tempters of all European friends of freedom, and heroes of the old world We have brought Kossuth, for Slavery's sake, down to ruin! We promised him 'material aid,' but like all devils, we have tempted and ruined him-have kept the promise to the ear, and broken it to the

The only safe way for a foreigner to do, is to com o us and let us give him a character which cannot be mistaken. We will give him a regular Parker Pillsbury baptism; and, unlike the hero of old, the heel poor bondmen of the South have looked in upon that even shall not be left out. We would put him in all over, and make a thorough Garrisonian of him, and then he would stand fire before the hosts of slavery, for the young were at Abington. The young men and maidens of old Massachusetts were there, to listen to and be a decent man before the world!

The meeting then adjourned for an hour.

AFTERNOON SESSION. After singing a hymn o liberty, a German named Schlaeger spoke upon the position of the German population upon the question of freedom. He stated that the educated Germans of America held slavery in abhorrence, and quoted the writings of one of the principal German writers in this country, and expressed his belief that the German population would in the main be found on the side of so much needs-the work of perfect emancipation of thought from all thraldom, and the entire destruction liberty. His remarks were received with much ap-

The President then introduced to the audience the Rev. Theodore Parker, of Boston. [We hope to get from his own hand a sketch of his speech for the Liberator, as we could do no justice to it, if we should nake the attempt. It was listened to with marked ttention and delight by the great assembly, and his

resence added much to the interest of the occasion.] Rev. Mr. Foote of Canada spoke upon the faithfulness of the Liberty Party to the cause of the slave, and alluded to the matter of the rescue of Jerry at Syra-

loved the Garrisonians, but thought the Liberty Party occupied the best position, paying a merited tribute to the poble Gerrit Smith.

Mr. Garrison replied in a few words, and a short and kindly discussion arose on the relative positions of the Liberty Party and those who are called 'Garrisonians.' Mr. Garrison heartily responded to the sentiments ut tered in relation to Gerrit Smith, and gave due praise to those who so nobly rescued Jerry, but called the attention of the people to the fact, that the non-voter and Garrisonian, Samuel J. May, of Syracuse, was alleged (and nobody seemed to doubt it) to be in no small de gree, by his active influence, the man who did most to produce that power which took the fetters off the slave ssemblage in a firm and eloquent manner, alluding,

in his remarks, to the celebrated work, . Uncle Tom's Abbe K Foster added a few words. She said to us do justice to all who strive for the cause of the slave Each has the right to choose their own path of duty Honor to the Liberty Party of New York for their de votion to the cause of freedom. Honor to Gerrit Smith and Wm. Lloyd Garrison. Let us be kind one toward another, for we have enemies enough to encounter, without finding fault with each other. This sentiment was heartily responded to by all present. alluded to the remark of Mr. Remond, in relation to

In the course of the above discusion, J. N. Buffum of Lynn, 'asked leave to state a fact,' which fac was, that when on a visit to Washington, a short time since, he saw several members of Congress in their places reading the Liberator; and they were passed from hand to hand there, and read with avidity. So if any body supposed that we were unnotice ed by the pro-slavery people, they were mistaken. Our influence is not, perhaps, so apparent as that o noisy politicians, but it was real, constant and increas-

The President then introduced the Rev. Caleb Stet-

son, of South Scituate. Mr. Stetson expressed his abhorrence of slavery and wished that a new language could be invented in which to denounce the horrible system. He spoke of the recreancy of the people, and contrasted the practice of this government with the spirit and principles of our fathers. He looked beyond the Declaration of Independence for the truth of the equality of man. By the banks of the Jordan, many centuries ago, the meek and lowly Jesus taught that truth to his folstill upon the head of Wm. Lloyd Garrison. He al- lowers and the world; and even then, that truth was not new-it was true from eternity, and belongs to the very nature of man.

Mr. S. urged, with earnest eloquence, the duty of regarding all as brethren, and thus fulfilling the command of God, the Father of all.

Mr. Garrison then addressed the audience. He spoke of the vast throng assembled there to celebrate as it should be celebrated, the anniversary of Ameripockets of the people, a great bleeding process, but as far as its existence for the benefit of the people is conin any of the popular celebrations of this day-if I join shout of exultation, or to mingle with other John Rand, of Milton, then spoke upon the heart. in singing triumphant songs-if my heart is sad and lessness of the people in their celebration of the 4th heavy, rather than joyous and light—it is not (Heaof July, and he thought these celebrations were like ven is my witness!) for any lack of true patriotism,

Vermont farmer's boy, who made too big a boo for a nor because I do not cherish the strongest lave for the little colt.

The President then introduced Wendell Phillips.

With millions of our fellow-countrymen in chains, this is a day for deep humiliation, not for rejoicing. The nation should be clothed in sackcloth and ashes, instead of indulging in festivities."

Mr. G. spoke of the doctrines of the Declaration of Independence, and enforced, with more than ordinary power, the tremendous truths therein contained. He contrasted the slight oppressions of our fathers with those of the slaves of our land, and in an eloquent and fervid speech portrayed the duty of the peopl relation to slavery; - pointing to the many en-couraging signs of the times which are every where visible, as inducements for renewed zeal and courage. It is to be regretted that no phonographic report was obtained of the splendid speeches made: they were all of a superior excellence.

Abby K. Foster spoke a few words upon the duty of women to advocate the cause of the slave, regreting that Miss Holley, who had been announced the auction block, and sold for purposes of pollution, oman should be on the anti-slavery platform, in large numbers, pleading for her sister in bonds.

After a few indignant words from the President upon the idea of 'colonizi'; the colored population of America,' which elicited the loud responses of the audience, the interesting services terminated by singing the hymn, beginning.

'Ho! children of the brave,
Ho! freemen of the land,
That hurled into the grave
Oppression's bloody band—
Come on, come on, and joined be we
To make the fettered bondman free!

Three hearty cheers were given for the anti-slavery cause, and the immense concourse, happy in the recol-lection of a day spent in the service of God and Humanity, departed to their homes, still to labor and pray till the last fetter is broken, and the last slave G. W. P.

The collection made by the Finance Committee amounted to \$82 30.

THE DAY IN BOSTON. At a very early hour in the morning, the usual

childish and annoying demonstrations of 'patriotism' commenced in the continual firing of crackers, small arms and cannon. We shall merely take a glance at

the public celebration of the day by the city authorities. A civic procession was formed at the City Hall, and marched to the Park Street Church,—the First Regiment of Light Infantry doing escort duty, six companies being on the ground with their ridiculous costumes and murderous weapons. When will the day arrive, that shall cover the military profession with disgrace, as diametrically hostile to Christianity, and destructive of all the ties of human brotherhood? While it is honored, or even tolerated, no people have a right to call themselves civilized. With what face can any man pretend to be a follower of Jesus Christ and a friend of peace, who gives the slightest countenance to that bloody profession? By various sure tests, the American church and clergy have been proved to be exceedingly corrupt and wicked; but by none more clearly than the sanction they give to the army, navy and militia, and the war making power as vested in Congress. For them to pretend that the weapons of their warfare are not carnal, that their trust is not in man, that they belong to a kingdom not of this world, is amazing effrontery. They believe in bayonets, swords, revolvers, muskets, cannon, bombshells, forts, arsenals, military scademics, strategy, a national flag, and the like, ad infinitum On these they rely for protection and security, and beyond these they have no faith in God. Their religious profession is their opprobrium, or at least

ought to be, and ultimately will be. Remembering-by way of illustration and co tary-the millions of chattel slaves in the land, let us see what took place at the Park Street Church. A song, 'Hail, happy day,' was sung by a choir selected from the Public Schools. Did the thought oceur to those children, that they had no more right to be free and joyous, on that occasion, than the slave children of the South, for whom there is no happy day'? Another song, 'Freedom's Land,' was sung with as much complacency as though no such being as a slave existed on our soil. And this, too, in view of the Fugitive Slave Law, and in the city in which Thomas Sims was officially seized and dragged back to bondage ! Next, the Declaration of Independence was read, on hearing which, the whole assembly should have been filled with shame and confusion of face. Next was sung a 'Song of the Pilgrims, by the Hon. George Lunt,' whose professional zeal in behalf of the n him as detes ty in this region as his natural insignificance will allow -It is enough to make the bones of the honored dead rattle in their coffins at the pretended reverence for their memories, by one so cold-blooded and unprincipled as himself. But in all ages, the disgusting fact has been witnessed, that the greater the time-server, and the more lost to every sentiment of manhood, the more disposed he is to cover with the slime of his adula tion the dead saints and heroes. The oration was by Rev. Thomas Starr King, whose selection by our slave catching city authorities is the worst thing we know of him, and who should have regarded it as a reflection upon his Christian integrity, rather than complimentary. Mr. King is one of the ablest and most eloquent FRIEND GARRISON : ecupants of the pulpit in this Commonwealth, and somewhat imbued with the spirit of reform, but necessarily cramped in his position. His theme was the Organization of Liberty on this Western Continent We hope he did not forget to say something about the Organization of Slavery on the same Continent, and its complete supremacy over all things. 'In speaking of the West, the Journal says, the paid a high culogy to Mr. Clay, designating him as the Great Common er,-the Chatham of this Republic. For Commone. read Compromiser, and for Chatham read Machiavelli The career of Henry Clay was stained by gambling, duelling, debauchery, profanity, man-stealing; and h has cursed the land to the latest posterity. His memory should rot, and not be honored. The execuations of millions of slaves now clanking their chains rest upon his head. There is, as yet, no intimation that he emancipated one of his slaves by his will; and no probability whatever that he did so, His villany was alike petty and gigantic. His selfishness was supreme, his ambition Satanic. In religion he was a dissembler, in politics a profligate. Though ten thousand towns and villages combine to celebrate his obsequies, and the whole land be covered with the habiliments of nourning on account of his decease, his character remains unchanged; he is none the less guilty; the hideous fact cannot be blotted out that he lived and died a man-stealer, and the remorseless enemy of the entire colored population of the United States, whether bond or free. The universal respect that is paid to his memory is only a proof, and full proof, of universal demoralization. To be honored by a people who traffic in human flesh, and whose efforts are pledged to eternize slavery, is in the highest degree condem-

After the oration, the procession was again formed and under the same escort proceeded to Fancuil Hall. where the usual dinner was served up, and the usual amount of wine-bibbing and toast-offering resorted to Mayor Seaver presided at the table, and in the course of his speech 'feelingly alluded to the death of Mr. Clay, and said we should remember all our great men, among whom he mentioned Washington and Webster' ! It is added that 'a perfect torrent of applause' followed this reference to the Northern spostate; evincing the very low moral state of the great body of those who were present. Posterity will render a very dif-

In the evening, a brilliant display of fireworks was witnessed on the Common by a vast concourse.

HON. ROBERT RANTOUL, JR.

This gentleman-now on a visit from Washingt took occasion, on Monday last, to address his cor ituents, in Mechanics' Hall, Salem, in regard to hi present position and future course. The conventior organized by the choice of Hon. George W. Pike, of Stoneham, as President, with twenty Vice Presidents, and four Secretaries. On presenting himself, Mr. Rantoul was re

in a very enthusiastic manner. He spoke at son length, mingling the sublime and the ridiculous, th true and the false, the right and the wrong, in about equal proportion. As a whole, it was adroit, deceptive, unprincipled, pernicious. Mr. R. thought ther was 'nothing so favorable to a healthful developme of our free democratic institutions as an occ recurrence to the FUNDAMENTAL PRINCIPLES on which hose institutions are based'; and to show his appre ciation of them, he wound up (after any amount o patriotic' talk) by going 'hook and line' for Prence and Kino, and maintaining that the party nomination at Baltimore was binding on all true Democrats!! True, he was opposed to the Fugitive Slave Law, though not to slave huning in a constitutional way; true, he and his constituents had been dishonored and rejected at Baltimore, but that outrage was to overlooked; true, he said 'no sane man believes in any other finality than the universal emancipation of every soul from the dominion of another'; true, he affected to regard slavery as a sectional issue, and he was for getting rid of sectional parties, feelings and plans ;-nevertheless, he should stand by the party, though openly pledged to guard and protect the slave system, and vote for Pierce and King, who stand committed in favor of perpetuating the Fugitive Slave Law, and suppressing all discussion of the subject of slavery !! He did not mean or wish to meddl with slavery at the South, and wanted the South to mind its own business without intruding upon the affairs of the North. So much for the moral honest and consistency of Robert Rantoul, Jr. ! So much for the 'Free Democracy' represented by him! A people who can swallow such stuff as he gave them must be both morally and intellectually besotted.

