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stien are impartially allowed a hearing. M LLOYD GARRISON, EDITOR.

OL. XXIII. NO. 12.



Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, PRINTERS.

No Union mith Slaveholders!

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

ords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

ECURE 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 PUGITIVE SLAVIS-an

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-

entation for SLAVES—for articles of merchandize, under the name of persons . . . . in fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-

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

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress; AND THERENY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'- John Quincy Adams.

Yes! IT CANNOT BE DENIED—the slaveholding

# BOSTON, FRIDAY, MARCH 25, 1853.

# WHOLE NUMBER 1157.

# SELECTIONS.

from the Madison County (N. Y.) Journal. GRAHAM'S MAGAZINE.

George R. Graham, the owner, publisher, Graham's Magazine, in order, as he as ake his 'position particularly clear,' se of the nineteen hundred editors with detiers do not 'clearly' understand what principles, and what is the style, of the and which bears his name.

has taken the air-line route. He has regired of its toadies. In the short space of the hear gained the front rank of that class gats, which only renegade Yankees, Northern gas, and fourth-o' July canting womano-mapproachably mean—transcendantly lecher Stowe, and reviling the religious sees of the opponents of Slavery. How well its his work, and through what slimy ways he as after Southern dollars, let his own words

In Stowe's Uncle Tom's Cabin is a bad book. is sow's the badly timed, and made up saffgross. The work has been successful saffgross. The work has been successful saffgross but there is such a thing as bloodmedity gained for nefarious doings! The Last therefore we cannot admit its merits, is not med of admirers. Uncle Tom has served appear it has made excitement and money must be excused from falling down and ping so false and mean a thing. We feel but unutterable contempt and scorn for the their impudent writers or their speculating ses, for their vocation is to make money. air, and are just now bestride a new hobby mone lore of black folks, in fashionable
A plague of all black faces! We hate this
can and hope it may be done away with.

luring that his 'position' is not yet 'clear' of for his Southern masters, he continues. ging the passage where the two savage negroes werted, in answer to the prayer of Uncle te indulges in these gross remarks :--

Tes then cries, in a strong agony of love llerl give me these two more souls, I pray!' wired, Mrs. Stowe assures us. What, in the and common sense, can be said of this astoundbeiness! Why, that Mrs. Stowe is a woman stog humane feelings, which run away with But to the pulpit of the revivalist. It is impious suppose that Heaven will accept such a pair of the same o and Quimbo. We do not agree to the author, that a love of hymn chorusings abilings forth are high moral characteristics. at sudenness of conversion is a very unhealthy admasteral thing: it cannot be a true thing.'

Interough of these disgusting extracts. Some

briat people may imagine that a publisher who Separa and freedom-loving men and women of Month would lose his Northern patronage; we amt. It is a mistake to suppose that Northern high on rise. Our noses have been so long on absulten grindstone; that they would feel unmicrable anywhere else. Graham has not missuchase anywhere else. Granam has not mis-scalated the temper of our people. His specula-is a sgood one, and will pay. A little bluster to be made, for the time, by a few 'noisy tans,' but the world will go on as it has, larged newshoys will be arrested for selling larged newshoys will be arrested for selling het novels in a dirty alley; good men will thun-tainst George Sand and Eugene Sue; poor is the lowest deep; but Graham's Magazine the bought. Respectable stationers will vend a will be found in all our drawing rooms; wers will present it to their daughters; Graham has a fortune, and the 'Union' will be

#### From Mrs. Swisshelm's Saturday Visiter. ANOTHER ERA OF MARTYRDOM. AND ITS PIRST MARTYR.

be Southern chivalry have long claimed and missi the right to horse-whip their cooks, subranids, scampstresses, nursemaids, and sa he old mammies who supply to them, in insert the place of mother. This sacred right they make lighted for, fought for, and maintained, unsating the same of a woman; awit is threatened by the genius of a woman; of Graham, the gallant Graham, comes to the bes, sunctified and prepared for a martyr's crown state per and prepared for a marryr's crown on clering in the persecutions he is called to said this noble cause. He has girded on his case, and wrought himself up to a sublime said feroic endurance, which may well bid since to death and destruction, Fred. Douglass at Mrs. Swisshelm, with all the powers of light writers as the case way he driness, as the case may be.