#### PREE SOIL STATE CONVENTION.

On Tuesday last, a large and very spirited Fre Soil State Convention was held at Worcester, with reference to the Presidential struggle. It is estimated that not less than five thousand persons were presen -neither the spacious City Hall nor the immens tent erected on the Common being sufficient to ac ommodate the throng. Hon. Stephen C. Phillips, of Salem, presided on the occasion. Eloquent addresses were made by the Chairman, Hon. John P. Hale, Hon. John G. Palfrey, Hon. Henry Wilson, Hon. Edward L. Keyes, Hon. Amasa Walker, Erastus Hopkins, Esq., William A. White, Esq., and others. Letters were read from Hon, Horace Mann, Charles Allen, Joshua R. Giddings, Charles Sumner, and Salmon P. Chase, expressing wishes for the success of and determination to support the Free Soil principle. Resolutions of a determined character were adopted ; and the proceedings throughout were characterized by an earnest and resolute purpose. So much for Baltimore platforms and Congressional finalities and compromises, with a view to suppress the rising spirit of freedom at the North! The signs of the times are most cheering.

### A NEW WORK.

Those who have been thrilled by a perusal of 'Unle Tom's Cabin,' and had kindled within them an interest in that kind of literature so purely American will be profited and quickened in their anti-slavery feelings by a perusal of a work just issued from the press in Pawtucket, R. I., entitled ' THRICE THROUGH THE FURNACE: A Tale of the Times of the Iron Hoof' - by Mrs. Sornia L. Little, a lady well known for her literary ability, her generous philanthropy, and her fervent piety. In her Preface she tates that this volume was written the autumn after the passage of the Fugitive Slave Law, but circumtances prevented its immediate publication. 'It was ot,' she says, 'till I had decided to publish it, that I met with that wonderful book, Uncle Tom's Cabin. Thus while my little bark lay hindered in port, God had launched forth a noble vessel on the chafed waters of the public mind.' The characters she portrays are, in the main, delineations from the life. There are some thrilling passages in the work, the design of which is to how the operations of the Fugitive Slave Law, and thus concentrate upon it the moral indignation of the people. It is for sale at the Anti-Slvery Office, 21 Cornhill, and also at the bookstore of Bela Marsh, 25 Cornhill, Boston - price 50 cents, bound in cambric, or 33 cents in paper covers.

## IMMENSE GATHERING AT ABINGTON.

In another column we have given the proceedings of the truly rational and glorious celebration of the birth-day of American Independence, under the direction of the Board of Managers of the Massachusetts A. S. Society-but in a very brief manner. The scene was in the highest degree exhibitating. The concourse present was immense-certainly, not less than five thousand, in the beautiful Abington grove, -and not a whisper was heard in opposition.

THE HONORS PAID TO HENRY CLAY. PROVIDENCE Jule 3 1852.

Enclosed, I send you a paper of this city, of to-day The Editor is a professed Abolitionist, a member the Executive Committee of the Rhode Island Anti-Slavery Society. The editorial is in relation to written placard, placed on a board in front of my store, at the time the bells were tolling on account of the death of HENRY CLAY, -and it still remains there in the day time. I have also a large printed placard, designed for Independence day, as follows :-A nation of Slaveholders prating about Liberty.

olding in Slavery more than three millions of human beings! Are not such a people hypocrites?

Perhaps the Editor, or some other, may think suc rebukes are uncalled for. I think the public con science here is perfectly paralysed; dead to religion morals and Christianity. People and priest, profes and profane, all, it seems, have united to uphold and sustain the 'sum of all villanies,' American Chattel Slavery. Anything that is truth is proper to use wake up the consciences of the people; -at least, I think so. The Anti-Slavery of this city has nearly died out, along with Free Soilism. There are a few yet, who have not bowed the knee to Baal, and on

The Editor of the Mirror may think it is ' bigotry o put such a sentence before the eyes of the people o this city; but a Methodist class-leader, (who read it, said, "There was more truth than poetry in it." I the Editor will allow me a column in his paper, (which I know he will not,) I think I could say som thing about the gentlemen who control the Press this city, which would make some of their Editors think they had better go to hoeing corn, than to sell their manhood as they do. Yours, SAMUEL W. WHEELER.

The writer of the letter, given above, is one those rare men, 'of whom the world is not worthy,' animated as he is by the spirit of primitive Chris tianity, world-wide in his views of human brother nood, instant in season and out of season in bearing a faithful testimony against popular iniquity, a thorough non-resistant, an unflinching friend of the slave, most exemplary in his walk and conversation, ever rejoicing in the cross and despising the shame, and true to his convictions of duty, at whatever cost With him, religion is not a mere sentiment, but a livmatter. No man is farther removed from 'bigotry'—
in producing this outrage, I cannot say: is in producing thi -not an abstraction, but a practical to serve becales out more feet best past but? secon top det I be secon as of best

absurd. The following is the article in that paper, absurd. The letter of friend Wheeler, We p. pend to it a few brief comments.

Bigotar. A correspondent sends us a co cation, complaining of a bulletin displayed of the store of a distinguished philambrous this city, on the 30th of June, when the w this city, on the 30th of June, when the whole of this city, on the 30th of June, when the whole of was manifesting a profound respect for the amount of Henry Clay. (2) The bulletin, around when large crowd was gathered, read as follows. It manity hath no tears or sorrow to manifest for the death of slaveholders, and other oppressors of the death of slaveholders, and other oppressors of the human race. (3) This was uncoubtedly intended as very severe rebuke to those who expressed as feeling of respect even for the talents of Mr. Carliff (10) the departed statesman, (5) and commented was severely on the man who could thus set at define all rules of common respect for such eminent sense all rules of common respect for such eminent sense objection to speaking, or having other was a condemnation of whatever men conceine to be the errors of departed men, who have been promoted to instruction of the living. But there is a class of me whose organization fits them for kind of the contraction of the living.

before the public. (7) It may be necessary for the instruction of the living. But there is a class of men whose organization fits them for kind of men graters, to harrow up every bad feeling in mark aturn, by their ill-advised and untimely, harsh and mainstant way of presenting their objections to anything which they differ from. (8) Moreover, this class of men differ from everybody. It is their mark and drink to be opposed to everything, and see the good qualities of nothing. (9) Our correspondent should excuse such unfortunate men, and remember that they as naturally look for men and qualities to het and oppose, (10) as the majority of markind do to and oppose, (10) as the majority of makind do to love and admire. Undoubtedly, they have their reward--such as it is. (11)

more so from the pen of one who has professed to be among the most radical of reformers. It is crident among the most rauteat of resonance. It is entent that a residence in Rhode Island, and an occupancy of the editorial chair, have not improved either the men-ners or the morals of the editor of the Mirror. Will he pretend to doubt the disinterested philanthropy of SAMUEL W. WHEELER, by any standard to which he holds himself amenable?

mittee of the R. I. Anti-Slavery Society to talk of profound respect for the memory of the bloodstained author of the Missouri Compromise-that Pandora's box without even hope at the bottom of at An incorrigible slaveholder, the unblushing vindica. tor of slavery, and the head of the colonization conspiracy for the expatriation of the free people of color! The whole city of Providence is dead to the cause of suffering humanity, and therefore its realines to show 'profound respect' to him who, whilst living, was the deadliest and most active foe of that came.

(3) And what can be more true, or more pertises, or more timely, than such a sentiment? It describes to be written in starry letters upon the sky.

(4) And that it was such, and felt to be such, is evident from the perturbation that followed. It was equivalent to the strange hand writing upon the wall, in ancient Babylon, when Belshazzar the king made a great feast to a thousand of his lords'-the interpretation of which is as applicable in the press case, as it was then: 'Thou ART WEIGHED IN THE BALANCES, AND ART POUND WANTING.' When the brightest talents are prostituted to the vilest purpose. they are undeserving of panegyric and honor.

(5) No insult, but God's everlasting truth, was embodied in the bulletin complained of; none was intended, as the editor of the Mirror knows very will It did not mention the name of Henry Clay; ad though it had a special application to him, it we only because he was, for the passing hour, the object of special homage. It applies to all slaveholder and oppressors with equal personality and directors.-Will the pseudo anti-slavery editor of the Merry amend it so as to read thus- Humanity hath ten of sorrow to shed at the death of slaveholders and other oppressors of the human race'!! Who ha correspondent is, who was so dreadfully 'shockel' on reading one of the truest and noblest senting ever recorded, we do not know; but he cannot bear better, of course, than the object of his idolstry-mi how bad that must be !

(6) 'All rules of common respect for such minent men' ought to be 'set at defiance,' becausethy are vicious in the extreme. It is now, as of old-The leaders of the people cause them to err, mi they that are led of them are destroyed."

(7) Very well-and friend WHERLER took the proper time and the proper place to register h righteous testimony, 'for the instruction of the is ing. All honor to his vigilance, fidelity, and med courage! Such a man is almost as rare, and certain as precious, as the gold of Ophir. The opportunit was provided for him by the enemies of imperia liberty, and he wisely improved it. He did not many facture it, nor turn aside to find it. Less he could at have said, and more he need not and did not say

(8) This is a 'malignant way' of attacking ! best of men; it is sheer caricature. The prophris Jesus-the apostles-all reformers, in all ages-has been assailed and misrepresented in a similar spill They always mistook the proper time and the people place; they would persist in harrowing up every feeling in man's nature; and thus they brought upon themselves the fury of the populace!

(9) This allegation is at least as old as the pr phets. 'Now it came to pass, when Jeremish is made an end of speaking all that the Lord had onmanded him to speak unto all the people, that its priests and the prophets and all the people took his, saying. Thou shalt surely die. . . . And the prizes said unto the king. We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in the city, and the hands of all the people, in speaking such words unto then; for this man seeketh not the welfare of this people, but their hurt."

(10) This is a combination of slang and falselet (11) And it is every thing they desire-'s esscience void of offence, both toward God and town! man'; the hatred and abuse of the ambitious, the selfish, the time-serving, and the brutal; the esters and gratitude of those who are ready to perish; the benediction of observant Heaven!

Since the above was in type, we have received the following additional letter. It is instructive!

PROVIDENCE, July 5, 1852. FRIEND GARRISON - This is to inform you, that while I was absent from my shop, at tes, this erenist

a gang of rowdies, from seventeen to twenty, healed by one Thomas, as I am informed, came from a certain drinking house direct to my shop, and in the presence of some thirty or forty others, wrenched a certain sign-board nailed to one of my shop windows. from its place, and split it in several pieces, our stone post near my door. This board was about 4 id. feet long by 18 inches wide, on a post of 3 feet. It has been used ever since the war waged upon Merico, for posting various handbills on Peace, Temper ance, and Anti-Slavery - Lithographs of Webste and others, engaged in supporting slavery and wer. This present spite was occasioned by a spite notice, as related in the editorial of the Mirror sent

paper, sent you yesterday - the said Thomas haring been to my shop on Saturday, and acknowledged that he had twice pulled the placard of from the and threatened that if I again placed it there, is would smash the board in pieces, and throw it in the street; so he was as good as his word. But he, seems, with his coadjutors, did not get sufficient sear on till the bells were ringing their last peals is book of our glorious Union, cemented by the test sal I am told that several of my neighbors looked as with evident satisfaction, and no attempt was use to stop the men engaged in this pitiful What influence the editorial of the Mirror had, if sor, in producing this outrage, I cannot say: it is mile

(1) This is a very contemptible sneer, and all the (2) Is it for a member of the Executive ComSAMUEL W. WHEELER.

# QUAKERISM EXPOSED. KENNETT SQUARE, Chester Co., Pa. }

rend me, through your columns, to give a few ran is article of my travels in this land of Quakerism market imous by the Christian character of its early per but not likely to preserve uncontaminated its when my you will perceive as my story opens. is the 1th day of last April, two days after the ony streeting anniversary of the return of the streeting offered by Boston Whiggery, as a propairs serifice to the Moloch of Slavery, as a pro-pairs serifice to the Moloch of Slavery, (a sweet along again in the nostrils of the god of this na-is, I in the land of Puritanism and sanctimony, will I thought would be a fitting place for the chie of a certain building inhabited by a great is, the exploits, although of a peaceable characat already better known to the American peoin the those of the martial heroes whose ' praises paleen in all the churches — I allude to a black frees, familiarly known as ' Uncle Tom.' Since I inten in this Quaker State, I have devoted my so pracipally to the recommendation of this great esplir of the glorious doctrine of Non-Resistance a is approbation of the descendants of William in the lam sorry to say, that he meets with but go her from the body of this non-resistant sect; passes from the body of this non-resistant sect; insight he is cordially embraced by many who have expent the strait jackets of this punctilious body. sediction that the holy portion of the 'Friends' mismour sable martyr is, that he is not a real permg, but an imaginary one, and they seriously beh proving his history.

his young Quaker lady to me one day, when I skelber to purchase . Uncle Tom, . I should think wild be a sin for me to read that book. . Why? ad I 'Because,' said she, ' it is a novel, and I do not bler it is right to read novels. ' Ah, said I, then me sould reject a thing because a bad use is made di shen it is not an evil in itself, but a mighty engrein promoting truth. The novel is often used, for hel surpose,' said I, ' but you might as well reject perious soul-elevating, enchanting music, a thing so mahine in its character, that it is used to typify demirments of heaven, because a bad use is made of the noble art, as to cast away the novel entirely, beside that is prostituted to an unworthy purpose. Well, said she, ' I do go against all music.' At this mment, a guilty character, in the shape of a bird, rathed forth some delicious notes from an adjoining tre, and I remarked that ' it seems God is of a diffirst spinion from you, for He has caused those notes if he we have just heard.' 'O.' said she that is tramental music ' !

This is a fair specimen of the feelings of a majority

if the Quaker sect. They are very particular about

the outside of the cup and platter, like their ancient prototypes, the Pharisces of Christ's time. They go brood the Puritans of the East, in the 'washing of taps and vessels, and in whitening the outside of their sepalchral establishments, but are lamentably descent in the 'weightier matters of the law, judgment, faith and mercy.' To say thee and thou." ' first day, second day,' &c., to wear a coat cut in a particular way, and to speak in a particular tone in s meeting are the sine qua non with the brethren, and about enough to wast their souls into the promised hava efrest hereafter. The cries of three millions of thre fall unheeded on their unmusical ears. War, with its hegatombs of victims, may still lift its Mosdy head high up in the land, and they (by their presence, eare not for its terrific presence. Intempersone may continue to destroy its annual allotment of deluded souls, but they decline to 'mix with the will in plucking the deadly weapon from its hands. Presbyterians, who resolved that it was a metal sin for a man to marry the sister of his deceased wis, although it was none for him to steal the chilless of his own body, and sell them into slavery, they he publicly resolved that it is a crime to erect grave tons at the graves of their deceased wives, over 16 inda vide, 6 inches high, and 4 inches thick; although the no sin to drag inoffensive men out of their meetage for haping the name of Jesus, I suppose because vis such an anti-slavery man. They do not the it right to 'mix' with the world in overansagainery and war, but it is perfectly proper "mit with it in upholding these crimes; consetendy the great body of them in 1848 marched up the polls, and deposited their votes for Gen. Zachey Jose, in close 'mixture' with that not very waldy association, the Whig party. One of their dimest members, in another county, declared that blad athousand votes, he would east them all larier, and another, that he would go a great up on his knees to vote for that exalted disciple of These remarks apply to the Hicksites, as well n to the Orthodox Quakers.

hat I am departing from my intention of narrating monal advantures in this land of \* straining at a gnat, reallowing a camel. While in Philadelphia, I and my way into the 'sanctum sanctorum' of the Meeting being indebted to the simhadr of my outward apparel and to my grave counhand for this precious privilege. If the place was a some other than the gate of heaven' to my soul, va he because of any lack of solemnity within its casts. Allow me, at the risk of being considered religious to describe the sanctuary and the proof the meeting, as a large portion of your like myself, have not often attended Quaker Manage. As I entered the yard, which is a large is of ground, enclosed by a massive brick wall, to post the world, and to signify that the worshipon the Apeculiar people, and separate from the ca the plan of the Chinese wall, of older date, acionely scrutinized by two sentries, stationed moren shed, so as to be able to inspect all who ataged to enter this holy place; -but, owing to my brey of behavior, I was allowed to pass. The buildarms large square structure, as plain inside as the the unitarian could desire, and without the and approach to beauty in its arrangements. The errentirely destitute of the sinful coloring maas charged destitute or the sinius coloring many with which angodly people decorate their pows, as all was gloriously dull. The room was filled with the way the coloring many their hats on, principally, which added to be seen. tombre appearance of the place. Pretty soon, ar Discusses, and in a very solemn manner, protested that the Bullet being allowed to sit in the meet-This John Wilbur is a noted schismaticbovements have for some time past disturbed start of the Quaker Israel. Another brother then and rejoiced that grace had been given to

allowed to sit there. Another and another followed and then a good many on the other side, each saying about a dozen words, and then resuming his seat; quite a model of action, I thought, for debaters in public assemblies, on equally important matters. At

Among other interesting evidences of the reformatory zeal of the sect, it was shown that, during the past against the African slave-trade, and scattered them all over the land,-a striking proof of the common sense character of their anti-slavery labors, and of their worldly wisdom in the service of the Lord offreedom. Would it not be best for the Eastern abolitionists to imitate their example in this respect, and get up a book against slavery in Timbuctoo? At length, an epistle was read from the London Yearly Meeting, and only effect of the Christian spirit and principle thanking them for their advice, among other things, in relation to 'standing aloof from the world in beclosely themselves, and cannot be accused of preaching however, I will say, that they have used their influence with the Legislature against the passage of the law of the last session, in relation to the use of fails, which is about the amount of their anti-slavery labors.

Let it not be supposed, that I escaped rebuke for my presumption in intruding into this temple of Quaidly by a conscientious brother, boarding for a few brethren ; but as I did it from a good motive, the sin was considered by all who learned of it as not entirely beyond the reach of the atonement of Christ, and there is hope for my soul.

Just after the close of this meeting, the following

conversation took place between one of their greatest female preachers, an aged mother in Israel, and myself. This pious Deborah remarked, that the clerk of the meeting was so conscientious in regard to John Wilbur's sitting in the meeting, that he could satisfy their consciences. not proceed with his labors. Said I, 'Yes, some of Again. The effect of Christianity on the slave. This these Quakers are very conscientious indeed, and yet the author paints in glowing colors. In her view, the they will go and vote for such a man as Zachary Tay- effect of it is to make him truthful, just, faithful lor, a slaveholder and a warrior.' . Well, said she, to prevent a slaveholder from being a true Gospel sincere, and be a slaveholder, but he could not be a one hundred years ago, Christians held slaves. 'Then,' ssid I. 'a hundred years ago, Christ must have been in favor of slaveholding; for a Christian acts just as Christ would under similar circumstances.' . Well,' she replied. . Christ might have been in favor of slaveholding then ! I thought this was doing pretty well Christian?' 'Yes,' said she, ' for Christ said to the Paradise," and there is no proof of his repentance.'—
This is the latest gospel with which I have met. Ana horse; and when I told him that when I was asked river, I replied, that, according to Scripture, I should unto thee.'-he said that he would not trust his money with such a person.

But do not let me be understood as asserting that intelligent 'Friend' tells me, that a majority of the Quakers in Eastern Pennsylvania are pro-slavery, but Quakers; and this, I suppose, is true. Nearly all who have no sympathy, with their brethren, in regard to this matter; but I think that they err in remaining in these pro-slavery bodies. I rejoice to

of believers in Christ.

this movement. A few Sundays ago, Oliver Johnson, horrors he shall see fit to inflict on him, uncomplaining and submissive, till it shall seem good to th the capable editor of the Freeman, which he has very much improved under his editorial charge, arose in despot to settle that question. a Quaker meeting in Marlborough, four miles from here, and mentioned the name of Jesus. He was slavery. The author represents the church of Chris immediately ordered to stop, and two men were com-manded to drag him out of the meeting, which reli-slaveholders. She speaks of the church of Christ gious feat not being accomplished by them, was or- hearing, in silence, the taunt that is thrown at them dered to be performed by a constable. This mun's and shrinking from the helpless hand they (the courage also failed him, and Oliver was allowed to re- fugitive slaves) stretch out; and by her silence en main in the house. A large number of the members couraging the cruelty that would chase them from protested against the set of his expulsion, four of our borders. She speaks of Christian and human whom, together with Johnson, were arrested by the people actually recommending the remanding leaders, and tried in West Chester for the commission of this crime, and fined \$5 each, and costs. The Sunday after the sentence, I arose in the same meeting, and began to speak of the operations of the Spirit of ing as to what Christian duty could be, as to hunt God, when I was ordered to stop. I declined, unless a majority present desired it, and continued to make few remarks, when I was again ordered down, but was told by some that I had a right to speak. I finally desisted, and considerable discussion took place governed by the principles of common justice an upon the subject. My interruption of the 'quiet' of honesty? Truth, justice, honesty and kindness, are, the meeting was considered a crime also, and by three in their very nature, hostile to slavery, and never did o'clock in the afternoon, a constable was in full chase of me ; but from the last advices from the scene of These attributes never shrunk from the helpless hand action, it appears that his labors have not been bless- of the fugitive, stretched out," never "chased a fugi ed with that success that should always crown efforts tive from our borders; never, by silence or other in so good a cause. They do not consider my capture wise, aided in remanding escaped fugitives into als of any very great importance; for although they very; and never, for one moment, 'deliberated as to have offered a reward for my body, it is so small that the duty of returning fugitive slaves, or of executing it does not excite the cupidity of the people enough the fugitive law. All is as louthsome and abhorren to induce anything like a general turn-out in search to them as is falsehood to truth, injustice to justice of me. It is only \$5.