he fact of the business is, Martyr Graham, you a staken the case. So far as we are concernbees sake, but for your want of truth. It is par holdness but your cowardice with which a par holdness but your cowardice with which we had fault. It is not the hiberty of the press, but a heatingsness, to which we object. You remind a saw hat of Paddy, who thought he was in a security, when he landed in New York, and think commenced breaking windows. Editors to like an opponent whom they cannot hat is fair argument, are apt to complain of a variety freedom of the press. You insult and to the press of the press. You insult and the press of the press. Salery women in this country. In pretence herary review, you swagger and bluster like herary review, you swagger and bruster like herary review, you swagger and bruster like herary review, you swagger and bluster like herary review, you swagger and bruster like herary review. we say to our readers you are no longer fit is larlor companion, you rave, and swagger, of sell about persecution, proscription and conscience to the last, you need give seef to trouble, until you get a conscience to see and for the two former, we shall confine our the two former, we shall confine our the two formers to saying, that you should be excluded from somer your present phrensy. clety until you learn better manners and

I la another number of her paper, after quoting seni ful and venomous pro-slavery passages from thin's Magazine, Mrs. Swisshelm's cuttingly says here are six and a half mortal pages of just such six in which he mixes up the old worn-out shattes used to defend Slavery, second-hand wit stage, with new-born impertinence, and en-

during of mortification to find that the woes of the slave have reached the public ear and heart, despite the sturdy determination of our literary Solons who

had banded together to stille his cry of agony.

No wonder poor Graham is desperate. He had fancied himself and his magazine such important barometers of popular feeling—such adroit leaders of literary taste, and had so set his bewitching face against any mention of the negro's wrongs in polite circles; and then to find that upper-tendom and lower-milliondom, with all intermediate-doms, and lower-milliondom, with all intermediate-doms, were weeping over the pages of Uncle Tom, while Graham, the immaculate Graham, could scarce Graham, the immaculate transmit of the find readers enough to keep him in countenance! Is it any wonder he raves! Most likely, he feels desperate, and having failed to arouse the general patriotism of Americans to support his magazine, patriotism of Americans to support his magazine, he hopes now to gain a support from the Southern-ers, by pandering to their narrowest prejudices, and doing their dirty work. We trust the people of the North will leave him to the arms of the South, where he has so precipitately cast himself; and wishing him all the comfort he can find in his dirty little. dirty little attack upon a lady whose name is a crown of glory to our common country, let him stand as another of the thousands of rotten props, who vainly essay to support the system of chattel slavery, and are inevitably doomed to go down with the rubbish. the rubbish.

GRAHAM'S MAGAZINE AND SLAVERY .- The bid and nait for southern patronage is taking. The pious Nashville and Louisville Christian Advocate' swallows the whole 'hook and line' of four columns, and re-produces it. And then looks up from the licked platter and asks for 'more.' 'If everybody would only do just so,' it seems to say, 'what good times we should have down here!' Is Then you'll be a long time looking for the good time coming. Few are found equal to Graham's capacity for ridiculing 'Uncle Tom Foolery,' as he designates anti-slavery sympathy. None will venture to follow his example.—Syracuse

The following excellent Address was adopted at public meeting of the Dublin Anti-Slavery Society, neld on the 14th ult., -the Lord Mayor in the Chair,the proceedings of which were published in our last number. May it be extensively copied !

To the People of the United States on the subject of Slavery, from the citizens of Dublin assembled in public merting in the Rotunda, February 14th, 1853, the Right Hon, the Lord Mayor in the chair.

In coming before you on this occasion, we grate-In coming before you on this occasion, we gratefully call to mind your munificence in the time of our necessity, in the protracted period of an awful and remarkable famine, when supplies of food, clothing and money from the people of the United States were poured in upon us without stint or measure. Nor do we forget that, in that day of calamity, your land became the home of thousands of our countrymen and countrywomen, who found on your shores that asylum which no other realm could offer. The tide of emigration still continues, so that there are very few Irish families who have not some relatives in America, and to whom the interests of your land are not, to some extent. the interests of your land are not, to some extent, anti-slavery soirce at Mr. J. B. Estlin's. The

their own. Our sympathies and interests being, therefore, strongly with you, we have special claim to plead with you as friend with friend, on the painful subject of slavery, that grievous blot on your fair fame; which imbrutes the slave, and disgraces the master; which cripples your literature; corrupts your politics; poisons the fountains of legal justice; and even silences many of your professedly Christian ministers, so that they dare not speak the tehole message of God—nay, in many instances, their own hands are polluted with the accursed

We mourn especially for the slave in his wrong and degradation: but not for him alone. Slavery spreads its poisonous influence over the master, and even over those States of your great Republic which are nominally free. It has benumbed the consciences and perverted the intellects of some of

These are many among you will see the the who deplore slavery, and labor for its overthrow. These have our warmest sympathies; we believe they will yet be recognised as your truest patriots. Both sacred and profune history teach us that adherence to principle is the highest expediency for

herence to principle is the highest expediency for nations, as well as for individuals.

We remonstrate with you in the spirit of true friendship, not as being ourselves blameless. It is comparatively but a few years since slavery was abolished in our own West Indian colonies, and its influence is still felt in obstructing the prosperity of those fine Islands. We acknowledge and deeply deplere the existence of many social evils in our own land, producing bitter fruits. We shall welcome your friendly exhortations in return and rejuice to have these evils exposed to the turn, and rejoice to have these evils exposed to the view of those who can suggest or apply the reme-dies. Thus let us mutually provoke one another to love and to good works, assured that truth will

gain by investigation.

We cannot and we need not suggest details for your guidance in this important matter. We be-lieve that immediate emancipation is the right of the slave and the duty of the master; and that when America has resolved to cast aside the shackles, to set her bondmen free, and to clevate all her citizens to the dignity of manhood, she will find the means of executing her resolve. Possessed of such immense natural resources, and with a disposition so generous towards the poor of other lands, she can surely afford to be just towards her 'own. It is our warmest wish for America, that her soil may cease to be trodden by

taken among the nations of the earth.

Finally, we beseech you, by the just and merciful attributes of Him 'who hath made of one blood all nations of men for to dwell on all the face of the earth,' to rise and cast off this sin of sins from your various churches, and from your noble and beloved land. And may the Almighty Being, who upholds all things by the word of His power, enable your country and our own to pursue together a race of Christian honor, to the welfare of the whole human family, and to the glory of Him who is God over all, blessed for ever!

ROBERT H. KINAHAM,

Lord Mayor of the City of Dublin.

Lord Mayor of the City of Dublin.

From the American Baptist: LETTER FROM ENGLAND.

SLAVES

BRISTOL, Jan. 7, 1853. As the friends of reform are glad that the reictionary Derby administration is overthrown, and a better one chosen, so are English abolitionists re-joicing over the change of the New Broad Street administration, and that a better one has succeeded in its room. It is the belief of numbers in England, that the blood and fetters of many among the millions enslaved will lie, at the door o John Scoble; but he has left for Canada, and also his friend, Josiah Henson, concerning whom Mr. S. said, 'He is one of the only two colored men who have visited England, to whom I have given my confidence.

confidence.

And now, what may we expect will be accomplished in the slave's behalf by the new Secretary, Mr. L. A. Chamerovzow! Will he aim to unite Mr. L. A. Chamerovzow! Will he aim to unite or scatter the anti-slavery forces in England!— Will he endeavor to give to them that healthy and spirited tone which they possessed in the days of Thomas Clarkson, or repress their activity! Will he turn attention to American slavery, or turn off attention from it! Finally, will he aim to bring the mighty moral power of the British churches to destroy slavery—or will he war against antidestroy slavery-or will be war against anti-slavery advocates!