Public opinion became so atrong against these mil- mercy. A heart touched by kindness, compassion itant Quakers, that, although they were determined and purity, shrinks from all contact with slavery. If to be revenged upon the anti-slavery agitators, by to be a Christian be to possess these attributes, then having them fined, yet they actually paid the fine no 'Christian people' ever recommended or connived themselves, rather than have their brethren go to at, even by silence, the seizure and return of a fugijail; but in my case, it is said, the grace of God in tive slave. Just so far as the church of Christ is their hearts will not extend thus far-that I was not tinetured with justice, truth, honesty, just so far is a member, in any shape, while these other brethren were or claimed to be, although the pro-slavery par-ty disowned them, or had them under dealings. I tions and upholds it. suppose there is no hope for me, if captured. Quaker fury will, it is said, without a doubt, consign me slavery, in possible harmony, and by opening the to an abode in West Chester jail; so that my next Christian church to receive slaveholders into a loving communication for the Liberator may be from the embrace, while they remain such, has done what she same kind of a place, that the first one I ever sent to the Liberator was from, twelve years ago, when I was

I do not feel disposed to think hard of these brethren, however; for I know that my ancestors in New England treated their ancestors most horribly, and why should I complain of their retorting upon me I hope that all the readers of the Liberator will unite with me in congratulating the warlike sects of Christendom upon this unexpected reinforcement to their Tom's Cabin teaches, as she does, that this is pranks, by the addition of the mild Quaker sect to the ble, she proves herself to be a reviler of the So bel'igere it forces of God's elect.

to protest against John Wilbur's being UNGLE TOM'S CABIN-OBJECTIONABLE CHARACTERISTICS.

LENAWEE, Water Cure, M-n, June 25, 1852. DEAR GARRISON-I have just read the above be It has affected me strongly. It has fascinated and ength, the Anti-Wilburites concluded to 'go into the repulsed me at the same time, as a reptile that enchants quiet, and to allow John to sit in peace for the sake you, while it excites your loathing and abhorrence. I of peace, and the business of the meeting was conhad heard so much said in its favor, I tried to like it all, but could not. My moral nature rebelled against some things that seemed to be among its prominent features. If you have room in the Liberator, I would year, they had printed a great number of pamphlets like to say a word on certain matters relating to slavery, suggested by reading that book. I know no that another of its readers feels and thinks as I do about it.

My first word relates to the author's ideas as to the effect of Christianity on slaveholders. She carries the idea, that it is to make him kind, just, humane, as a slaveholder. Now I conceive that the first, and last, on such a character is, to cause him to cease, at once and forever, to be a slaveholder. A slaveholder, as nevolent operations,' which advice they adhere to such, cannot be improved; as well attempt to improve a drunkard, a thief, a murderer or pirate, as such, and not practising in this respect. To their credit, The first manifestation of Christianity-of love, justice, purity, honesty-in a slaveholder, will appear in th entire and unconditional abolition of slaveholding, in his spirit and practice. Yet this author talks of 'generous,' noble-minded,' 'loving,' 'kind,' 'just,' pure-hearted' slaveholders of the 'virtue,' 'purity, magnanimity," 'justice,' 'honesty,' and 'Christiani kerism. Not long after, I was approached very tim- ty, of men who subject their fellow-beings to all the liabilities of the chattel principle; who herd men days where I was residing for the time, and told that and women together in concubinage, and hold them I did wrong in attempting to mix with the more holy in a condition in which education, self-respect, purity honesty, Christianity, and reverence for truth, justice, humanity and God, are crimes to be punished with death. This feeling of regard for the possible goodness, purity, Christianity in slaveholders, as such, pervades the entire book. True, the author paints some slaveholders as fiends, but she admits, throughout, that they might be angels, and still hold and use men, women and children as chattels. What more do slaveholders ask of us? This is all they want to

obedient, industrious, submissive, as a slave. Can cannot a slaveholder be a Christian ? I see nothing this be true? So thinks the writer, as she has aimed to show in the character of Uncle Tom throughout. minister.' I replied that a man might possibly be When about to be torn from his wife and children, Tom was told to run. He would not, because Christian and be a slaveholder, because a Christian he was a Christian; as though a Christian slave was one who had the spirit of Christ, and knew what would run away from a kind master! So when Cassy was right and what was wrong. She said, 'Certainly takes money from her master's drawer, to assist her to escape, Emeline remonstrated and said, 'it would be stealing, because she was more honest and Christian than Cassy. So Tom is often represented as being more industrious, e conomical, and humble and submissive than others, because he was more Christian than they. Now, the first breathing of the Christian spirit for a Quaker. She said that 'it was uncharitable to in the soul of a slave is, an aspiration for freedom: say that a slaveholder could not be a Christian.' Said the first whisper, an instigation to escape from slavers I. Is it uncharitable to say that a thief cannot be a by every right means. It begets self-respect, and a resolution to be true to himself. Christianity will thief on the cross, "This day shalt thou be with me in make a slave industrious, but only to free himself and others from slavery; it will make him economical, but only of his time and energies to escape; just as other Quaker told me that it was ' as great a sin to drowning man would be industrious and economi help a slave escape from his master, as it was to steal cal only to get out of the water. It will make him obedient and submissive, but to nothing save to at the South, what I would do if a slave should ask the mighty impulses and aspirations of his soul after me to protect him, and aid him in crossing the Ohio freedom; the will and word of his master, or of his master's allies, will be nought to him. He will obey not do right in betraying the slave; for God had the call to liberty in his own soul, before he thinks of said, 'Thou shalt not, in anywise, deliver unto his obedience to any thing else. It will make him master the servant that has escaped from his master patient and long-suffering; but only under whatever hunger, thirst, cold, fatigue and suffering are necessar to break his bonds. Patience and endurance in slave point only to sufferings, dangers and death to all the Quakers are of this hypocritical character. An gain his liberty, and that of others. Christianity will make slaves honest, truthful, forgiving; but justice, honesty, kindness, love and forgiveness in that a large majority of the anti-slavery people are Tom towards his masters would have led him to have taken their money, their horses, their clothes, or any the radical abolitionists in these parts are Quakers, thing they claimed as theirs, to aid him to free himself from the horrors, and them from the guilt of slavery. The slave truly loves, forgives and blesses his master when, without injury to him, he escapes from say, however, that some of them are beginning to his tyranny. Cassy was, practically, honest, just and obey the command of God, to 'Come out of her, my loving to Legree, when she took his money to pay her way to Canada. God, in the heart of a slave, is but In this neighborhood, a movement is on foot, which a call to freedom; and an instigation to exert his own I hope will result in an entire separation of the wheat will and energies to obtain it. But so thinks not the from the chaff, and in the organization of a true body author of Uncle Tom's Cabin. In her view, God. in the slave's heart, is but a call to submit the question of Events have recently occurred in this county among his liberty to the will and pleasure of his master, and,

> Agnin. The connexion of the Christian church with escaped fugitives into slavery, as a duty binding or good citizens;" and of 'kind, compassionate and estima ble people, in the free States of the North, deliberat ing, seizing and dragging fugitive slaves back to pol lution, heathenism, torture and death.

Dear Garrison, to constitute a church, is it nece sary that persons have the spirit of Christ? Or b and never can have any harmonious union with it hatred to love, revenge to forgiveness, cruelty to she is actively opposed to slavery, and to every law,

Harriet Beecher Stowe, by allying Christianity with could to make that church and that religion the scorn and execration of all that is pure, truthful, imprisoned in Hartford, for refusing to pay a military compassionate and just. I do not believe that any human being, guided by the spirit of Jesus, can hold a slave, or confederate with slavehunters and slavedrivers in Church or State, even ' to establish justice and secure liberty; or, by direct assistance, or by silence, sustain or connive at this sublimate of fraud, selfishness, robbery, cruelty, adultery, and every conceivable crime; and, when the writing of Unit Tom's Cabin teaches, as she does, that this is possi a elect. God, and an efficient enemy to his spirit and his CHARLES STEARNS. principles.

should and must feel themselves identified with the African race, and not with the Anglo-Saxon. They Justice'—are among the articles on file for insertion should yearn for an African nationality. They want in our next number. Our grateful acknowledgments African race, and not with the Anglo-Saxon, They should year for an African nationality. They want a people that shall have a tangible, separate existence of its own. They cannot 'look for this in Hayti. They cannot look for it in this republic, in England, in France, on this, or on the Buropean or Asiatic continent; only 'on the shores of Africa.' There they find a 'republic of picked men,' energetic, selfdevoted, whose nationality is acknowledged by France and England. There they should go, and find themselves a people. The struggle between abolitionists and colonizationists, seen from a proper stand-point, would be all in favor of colonization. The Providence of God has provided a refuge in Africa. This is, indeed, a great and noticeable fact.' Many have used colonization to retard emancipation. But, the question is, is there not a God above all man's schemes? May He not have overruled their designs, and founded for the oppressed negro a nation by them? Let the colored people hold on to colonization with all their might'; for 'the whole splendid continent of Africa opens before them and their children. Their nation shall roll the tide of civilization and Christianity along its shores, and plant there mighty republic that, growing with the rapidity of tropical vegetation shall be for all coming ages.' What can the fre colored people do for the slaves? 'Can they break their chains? Not as individuals; but let them go to Africa—'let them go and form a nation and then they can speak. A nation has a right to arque, remonstrate, implore, and present the cause of ils race,-which an individual has not.' The colored people should 'not want to live here-they should want a country, a nation of their own. Africa, they can have it, and no where else.

Such are the author's arguments in favor of that unrivalled scheme of malignity and oppression, the American Colonization Society. They are but the ry and Practice of Water-Treatment; Special Pathol echoes of the arguments, by which the negro-haters of this republic have for thirty years been seeking to ry and the Nursery; with a complete Index. By R drive the free colored people from this land; and the author, in repeating them, though she could paint the horrors of a slave auction and a slave plantation, is but a counterpart of Henry Clay and Daniel Webster. whose names, on the records of eternity, will stand first on the list of unscrupulous tyrants, of despisers of humanity, and blasphemers against God.

I could not but weep tears of mingled pity and indignation over one, who, after moving and melting and swaying my heart and sympathies as this writer had done, should wind up by identifying herself, and seeking to bring me into harmony, with men of such cruel stony hearts, and bloody hands. I could not but cry out, respecting them all, in the unalterable but sadden ed purpose of my soul, 'Get thee behind me, Satan! Oh full of all subtlety, then child of the devil when wilt thou cease to pervert the right ways of the Lord?

I wonder not at the unprecedented popularity of Uncle Tom's Cabin. The conscience of this nation is lashed to madness by uncompromising Anti-Slavery. Uncle Tom's Cabin comes as a quietus, to some ex-Thousands will be satisfied by reading and praising it. The deadliest enemies of immediate, unconditional abolition do read and admire it-and still hold, whip, buy, breed and hunt slaves. God grant the very elect may not be deceived; that their antislavery be not diluted; that they may stand firm in the Lord of anti-slavery truth.
HENRY C. WRIGHT.

### MEETINGS IN NORTH BROOKPIELD.

FRIEND GARRISON-On Sunday, June 27, Sallie Holley, Wm. B. Stone, and myself, held an anti-slavery Convention in North Brookfield. This place is covered like a pall with an orthodoxy that can allow its subjects to vote for slaveholders, and still sit quietly at the communion table. Of course, our meetings were small, though the audience that gathered listen-

ed with apparent interest.

At the third service, we expected a full hall, as on similar occasions it had been filled t but to our surprise, it was scarcely larger than the previous meetings. It was all accounted for, however, by the fact that they had recently had a revival, and the young people were invited, at that hour, to a sermon prepared especially for them. If they could have listened to the words of Sallie Holley, at that hour, urging the claims of God's poor, and the Christian's duty, they would have received higher ideas of life and its duties than they now have. Amasa Walker, who was present at the third meeting, expressed his unwilling. ness to be connected with any national institution, as in

Our friend James Duncan generously paid all local expenses, and gave us, also, the abundant hospitality On Monday evening, June 28, Sallie Holley gave

an anti-slavery lecture, in the Methodist Hall, in West Brookfield. It was well-filled; and in her own beautiful and impressive manner, she presented the moral bearings of our cause to an audience evidently deeply interested. Deacon Henshaw volunteered to defray the local expense.