The coming year will unfold answers to these inquiries. Some of them are already answered.— The formal, 'dry-as-dust,' chilling articles of the Reporter are replaced by warm and animating ones. The price, omitting the stamp, has fallen from six-pence to three pence. The form is more popular, the spirit more earnest, and but for one thing that it lacks, we should pronounce it soundly converted to the anti-slavery faith. The reader of the Baptist will inquire what that one thing is.
Your ear, if you please. The American churches are the bulwarks of American slavery. We are not able to say that the A. S. Reporter will apply itself to the formidable task of purifying those churches. We cannot say that, in anticipation of the religious meetings in May, it will duly inform the religious public of England of the state of the religious bodies in America in regard to slavery, and endeavor to prevent those ministers, who by their sentiments or their position sanction slavery, their sentiments or their position sanction stavery, from addressing the religious annual gatherings. It has made a most excellent begipning. Whether it may be swerved from the path of duty by conventional courtesies, the future will unfold. One thing is certain—the fearless Anti-Slavery Advocate will keep the even tenor of its way,—whether accompanied by the Anti-Slavery Reporter, or left to bettle singly against the fear it will still procedure.

hattle singly against the foe, it will still proclaim, As an evidence that the power of the anti-slave-

As an evidence that the power of the anti-slave-ry reform is increasing. I may refer to a large and deeply interesting meeting held in this city on Wednesday last, in the Lecture Room of the Sci-entific Institute. The city was divided into dis-tricts, and a committee to each district was ap-pointed to obtain signatures.

In the Evening Mail, some able articles have ap-recard which time will not allow me to notice.

meeting was a very pleasant one, and the friends of the slave were cheered and strengthened by the soirce. Yours for the slave, EDWARD MATHEWS.

### From the London Daily News-Feb. 2. THE ANTI-SLAVERY ADVOCATE.

We have before us the fifth number of this little monthly publication, which was set up to supply the deficiencies of the Anti-Slavery Reporter. There has been nothing like it in this country before nothing to compare with it in accuracy of knowledge of the political and social condition of the United States. It is really refreshing to read these few monthly pages, after seeing how far wrong and even over those States of your great Republic which are nominally free. It has benumbed the consciences and perverted the intellects of some-of your greatest men, who would otherwise have scorned the idea of strengthening the bands of the Union by riveting the fetters of your slaves; and would have sought to arouse their country to get vid of an institution hostile to her permanent stability and security. Let us call to your recollection the declared conviction of one of the early and venerated Presidents of the Union, that slavery would be the rock on which the Republic might ultimately split.

There are many among you who see these things, who deplore slavery, and labor for its overthrow. These have our warmest sympathies; we believe they will yet be recognised as your truest patriots. Both sacred and profane history teach us that adherence to principle is the highest expediency for sations as well as for the Manti-Slavery Advocate is excellent approached the sacred and profane history teach us that adherence to principle is the highest expediency for sations as well as for the Manti-Slavery Advocate is excellent approached to a spade. This union of cheerful moderation of spirit with close accuracy of knowledge and absolute rectifude of principle is of knowledge and absolute rectitude of principle is very pleasant, and likely to be highly useful to the

very pleasant, and likely to be highly useful to the anti-slavery cause, where passion has entered in, but too naturally, on both sides.

The most interesting article, perhaps, in the present number is one on the American Methodist Church, the history of which in regard to its action about slavery is as curious a story as could be action about slavery is as curious a story as could be action. well be presented. It must be read entire, how-

ever, so we do not quote from it.

In an article on that which is a vexed question here, though quite a settled one in the United States, (except when there is a traveller to be mysti-fied.) the choice between immediate and gradual emancipation—there occurs this anedote:

emancipation—there occurs this anedote:

'We were in company with Ellen Craft, not long after she and her husband sought an asylum in England, when a gentleman at the table asked her if the slaves generally were intelligent enough to take care of themselves if they were emancipated. She replied, 'At present, they take care of themselves and their masters too; if they were free, I think they would be able to take care of themselves.' But this is not the question: no person conversant with the subject entertains an honest doubt as to any difficulty on this score. The real difficulty lies in the reluctance of the slaveholder to let go his grasp upon the fettered bondman.'