The ma friend, is still in London, and though in feedic health, has nearly recovered from a recent accident, when she was knocked down and run over by a carriage, and, it was first feared, fatally injured.

Mrs. Chapman at last accounts was, with her family, still in Paris, but about to make the tour of Switzerland.

On Sunday, July 8, Wm. B. Stone and myself held On Sunday, July 8, Wm. B. Stone and myself held meetings in Ware Village. There are five worshipping denominations there, so that our meetings during the day were small; but, at the third meeting, their ample town hall was filled. The dreadful guilt of the two great political parties was thoroughly exposed, and though the fullest opportunity was given posed, and though the fullest opportunity was given, o man attempted to ward off the condemnation which all seemed to feel, that Whigs and Democrats had hesped upon themselves at Baltimore. Wm. B.
Stone, with great faithfulness, laid bare the guilt of
the church, and of the Orthodox of Massachusetts,
especially, who, in their recent meeting at Lowell,
received a delegate fresh from communion with slaveholders in Charleston, S. C., and then invited him to
assist at their sacramental board! When will the church learn, that it 'cannot drink of the cup of the Lord, and the cup of devils' ?

Yours for the slave, LUCY STONE. West Brookfield, July 6, 1852.

#### THE RIGHTS OF WOMAN. Extract of a recent letter from Rev. SAMUEL J

May, of Syracuse, N. Y. :-

· Just previous to the meeting of the State Temper ance Convention, recently held here, [in Syracuse,] I received a letter from the Women's Temperance Society of Rochester, asking if delegates from said Sociewould be received in the State Convention. I laid he letter before the Executive Committee of the State Society, of which I was a member, and they unanimously replied, "Certainly -we can do no otherwise

Accordingly, Mrs. Bloomer and Miss Anthony came -and, lo ! the commotion among the gentlemen who wear white neckcloths was a caution to women never again to come out of their appropriate sphere! Suffice it to say, that, after a discussion of two hours, the anti-woman party prevailed by a majority of 63 to 59. I then gave notice, that these ladies would give ad-dresses on temperance at the Wesleyan Methodist

Church; and, last evening, we filled that church to its utmost capacity, and listened to an excellent address from Miss Anthony, which, with our Resolutions, will be published." While the conduct of these clerical opponents of

While the conduct of these clerical opponents of woman, as an equal co-laborer on the platform of humanity, excites our pity and disgnat, it is gratifying to know that they barely succeeded in their purpose; and most creditable is it to those who gave the proscribed the right hand of fellowship, and obtained for them a public hearing.

Again. Colonization—yes, COLONIZATION! To CORRESPONDENTS. A communication from I Hear her arguments for this scheme of injustice and inhumanity. 'The sympathies of the oppressed of this land should be with those of their own color, and must be; their own hearts tell them this. They True Wesleyan-Extracts from Godwin's Political are due to our esteemed friend James Nowall, of Portsmouth, N. H., for his kind letter and its 'mate-

> THE WATER CURE JOURNAL -- A new volume com mences with the present July number. Published monthly: illustrated with engravings, exhibiting the structure, anatomy, and physiology of the human body, with familiar instructions to learners. It is emphatically a Journal of Health, designed to be a

omplete Family Guide in all diseases. TERMS.-Only One Dollar a Year, in advance. Please address, post-paid, FOWLERS & WELLS,

From the New York Tribune.

\*Reery man, woman, and child, who loves health, who desires happiness, its direct result, who wants to 'live while he does live,' 'live till he dies,' and really live, instead of being a mere walking corpes, should become at once a reader of this Journal, and practise its precepts.' THE ILLUSTRATED HYDROPATHIC ENCYCLOPEDIA . A omplete system of Hydropathy and Hygiene. An illustrated work with over 300 engravings, embracing Outlines of Anatomy; Physiology of the Human Body; Hygienic Agencies, and the Preservation o Health; Dicteties and Hydropathic Cookery; Theo ogy and Hydro-Therapeutics; Application to Surgi-

T Teall M. D. Two 12mo. volumes, substantially bound, price \$2 50. Published by FOWLERS AND WELLS, 131 Nassau street, New York, and 142 Washington street

SUPERNAL THEOLOGY, AND LIFE IN THE SPHERES Deduced from alleged Spiritual Manifestations. By Owen G. Warren. Price 25 cents. FOWLERS 8 WELLS, No. 131 Nassau street, New York, and No 142 Washington street, Boston.

\*In this age of inquiry and progress, it will hardly satisfy the thinking mind to deny the truth of any proposition, because it conflicts with old ideas, cherished though they may be by a thousand associations, and supported by an array of great names which have given them an odor of sanctity. —Author.

Decidedly the most lucid and interesting book re-lating to 'Spiritualism' that has been published. If regarded only as a psychological romance, it is better worth perusal than any novel now current. Having found some of the works of this school decidedly hard reading, we took this in hand rather out of regard to the author, (in whose integrity we have all confi-dence,) than from any attraction to the subject; but, having begun it, we could hardly lay it down till fin-ished; and we would advise all outsiders, who would

The following are a few of the notices the Pres as taken of the pamphlet : · It is a Discourse marked by abundant research

scholarly finish, and an unexceptional tone and tem per. - Hon. John G. Palphry, in the Commonwealth.

read—strong, manly, and imbued with the genuin-protestant spirit, fearless and fervid. Mr. P. stand-in the front rank of that small band of Christ; truministers, found faithful in troublous times. - Na

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-slavery counter, and be extensively distributed and read.'—

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.

not unfrequently reminded of the American Institu-tion.—Anti-Slavery Standard.

majority of them females.

New Obleans, July 5.

The Picayune has accounts of the explosion, on lake Penchartrain, this morning, of the splendid and swift-running steamer St. James, Capt. Thes. Clark. She was crowded with passengers at the time of the explosion. The utmost consternation prevailed on board, as it became apparent to all that the boat would soon be wrapt in flames, which proved too true, for in a short time after, she caught fire and was burned to the water's edge. About twenty lives were lost. Among them are Judge Prescott of the Supreme Court, and J. M. Wolfe, a distinguished lawyer. The sufferings of the victims are described as having been horrible in the extreme. The steamer California have in sight, and took off the remainder of the sufferers, and brought them to this city.

Fearful Mortality.—The steamship Philadelphia left Aspinwall on the 22d of June for Havana and Key West, and on the second day out, the cholera broke out among her passengers and craw, about forty of whom died — among them the U. S. Agent, Mr. Birdsell. On arriving at Havana, she was ordered off and proceeded to Key West, where she would land her passengers.

IF A Vienna Journal announces that Panny Elssier has just married at Hamburg a Dr. Hahn.

The Whiy Platform.—Horace Greeley says of the new Whig Platform, in the Tribune of Saturday, that it is a thoroughly hunkerish piece of joiner-work, concocted of Southern pine, and rather awkwardly polished.

No. 121 Nassau street, New York.

A few brief editorial notices may be acceptable those unacquainted with this Journal. We copy

'The Water Cure Journal holds a high rank in the science of health; always ready, straight-forward, and plain spoken, it unfolds the law of our physical nature, without any protensions to the technicalities of science, but in a form as attractive and refreshing as the sparkling element of which it treats.' From the Fountain Journal.

cal Diseases; Application of Hydropathy to Midwife-

ished; and we would advise all outsiders, who would like to know what these 'Spiritual Manifestations' are, and whither they tend, to procure 'Supernal Theology,' which covers but 112 pages, and costs but a quarter. Fowlers & Wells publish it,—N. Y. Daily Tribune.

THE CHRISTIAN MARTYRS : 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-Slavery Parish. Boston: Crosby & Nichols.

'It is a Discourse which it does one's soul good t

· Nothing better or more timely has appeared from '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.

Anti-Slavery Friends Abroad.—Mrs. Follen, we learn from a friend, is still in London, and though in feeble

Miss Pugh we heard from a few days ago at the

New York, July 6.

Sad Accident.—On Monday forenoon, as the train from Lowell to Lawrence was passing over the road, Mr. Samuel Moore, for many years a bazgage master, found the train very crowded, and in having occasion to pass forward to another car, determined to walk across on the top of the car. His absence was not observed by any in the train till blood was seen to trickle down the end of the car, and it was found that Moore was dead. He had struck against a bridge, and frectured his skull and broken his neck. He resided in Lawrence, and leaves a wife. He was 35 years old, and highly esteemed by his employers and friends.

TREASURER'S REPORT Of Receipts, from May 8th to June 30th, 1852.
From Daniel Foster for collection in Danvers,
Pepperell 2, Newburyport 2,
Acton 2 50, Concord 3,
From S. May, Jr. for collections at Conventions,
A. W. Carter, Athol, to redeem

pledge, 3 00
Martha Smith, Plainfield, do 10 00
A. Stanwood, Newburyport, do 5 00
E. Abington Sewing Circle, by M.
B. Richards, 20 00
From 'S—k.' 1, C. Cowing, 1, B. Rienarus,
From 'S—k.' 1, C. Cowing, 1,

" J. T. Sargeant, to redeem pledge,

" R. Bliss, do 5, Prince S. Crowell, E. Dennis, 5,

SAMUEL PHILBRICK,

Trees, Mass. A. S. Socie

Brookline, June 30, 1852. Mass. A. S. So

ANTI-SLAVERY AND MORAL REFORM MEETINGS IN HARWICH. Anti-Slavery and Moral Reform Meetings will be held in the Union Hall, Ha wich, on Sunday, July 11th, at the usual time. These meetings may be expected to be continued through the season. Speakers will be had from abroad as often as possible.

J. H. ROBBINS,
GILBERT SMITH,
ZEBINA H. SMALL,
Arrangements. Harwich, July 7.

ANNUAL MEETING!

OLD COLONY A. S. SOCIETY. The eighteenth annual meeting of the above Society will be holden in the Town Hall at Kingston, on Sunday, July 18th, 1852, at the usual hours of religious worship. A meeting will also be held at 5 o'-clock.

clock.

We hope our friends throughout the county will be present in large numbers; the times demand prompt and energetic action on the part of the friends of primitive abolition. Nothing is to be expected from political anti-slavery. Moral power must do the work. William Lloyd Garrison will be present.

BOURNE SPOONER, President.

H. H. BRIGHAM, Secry.

NEW BEDFORD AND NANTUCKEY. DANIEL FOSTER, an Agent of the Massachusette Anti-Slavery Society, will give his course of four anti-slavery lectures in

NEW BEDFORD. commencing on Sunday next, July 11th, and at NANTUCKET.

commencing on Sunday, July 18th. These lectures have already been delivered in many towns, with the most favorable results, and we trust our friends in the above places will give Mr. Foster large audiences.

SOUTHBORO'. (Worcester Co.)

SOUTHBORO, (Worcester Co.)

STEPHEN S FOSTER and ABRY KELLEY FOSTER,
Agents of the Mass, Anti-Slavery Society, will hold
meetings at the new Hall at SOUTHVILLE (in
Southboro',) on Sunday, July 18th, at the usual hours,
morning and afternoon.

A third meeting will be held by them, at Southboro'
Town Hall, at 5 o'clock, P. M.

N. B. Southville is the village at the Southboro' depot on Boston and Worcester railroad.

PARKER PILLSBURY.

An Agent of the Massachusetts Anti-Slavery Society, will give a lecture (probably at the Universalist meeting-house) at WEYMOUTH LANDING, on Sunday next, July 11th, at 5 o'clock, P. M. PLYMOUTH

PARKER PILLSBURY will be the speaker, at Ply-mouth Free Church meeting, on Sunday, July 18th. NOTICE-MEETINGS IN HARDWICK.

WM. B. STONE AND LUCY STONE, Agents of the Mass. Anti-Slavery Society, will hold meetings in Hardwick, on Sunday, July 11, in the Unitarian meeting-house, at 12, M., and at 5, P. M.

BUSINESS NOTICE.

The subscriber would respectfully inform his friends and the public, that he has returned to his former residence in Harwich, and intends to carry on the painting business in all its branches, and solicits their patronage, especially of those persons who are building new houses in this and the adjoining towns.

JOSHUA H. ROBBINS.

THE SPIRIT WORLD

LIGHT from the Spirit World; comprising a Series
of Articles on the condition of Spirits, and the development of mind in the Rudimental and Second
Sphere, being written by the control of Spirits. Rev.
Charles Hammond, Medium. Price, 63 cts.
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Seventh Circle in the Spirit World—a continuation of

Seventh Circle in the Spirit World—a continuation of 'Light from the Spirit World,' written by the Spirit of Thomas Paine—50 cts.

Voices from the Spirit World: being Communications from many Spirits, by the hand of Isaac Post, Medium—50 cts.

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Night Side of Nature—Ghosts and Ghost Seers.

By Catharine Cruwe—\$1 000.

By Catharine Crowe—\$1 00
Supernal Theology, and Life in the Spheres: deduced
from alleged Spiritual Manifestations. By Owen W.

Warren—25 cts.

Familiar Spirits and Spiritual Manifestations: being a Series of Articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary, together with a Reply by Veriphilos Credens—15 cts.

The Spirit Harp: compiled by Maria F. Chandler—

The Clairvoyant Family Physician. By Mrs. Tut-The Clairvoyant Family
tle—75 cts.

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July 2 THE FAST-SAILING PLEASURE-BOAT,

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Establishment.

This 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,

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ASA SMITH, Proprietor.

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Lynn, Mass., June 16, 1852.

BOOKS.

BOOKS.

UNCLE TOM'S CABIN, or Life among the Lowly:

UNCLE TOM'S CABIN, or Life among the Lowly:
in cloth \$1,50. A Defence for Fugitive Saves, against
the Acts of Congress of February 12,1793, and September 18, 1850. By Lysander Spooner. 25 cents.
The Unconstitutionality of Savery, by the same author,
60 cents. Narrative of the Life of Frederick Douglass,
25 cents. The Branded Hand: or Trial and Imprisonment of Jonathan Walker, at Pensacola, Florida, for
aiding Slaves to escape from Bondage, 25 cts. The
Anti-Slavery Harp, 12 cts. Narrative of Henry Watson, af Fugitive Slave, 12:1-2 cts. Walker's Picture of
Slavery, for Youth, 6 cts. Walker's Brief View of
American Chattelized Humanity, 5 cts. Auto-Biography
of Henry C. Wright, \$1. The Proceedings of the
Woman's Rights Convention, held at Worcester, Mass.,
Oct. 15th and 16th, 1851, 25 cts. Slavery: Letters
and Speeches, by Horace Mann, 75 cts. Children, their
Hydropathic Management, in Health and Disease. By
Joel Shew, M. D., \$1. The Hydropathic Encyclopedia,
by Dr. Trall, in two volumes, \$2,50. Speeches, Adddresses, and Occasional Sermons, in two volumes, by
Theodore Parker, \$2,50. For Sale by Bela Marah,
25, Cornhill.

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RAIN ON THE ROOP. When the humid shadows hover Over all the starry spheres, And the melancholy darkness Gently weeps in rainy tears, Tis a joy to press the pillow Of a cottage chamber bed, And to listen to the patter Of the soft rain overhead.

Every tinkle on the shingles Has an echo in the heart, And a thousand dreamy fancies Into busy being start, Weave their bright hues into woof, As I listen to the patter Of the soft rain on the roof.

There in fancy comes my mother, As she used to, years agone, To survey her darling sleepers, Ere she left them till the dawn. I can see her bending o'er me, As I list to the refrain Which is played upon the shingles By the patter of the rain.

Then my little scraph sister. With her wings and waving hair, And her bright eyed cherub brother, A screne, angelic pair, Glide around my wakeful pillow, With their praise or mild reproof, As I listen to the murmur Of the soft rain on the roof.

And another comes to thrill me With her eyes' delicious blue, And forget I, gazing on her, That her heart was all untrue; I remember but to love her With a rapture kin to pain, And my heart's quick pulses vibrate To the patter of the rain.

There is nought in Art's bravuras That can work with such a spell In the spirit's pure, deep fountains, Whence the holy passion's swell, As that melody of Nature, That subdued, subduing strain, Which is played upon the shingles By the patter of the rain.

From the True Democrat. THE REPORMER. BY A. CURTIS.

Calm, and earnest, and unshrinking, In his study, lone and still, Sat the great Reformer, thinking Of the past, and promise drinking Of the future's good and ill.

Mild of mien, and strong of spirit, He had scorned deceptive arts; Fashion swaved him less than merit. And the fame he would inherit Was the love of honest hearts.

He had met the world's derision, But he yielded not to fear ; For the soul-inspiring vision Of the Future's bright elysian, Filled his noble heart with cheer.

What to him were idle praises, At the sacrifice of right? What were Fortune's ruddy blazes Or the thrones which Triumph raises, Coming with a ban and blight?

As imagination bore him Through the flight of future years. Doubt and Error fled before him, And a halo circled o'er him. Bright as heaven's arched bow appears.

Perfect freedom of opinion Blessed the glorious coming time; Virtue held supreme dominion, And fair Truth, on airy pinion, Soared in majesty sublime.

Thus comparing Past and Present With the Future's destiny, Home still made his pathway pleasant, With his broad philanthropy.

And at each successive viewing Of the shifting scenes of life He was ardently pursuing Truth and goodness, and renewing Strength to conquer in the strife.

WHEN THE CLOUD IS IN THE SKY. When the cloud is in the sky, And the wind is on the wave,

When the storm is hurtling by, And the tempests fiercely rave-Then, upon the earth and sea, Faints the coward heart with fear. Then the faithless only see Danger, death, and ruin near, But the braver, full of faith,

Look beyond the cloud and storm, Look and see a promise-bow Arching with majestic form. Soon the cloud will pass away, Soon the tempeste cease to rave, God is ever in the sky,

On the land, and on the wave. So along the sea of time. Where the sails of life are spread, Cowards, lacking faith sublime Watch the clouds with fear and dread; But the braver, o'er the storm See the bow of promise bright, Erer watching, through the clouds,

For the coming of the light.

JOHN ALCOHOL, MY JOE. John Alcohol, my joe, John, When we were first acquaint, I'd money in my pockets, John, Which now I know there sin't I spent it all in treating, John. Because I loved you so; But mark me how you've treated me. John Alcohol, my joe.

John Alcohol, my joe, John, We've been too long together, So you must take one road, John, And I will take the other ; For we must tumble down, John, If hand in hand we go, And I will have the bill to foot, John Alcohol, my joe.

REPLECTION.

The past-where is it? It has fled. The future? It may never come.

Our friends departed? With the dead.

Ourselves? Fast hastening to the tomb.

What are earth's joys? The dewa of morn. Its honors? Ocean's wreathing foam. Where's peace? In trials meekly borne And joy? In heaven, the Christian's home. The Liberator.

KOSSUTH AND SLAVERY.

Extract of a letter from a gentleman of great re spectability and influence in England, who was an ar dent admirer of Kossuth on his arrival in that country. . I have to add my thanks for some truly valuable

tracts presented to me by yourself and other anti-slavery friends. 'The 'Letter' addressed to Louis Kossurn, by your American Anti-Slavery Society, is a rare treasure. Alas, that such an exposure should ever be called for! It wrings me to the heart to think that the man, on whom its tremendous castigation has all too justly fallen, should be THE ONE, of all others living, I had thought to be the destined avenger of the rights of man, never more cruelly outraged than in both hemispheres in our own day !

But this hope is crushed-this idol is thrown prostrate down; and we must look and live in faith for some more fitting instrument to fulfil the mission of justice and of mercy, whose work of redemption would seem for the present to be so mysteriously

By the by, the said 'idol' has made its way to your PREEDOM, in which it has lately been proved to abound, and its tenderness for the victims of oppression, will doubtless open the sluices of their sympathy, to the delight of all lovers of their species; that portion of it alone excepted, whose skin is deficient in the phrenological qualities which constitute the proper object of Christian charity, and the fitting subject of human

I was much struck by a passage at page 9 of the Letter'-referring to unacknown made to Kossuth, while in England. Of this, I can myself bear witness.

My subsequent intercourse with that remarkable man was held under the flattering impression that he would prove himself worthy of the interest he excited; and that a time would come, I thought, when the answer most to be desired would be found in his manly bearing, when placed in the presence of a new phase of tyranny. But it was not to be; and your Letter goes forth winged with the power of truth, and barbed with its terrible words of indignant Jus-

> LETTER TO LOUIS KOSSUTH. 11, CLIPTON VALE, BRISTOL, ?

Oct. 9th. 1851. To His Excellency Louis Kossuth, Ex-Governor of Hun-

gary, &c., &c.
Honored and most welcome Friend! (For I cannot call you stranger, and my heart rejects the coldness of the ceremonial . Sir.') On your arrival in England, which all are so anxiously anticipating. I hasten, most respectfully, to lay before you in a written form because I might not have an opportunity of speaking them, some brief words which may testify not only the interest I take in you, but the momentous import ance I attach to you. It would be much beneath that importance to circumscribe it within local limits. I must necessarily regard you as the representative of the greatest Idea of our time; as impersonating the greatest human interests in this age, - the cause of Progress, Liberty, and Order. In your struggle for Hungary, you never separated these. Singularly favored by the antecedents of your country's history, you rested upon Law; you walked in the path of the Constitution : \* and you inspired with the generous enthusiasm of your own nature a policy, which, from its justice, comprehension, and impartiality, was worthy of all the arder and all the love you could devote to it. It pleased Providence that the immediate struggle, in which you have so deeply suffered, should, to all present seeming, fail. But not so the influence of the character thus acquired, and thus made no conspicuous only, but illustrious. That influence ir the hope and belief of all who look upon you with a true interest, must I remain. You are still the symbol of the dearest hopes of oppressed humanity .-And though a Citizen, a Patriot, and a Ruler of Hun gary, you carry with you sentiments and aspirations which no less endear you to the friends of man, in whatever clime, and the sufferers of wrong, under whatever code.

Your humility may question, but your truthfulness will not permit you to disown the correctness of the character I here ascribe to you; and, least of all, the high responsibilities it necessarily involves. If true of you in Hungary-in Europe-it must be true of you in America! You are crossing the Atlantic .-You cannot leave your great character, and all it implies and promises, behind. Wherever you go, you must be the friend of Freedom, the friend of Man.

Well-you are going to a land which largely proesses to be these very things; you are going to land which has so far honored Liberty, in honoring and harboring you; you are going to a land which meets you with declarations in the very spirit of your own Hungarian cause, that God hath created no man with a right to oppress another, but that all men are endowed by Him with equal rights to LIFE, LIBERTY, and the pursuit of HAPPINESS."

A glorious truth to come from God! Only let all men, who would be true, see that it is respected, obeyed, and practised by man. Providence would seem to have so ordered it, that it will be your duty. -and, it may be, your sore trial, - to ascertain wheth er this be really so in the United States of North America. For this purpose, I only ask you, look first to he DECLARATION OF INDEPENDENCE; and then look to the SLAVE Cope of one half of her States, and to the FUGITIVE SLAVE LAW of last year, passed and sanctioned by the wwer wof them !

You will hear liberty complimented in the banquet ing halls of New York. The name of Kossurn will be re-echoed by cries of destruction to tyranny ! And the ex-ruler of Hungary will be called on to re ply to sentimen's, which, though sacred realities to him, are A MOCKERY AND A LIE by the practice and law of the country whose flag the Mississippi waves over his head, and whose plaudits will deafen him the moment he sets foot upon her shore.