If any readers of 'Uncle Tom's Cabin' wish to

If any readers of ' Uncle Tom's Cabin' wish to America, that her soil may cease to be trodden by tyrant or by slave, by man-hunter or by panting fugitive; that she may dare to practise that righteousness which exalteth a nation, and may thus occupy a nobler position than she has yet a whit the less earnest for all the good humor.

of J. C. Singleton, S. C. were sold at Columbia on the 14th alt. The Banner says that boys, from fifteen to twenty-five years old, brought \$900 to \$1000—a few over \$1000. Young women sold for \$750 to \$850. The average was \$530.

From the Rhode Island Freeman. THE INAUGURAL ADDRESS.

The anxiously looked for document, the President's Inaugural, has made its appearance.

This most remarkable production of the age may be very properly divided into three parts.

First, an apology for having been elected President of the presid

dent, and a regret that some more deserving per-son had not been elected in his place. To this

son had not been elected in his place. To this part of the Address we have only to say, that we have no doubt a large number of his fellow-citizens entirely agree with him.

In the second part of the document, he clearly indicates that he will most cordially approve of the annexation of Cuba, the remainder of Mexico, all of Central and South America, provided always that Canada is to remain untouched, as also all of the British Provinces. He also endorses the Monroe doctrine to the fullest extent.

The third part of this document, strange as it describe the scenes I have this moment come from

The third part of this document, strange as it may seem, is devoted entirely to the agitation of that subject, which was forever put to rest, on the day that the writer of it received his nomination. Surely, we may be allowed to agitate mildly, when we find so strong authority from high places. The Union must be preserved, and this cannot be done, except by making twenty millions of free people serfs and tyrants, to enable three hundred thousand slaveholders to maintain and

land to do their bidding, catch and return to them their property in the form of human beings, while they sit lolling at their ease, and laughing at the servility of those second-class chattels of heirs, who are ready to do that nefariously full wicked, mean and dirty work, which they scorn to do themselves. Not only so, but this duty, which he says freedom owes to slavery, is to be done unhesitatingly.

There is to be no delay. No procrastination.

No hesitancy to ascertain whether we are in the path of duty. No doubts in relation to the moral right. This is the higher law, and obey you ought, and must, unhesitatingly. The merchant must leave his merchandise; the manufacturer his counting-room; the farmer his plough; the mechanic his workshop; the banker his money untold; the professional man his study; the man of God the sacred altar. All, all, must rush, pell-mell, and obey this higher law without hesita-tion; catch the flying and friendless fugitive, remanacle his already exceriated limbs, plunge another dagger into his now bleeding heart, and remand him to that heartless tyrant who claims to hold property in that being, whom God tells us

he has made in his own image.

But this is not all! This work of tyrants—
this labor of love, which Mr. Pierce tells us we old, with three beautiful children. Her children. She was a fine-looking woman, about 25 years old, with three beautiful children. are bound by the Constitution to perform unhesi-

Yes, fellow-citizens! When you are in hot haste after the panting fugitive, with the scourge of the slaveholder at your back, in the form of one thousand dollars' fine and six months' imprison-ment, remember you are to do it with a jovial heart. a smiling countenance, in an affable and benignant temper of mind, asking and imploring the blessing of God upon your work! In a word, you are to do this accursed work, upon which every decent man looks with detestation and horror, 'cheerful-

Ask the fond and doating father to witness and assist, unhesitatingly and cheerfully, in the mur-der of a much-loved son. Ask the kind and affectionate mother to be the unhesitating and cheer ful looker-on and assistant, and behold her only daughter ravished before her eyes. Let General Pierce, himself, cheerfully behold the wife of his bosom defiled before his eyes, and let him, under pains and penalties, be an accomplice in the ne-farious transaction, and perhaps he may have something of a realizing sense of what he asks of others. If the lessons taught us by revolutionary authority, that liberty is dearer than life, be true; if Patrick Henry meant anything when he said, Give me liberty or give me death'; if these teachings are to be believed and cherished; then are the sentiments of the Inaugural forever to be loathed and detested. No instrument so entirely loathed and detested. No instrument so entirely regardless of freedom would have been put forth by any Southern man. It is (as Mr. Mann would say) more Calhoun than Calhoun himself.