In these flattering but fearful moments, may God direct him what to say ! Let him be guarded. While remembering those in misery and bonds in the land of his home, let him bear in his heart, and, if it may be, on his lips, those who are in pitiless bonds under the shadow of the Republic whose praises he will be expected to speak. And though others, under smaller trials, have gone astray, (as one of the printed pa-pers inclosed will painfully demonstrate, †) may Hungary's purest citizen and Europe's fondest hope be in America, and come from America, the same un tarnished Kossura he went to it !

I submit for your perusal, when at leisure, sor materials, neither the latest nor the worst that could be alleged against American slavery, comprised in two short tracts. They may help to give information you do not yet possess. And the lecture by the Fugitive Slave will, at any rate, attest whether God chattel of another.

With the profoundest admiration and truest sym pathy, I beg you to believe me, excellent sir, Your very faithful, humble servant, GEORGE ARMSTRONG.

Minister of the Gospel.

\*It is true that in the last necessity of events, M. Kosauth was impelled to depart from the form, though not the spirit of the Constitution. Following the example of England, and constrained by the Appeless 'perfuly issuing in the declared absolutism of the Emperor King.—Hungary had no resource but to declare his deposition.

declare his deposition.

† An exposure of a foolish speech of Sir Henry L. Bulwer, at a public dinner in Baltimore, U. S., addressed to the London Examiner, by which it was declined, and afterwards inserted by the London In-

THE CAUSE IN READING.

FRIEND GARRISON from your associations with the people of this place in the commencement of your anti-slavery efforts. I am told that one of the first, if not the first female anti-slavery society formed in this State was organized here under your direction, that at one time there were sixty subscribers to the Liberator here, and that when you first visited England in behalf of the cause you had espoused, your credentials as a delegate from the abolitionists of this country to the abolition Great Britain were made out by the Anti-Slavery Society of Reading. Since that day, there has been great change, in some respects, in the sentiments and position of this people. The churches have taken their stand openly on the ground of unholy compromise. They are consequently bitterly opposed to the uncompromising abolitionists, and particularly so to Wm. Lloyd Garrison, whose influence they so much

I came to this place last Sunday evening, to lecture in behalf of the enslaved. Union Hall was applied for, and refused to the applicants by the pastor of the First Congregational Church. He thus joins hands with the corrupt Whig and Democratic parties in city, I find; where the 'enthusiasm' in behalf of saying that all agitation against American slavery must be stopped. So we were obliged to hold our meetings that holy evening on the Comp now how the wrath of man is made to praise God. Notices of this meeting, of time and place, had been posted up the day before. We had a gathering of four hundred persons, and all were attentive and orderly. Whereas, if they had given us our rights, and allowed us the use of the Hall, we should not have had half as many at our meeting. This out-door service created an interest which caused the other lectures to be fully attended. The attendance on my ectures the other three evenings averaged about two hundred, and a good deal of interest, with some opposition, has been the result. I have not been as successful in getting subscribers to the Liberator, and funds for the Society, as I had hoped to be; but I think I have done something to prepare the way for future good results here.

I called on Mr. Whiting, pastor of one of the Read ing churches, and spent an hour in conversation with him. I think he feels ashamed of his popish position counselling, as he has done, submission to the inferna Fugitive Slave Law, and shutting anti-slavery lecturers out of Union Hall, over which he has control or Sundays. And now I will venture the guess, that this hall will not be closed again, by his fiat, as it was last Sunday evening, against the advocate of humanity. I think that hall might now be obtained for Sunday Convention in Reading. A great many whon I have seen this week have expressed an earnes desire to hear you speak again in Reading. I think you could accomplish much good by holding one of your Conventions here.

Mr. Clark was settled over the second Congrega tional church here as an Abolitionist. And when he was settled, there was a strong anti-slavery feeling in the Society. His influence upon them has been extremely disastrous. He refuses the use of his vestry to the Abolitionist, and invites the Agent of the infidel Colonization scheme into his pulpit. He professe to be an Abolitionist, and then openly says that he should vote for Daniel Webster, if he were only a can didate for the Presidency. He denounces the mem bers of the Massachusetts Anti-Slavery Society as infidels, and then supports, with his might, the old pro-slavery and apostate American Board. Such men do an unspeakable harm by their false professions and malignent opposition to true Christianity. I am at a loss to know how it is that men who do feel deeply for the slave can follow such Jesuits and Pharisees as are these professed anti-slavery ministers, who support the American Colonization Society, the American Board, and other pro-slavery organization like unto them. How unspeakably wicked is the sectarian spirit ! It is of but little consequence to hese sectarian abolitionists, whether a man votes and acts as a citizen in behalf of freedom or despotism ompared with his soundness on the five points of Calvinism. And so the mint, snise and cummin of their wretched sect-worship is guarded and preserved at the expense of justice, truth, mercy and judgment. Poor benighted souls! Would that they might be delivered from the galling yoke of sectarian bondage and brought into the joyous liberty of universal Christian brotherhood !

I am pained and astonished to see the blindness and folly of the Free Soilers. Generally speaking, they will do nothing to aid the Massachusetts A. S. Society but manifest a spirit of decided hostility to the members of that Society. This is unpardonable folly they ought to know, that whatever reliable anti-slacreated and perpetuated by the uncompromising moral agitation, constantly kept up by the old anti-slavery ociety. Their Wilsons, Burlingames, and other politicians, accomplish nothing lasting by their periodical and brief efforts, which look merely towards ecuring office and carrying an election. Every vote east in the direction of freedom is secured by this unceasing and carnest preaching of the Gospel of Liberty, by men and women who are striving to do good, and not seeking, as their great aim, self-promotion .-All professed Abolitionists, who believe in political action under the Constitution, if they are sincere in their professions of devotion to the cause of freedom are bound to sid the old anti-slavery movement whose mission is to preach the Gospel of Liberty to the people of the whole land. So thinks and so acts Joshua R. Giddings, the noblest Free Soiler in this country. He attends and speaks in the meetings of the old society, and gives his countenance and aid to S. S. Foster and Abby Kelley Foster, when they come into his District to plead the cause of the oppressed So ought to act all honest Free Soilers towards the Massachusetts A. S. Society. How much nobler and more consistent such conduct than the course against which I complain! Who would have thought it possible that the conductors of the Boston Common cally would refuse to publish the reports of the essions of the New England Anti-Slavery Conven tion, last May, when these reports were handed in by one of the Society's Agents, to get, if possible, a cor rect statement of these meetings before the Boston public? May the hosts of the free, the true, and the uncompromising be multiplied, and our county be saved from the ruin of Slavery!

Yours fraternally, DANIEL FOSTER. Reading, Mass., July 1st, 1852.

REJECTION OF THE LIBERATOR. New Garden, Columbiana County, (Ohio,) 29th of 5th mo., 1852.

WITTIAN L. GARRISON ESTEERED FRIEND- I have taken the Liberator near twenty years, and calculated I should continue to take it as long as I lived, provided it continued to b the unwavering advocate of the oppressed; and that ever designed such a man to be the 'property' and done in a manner which I conscientiously could support. Formerly, that paper gave such striking evi ences, by quotations from the Bible, of the injustice and inhumanity of slavery, that I had supposed the an attempt at their refutation would be futile; and I have seen but little attempt at it, except by some pro fessed abolitionists, whose zeal appears more arden-in destroying the validity of the Bible, than even is removing alavery. For instance, Barker has come out very bold, and tells us his great mission in the lecturing field will be to lecture against the Bible, but wil occasionally lecture on slavery. But tells us plainly, he thinks lecturing against the Bible is lecturing against slavery, as the Bible is its strong bulwark; and tells us that neither Jesus nor the Apos against slavery, and says they recommended subject to the powers that be, and to every ord of man, &c.

accusations-more at war with all their precepts and examples, suffering all perils and persecutions, rather on all to renounce the spirit of the world, which is at camity with God; querying whether they should obey God or man. They were imprisoned, scourged, and finally all put to death for their testimony against the world that was lying in wickedness. While living, going through all quarters, by night and by day, to come to the grace of God that had appeared unto all, which was the word nigh in the heart and in the mouth, which they declared to be the word which they preached; certifying that if an angel from heaven preached contrary to that gospel, he was accursed. This is the way that is so plain that the wayfaring man, though a fool, cannot err. Here man comes to sit under his own vine and fig-tree, where none can make him afraid; here the fear of man is removed; he is not afraid to give an opinion, for fear it will not be popular; in this state, he knows truth, and fears not to give utterance to it. Here, in this law -the law of God. state of quiet, man becomes established in the unchangeable truth-is not wandering from one notion to another, professing to be seeking truth. He asks no man whether the Bible is true, or not; he has the witness in himself; he runs not after spiritual rapnings to hear or see spiritual manifestations, knowing the carnal eye and car cannot discern spiritual things and also has an undeniable evidence that those who have triumphantly departed from this world, have not come back to lead men after trifles. These also know, that if people come back to that pure and heavenly principle enjoyed by the first Christians, the books written on these professed mysteries must meet the same fate that such books did at that day.

Some would be ready to say, I was for closing my eves against more discoveries. I say, by no means, and the power of profound reasoning, beyond almost any other conspicuous man, and having a most lively perception of incongruities, life and all existence are to him a subject for jest and laughter. He is not a depraved man, not even very ambitious. But with an active disposition and no carnestness of soul have triumphantly departed from this world, have not

Some would be ready to say, I was for closing my eyes against more discoveries. I say, by no means. I would say, take the Apostle's advice-try all things and hold fast to that which is good. I have read one book of perhaps fifty pages, and many other commu nications on that subject, and know, for me, they are not good; for they are not the truth, hence I cannot

But, to return to Barker, and some others zeal ous to show that the Bible is not an inspired book He seems to rejoice that H. C. Wright is on that side. Now, I do not think H. C. Wright will be any great recommendation to that, or any other cause, be it good or bad; and to consult any man or set of men about the inspiration of the Bible, that deny inspiration, is about as wise as it would be to consult a learned atheist about God's immediate and continued pro vidence. However wise and learned in human policy. men can know nothing of divine things only by coming into the same spirit that gave them forth. Paul says, the things of God knoweth no man but the spirit of God'; and John tells us, that hereby we know that he abideth in us, by the spirit that he hath given us'; and the apostle James tells us, that 'every good and perfect gift cometh from above.' Now, does he not dony all this, who runs after this or that learned man, who claims no higher wisdom than that which comes from below? Now, if he that lacketh wisdom is to ask it of God, how is he to be benefitted by hearing this or that mere logical reasoner talk about things which he knows not, and cannot know any thing about? Natural sagacity, or the reasoning powers of man, can know nothing of divine things.

I have many things that I would like to say to the in respect to this subject, but my little sheet is nearly full, and perhaps I have said more, already, than thou wilt feel an interest in reading; but seeing the coun tenance given by thee to those scurrilous communications of Barker, and some others, who have under taken to traduce the scriptures, and those who wrote them. I feel no longer willing to contribute for their circulation. I shall enclose in this, three dollars, which I wish thee to apply in any way thou mayest think best for the benefit of the oppressed, but none of it to give currency to such sentiments as Barke and H. C. W. are striving to promulgate.

I hope thou wilt not think I have lost my interes in the cause of the suffering bondman, nor forbid me to labor for the oppressed, because I follow not with thee. I trust I shall never forget thy patience and honest labor, that every yoke might be broken, and the oppressed go free. However we may differ on other points, I feel near sympathy with thee in thy ardent labors for the oppressed, and in that feeling I bid thee, affectionately, farewell.

THOMAS GALBREATH.

LETTER PROM CONNECTICUT. Mysric, (Ct.) June 25, 1852.

FRIEND GARRISON : for a long time, I find its columns always open, only to the learned and wise, but those who have had small means of education, and wish to express thought, are not turned away. Although I am not as familiar with the pen as with the plow, yet, as Dr. Noggs used to say, my thoughts are as strong, if not so well brushed up.

The visit of Lewis Ford and Lucy Stone among u last spring, has been attended with much good, as I think : for there has been a continual cracking among the dry bones of sectarian bigotry ever since; as they find it hard, after hearing for themselves, to fight against truth. And God speed the day when every man shall respect the rights of his fellow-man!

I think that every Christian, who is not a disgrace to the name, ought to arm himself, and go forth to do battle manfully for the right-taking the best weapon he can get, which is truth in the shape of the Libera tor, which is a kind of sling that will hit the grea Goliah of slavery in the forehead, and bring him to the ground. If you wish to attack the great bulwark of slavery, the Church, just take the Liberator in your hand, and you are sure to come off victorious. He that goes into the army of abolitionists withou the Liberator, is like one going to battle without a

I see in the Liberator of the 11th inst, a friendly let. ter from S. S. Griswold, in which he says, that by following the dictates of truth, he has found himself out the pale of one church, only to get into another; and I think if he still continues to seek after the truth, it will lead him into a broad field of freedom where he will not have to fight for any church ceremonies, or any thing that makes man a slave. He says that the church to which he belongs is decidedly in favor of liberty. I understand the sabbatarian law they have made for their church is based on the fourth commandment; while some of his best members arise early on sabbath morning, call their men-ser vants and maid-servants to attend to their milking and dairy, and all other household work, and then start the old horse, with a heavy load, some six, eight or ten miles, to keep a sabbath holy. Yes, I think this enlightener, Truth, will lead brother Griswold to be a freeman, having no forms, nor church ceremonies, or new moons, nor sabbath days; but he can engage in the great work of humanity, which is against every craft that oppresses man. He will not have to commune with brethren that go to the polls, and swear to support a pro-slavery Constitution, and vote for proslavery officers to rule this slaveholding nation; for the two great parties, that are at war with each other have met and made a platform upon the necks of thre ns of God's children, to walk into the presiden-Yours, ever for the right, A. W.

MR. GARRISON .

In your paper of May 14th, there is an article fro Mr. Joseph Barker, headed, 'The Bible and Slavery, in which Mr. Barker (if I rightly understand him) wholly repudiates the Bible, the whole of it, as to its

being of any higher authority than a mere human co

to break loose from the shackles of superstition, yet old landmarks ought not to be removed hastily. The ques tions, whether the Bible contains any direct revelation of God's will, and whether it sanctions slavery, are quite distinct. To entirely repudiate the Bible, except as of human authority, is to sap all foundation of right or wrong, except man's fallible dixit. This would be like putting to sea without a rudder or compass; for what standard of moral conduct has not been approved and disapproved ? Such then being the case, is there not a necessity of a standard of moral action upon which dependence can be placed, and to which erring humanity may refer for decision? I believe that such a standard has been given, and that the Bible contains it I am yet to be convinced that the Bible does not contain rules of moral conduct, based upon the 'higher

S. S. GRISWOLD.

From the Commonwealth. HENRY B. STANTON.

Those who have watched Mr. Stanton's cours closely, are not much surprised at this last step of his dereent. It is melancholy enough to see him go and make a popular speech in a meeting, the character and objects of which he heartily despised. But it is to be remembered that this to him was a joke.

or purpose, and a very moderate share of conscience what is he to do with himself, that will suit him better than now to beard the powerful parties as a hero and now to be the favorite object of their applause:

We regret the step he has taken. His value to any liberal party or cause we estimate very slightly. That the Buffalo Convention in 1848 was nearly ruined by his presence and tricks, is an opinion which we have often expressed, and never found any reason to change. But his desertion of old friends and purposes gives all, except the few who knew him best, wrong impression. The enemies of reform will riumph in a distinguished instance in proof of the holow-heartedness of philanthropic professions; while many sincere laborers for improvement will entertain the despondent thought, that if the leaders of the

that the people will remain united. With us no such thought has much influence. The ove of reform is as natural a growth of the human heart, as affection for what is sensitive and aspira-tion to what is beautiful. Cultivate a man in any good sense, and you make him a reformer. You waken his sense of justice in the relations of men his sympathy for the oppressed, his desire for peace-ful and harmonious conditions, and his taste for the culture of beauty in life, literature and intercourse His copartnership in the occupancy of the globe will make him wish to improve it, his desire for safety and comfort will make him wish to banish crime and anguish, while his religion will call on him, as he uld give a satisfactory account of himself on his death-bed or beyond it, to aid in making the world a little better than he found it. From this point of riew, and remembering how many hearts as relia-ble as the laws of nature beat in the bosoms of our leading reformers, we may feel able to spare one of our old associates, if his own impulses will not bind him to our cause.

## REWARD OF TREACHERY.

Daniel Webster—there is a political end to him, mank God! In the language of the elder Mr. Welthank God! In the language of the elder Mr. Weller,—'He has been took at last with that ere unawoidable fit of the staggers as we must all come to, and has gone off his feed forever! I see him (continued Mr. Weller; getting every journey more and more groggy—I says to Samivel, says I, 'Samivel, my boy, the Gray's a-going at the knees; and now my predilection is fatally werified, and him as I never could do enough to serve, or to show my likin' for, is up the great universal spont constant." In the same up the great universal spout o'natur! pirit, State street laments the political demise of Vebster. But there are hundreds of thousands of webster. But there are numbered of thomselves on that of an enemy of the human race. On the 7th of March, 1850, he sold himself and sold Massachusetts and he North; and has ever since been leading on what Rantoul calls a 'national slave-hunt.' All his speech-es, all his letters, all his conversations have had this one object—the securing of slaveholding support for the Presidency, by his zeal and alacrity in catching ronaway slaves. He made the Fugitive Slave Law, and he has executed it. He has carried terror and dismay into thousands of innocent families. He has d upon a new war against the hunted and peeled victims of Southern oppression, and has urged on the bloodhounds to seize and carry back into hopeless bondage men born as free as himself, and a worthy to be free. What has he got for his efforts? deserved! Scorn. tempt! Look at the record:

Fifty-third Ballot - For Webster. Vermont. New York, Wisconsin, California,

Where is the Southern support for which the great Apostate sold out? Not to be found. Not even as a compliment would the slaveholders vote for him.— May such ever be the reward of treachery!

Fillmore, too, goes out in night and darkness, and amid universal hissing and contempt such as waited upon John Tyler into retirement,—Lowell American.

RUPUS CHOATE.

Let the Whigs who justly taunt the Democrats with having swallowed the bitter nostrums which the negro-drivers commended to them, read their own platform, and blush that they are involved in one ommon disgrace and infamy.

Let them, too, read the low-browed sentiments ut-

Let them, too, read the low-browed sentiments uttered by that celebrated harlequin and contortionist, Rufus Choate, and blush again that they belong to a race capable of producing such a wretched toad-eating hypocrite and serf. The harlequin who said these things, is the same as he who at Salem, a few years ago, called upon the Whigs to beat the Slaveholders on Slavery issues, and held that no man, not even Webster, could be elected in Massachusetts, who was not known to he on the side of Freedom. who was not known to be on the side of Freedom. He now expects all his fellow-citizens to lie down in the dirt with him, and lick the blood-stained heels of the slaveholder and oppressor, for no higher end than that he and other traitorous scamps may feed on the public treasury, and wallow in the infamy of ill-gotten offices.—Dedham Gazette.

POOR DALLAS. The famous letter that Hon. George M. Dallas wrote on the 25th of July last, as a high bid for the Presidency, in which he took ground in favor of al-Constitution so as to elect two Prevor of Calhoun's views, and in accordance with the notions of Southern secessionists, it seems should have given him some friends in that Convention for the high office to which he aspired; but he did not obtain a single vote. The Ex-Vice President is forgotten, and those who have for many years been the pride and strength of the party are laid saide, and the honor of standard-bearer of the democratic party is thrust upon a man in New Hampshire, who, but a few months since, very modestly declined being a few months since, very modestly declined being a candidate for the Presidency! What strange freaks of fortune some men are born to experience! The high are brought down, and the low are raised up.—

A serious riot took place in Williamsburg, N Y, a few days since, between two or three fire and hose companies. They had two regular pitched bat-ties, the last of which continued for about an hour-and resulted in the severe beating of several of the

The Boston Trapeller, with commendable spirit ublishes Mr. Giddings's great speech.



CURES WITHOUT FAIL FLESH WOUNDS. CHAPPED HANDS
BILES, FELONS, SORES,
SORE EYES,
CHILBLAINS,
CHILBLAINS,
INJURY BY SPLINTERS,
RING WORM, SALT RHEUM,
ERYSIPPLAS,
SHINGLES,

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have stood the fest of time.
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THESE Instruments, with the improvement make by the subscribers, especially in their constrain, and voicing of the Æolian, renders them capable of a softest tones of an Æolian Harp, and of being horse ed in power, sufficient for any parlor use, and who combined with the Piano Forte, as the performer cash

ed in power, sufficient for any parlor use, and whe combined with the Plane Forte, as the performer can at pleasure, can be made to ministe the sweet tones of the Flate or Clarionete, Horn or Basoon, without had and with the other the Plano Forte accompanies, thus combining orchestral effects, by the same prions at the same time.

Piano Fortes with, or without the attachment, will, selected by ourselves when desired, and seet to an part of the country, and warranted to give satisfactor or the money refunded.

The patent is owned by ourselves exclusively for the State of Massachusetts, and no other person or protect in Massachusetts have the right to manufacture these harrowness. And, as many of the Plano Forte satisfactor and others in their interest have said the Æolas amedment injured the Plano Forte, and will not keep a time with it, we hereby notify all persons, that is fatter a shall apply the attachment to our own instrument made expressly for the attachment, and no others. These we can with confidence warrant to stand; several of wide we have known to remain in tune one year and set without tuning; and but very few of the attachment even those applied over five years since, have been the ed at all. We have applied upwards of 100 of the attachments, and will give the names of the parties to those who desire information, in almost every sextent to those who desire information, in almost every sextent to those who desire information, in almost every sextent to those who desire information, in almost every sextent. attachments, and will give the names of the pure to those who desire information, in almost every s nformation, in almost every series T. GILBERT & CO. No. 400 Washington St., Boste of the country.

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November 14 November 14

GREAT CURE!

OF MAHALA ROBBINS' SCROFULOUS REMOR OF THE EYES AND HEAD, BY DI.
PORTER'S ANTI-SCROFULOUS PANACEA.

DR. PORTER,—Dear Sir:—I feel in duty bound is
tender you my grateful acknowledgements for the
benefit I have received from the use of your Pasten
I have been afflicted for sixteen years with a scroftlous humor, principally affecting my eves and her. tender you my gracter to the use of your Panes. I have been afflicted for sixteen years with a gredelous humor, principally affecting my eyes and her My eyes were much inflamed and very painful thought sometimes I should lose my sight. He humor affected my head so much that my han one nearly off. All who saw me knew that my hand was a bad one. I despaired of ever getting better lives a bad offer and the sold of the sician finally advised me to try your Panese. He sician finally advised me to try your Panese. He sician finally advised me to try your Panese. If I tried another bottle, and found great help, by I tried another bottle, and found great help. If I tried another bottle, and found great help, he hair began to grow, and is now faily restored. Have the welve bottles, and am entirely cured of taken twelve bottles, and am entirely cured of the medicine. I believe your Panasea a sistematically the sistematical to the public as a sistematical treatment of the public as a sistem Brewster, Mass., April 2, 1852.

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