And now, fellow-citizens, we appeal to you!

Are you ready to carry on this work of negro catching cheerfully and unbesitatingly! If so, you can endorse that document. If not, then you must repudiate it. We call upon every lover of liberty, be he of what

political party he may, to agitate, agitate the doctrines of the Inaugural, until they become what they should be, accursed by every decent man.

A LOVER OF LIBERTY,

### THE PRESIDENT'S ADDRESS. We lay before our readers to-day the Inaugural

We lay before our readers to-day the Inaugural Address of President Pierce. It is a document, sometimes complicated and diffuse in style, and often un-American and servile in sentiment. The show of patriotism and the display of words with which it commences are similar to Mr. Franklin Pierce's former efforts in that line—a great deal of sound, which only happens, however, to be a sound. What is said of the domestic and foreign policy of the country, and the distribution of offices, is well enough said, but what it points to, or what object the new Administration has in view in relation to those matters, we confess ourselves unable to see. The clap-trap about the Union, and the ringing of changes upon the stars of the national banner, are useless, but characteristic. And the declarations about 'the Compromise measures' are simply diabolical. He can only see that 'involuntary servitude'—slavery is rather too harsh relating servitude '—slavery is rather too harsh a word—' is recognised by the Constitution.' Of course, freedom is not. Oh, no! not a word about freedom does Mr. Pierce dare to breathe in the presence of the oligarchy that rules the country. Bold enough to promise an execution of the laws for the support of slavery, he will not pledge himself to a single line of policy that is really democratic, or that has for its object the perpetuation and strengthening of free institutions.— We trust the anti-slavery Democrats will see how fairly the Administration, which they helped into power, is pledged to obey, to the fullest extent, the requirements of the slave-power. The President hopes the question is at rest forever. We can assure him that he is mistaken. It never will be at rest, till the country returns to the faith of its Fathers, for whom he professes so hypocritical a regard.—Bidependent (N. H.) Democrat. oluntary servitude '-slavery is rather too harsh

A young New Yorker, now on his first Southern tour, and not yet cottonized by the new influences surrounding him, has written to one of the pub-lishers of the New York *Tribune* an account of a slave auction he attended in Richmond. His letter has been published in that paper, from which we copy it, as follows :--

RICHMOND, Va., March 3, 1853.

of free people serfs and tyrants, to enable three hundred thousand slaveholders to maintain and enforce a system of tyranny unparalleled in the annals of either savage or civilized life.

The Compromise Measures are endorsed in strong and peculiar language. In the opinion of the passers by the men and the boys are publicly examined in the open store, before an analysis of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor, and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and within view of the passers by the first floor and the floor and the first floor and the The Compromise Measures are endorsed in strong and peculiar language. In the opinion of this full one hundred. These examinations are carried on by various persons interested, and are enough to shock the feelings of the most hardened. You owners of the South have a right, a clear, constitution of the south have a right, a clear, constitution of the south have a right, a clear, constitution of the south have a right, a clear, constitution of the south have a right, a clear, constitution of the south have a right, a clear, constitution of the south have a right and the south have a r tutional right, to command every free man in the land to do their bidding, catch and return to them could conduct themselves so brutally; each acar or mark is dwelt upon with great minuteness—its cause, its general effect upon the health, &c. &c., are questions asked and readily answered. I saw full twenty men stripped this morning, and not more than three or four of them had what they termed ' clean backs,' and some of them-I should think full one quarter of them-were scarred with the whip to such an extent as to present a frightful appearance; one in particular was so cut that I am sure you could not lay your finger on any part of his back, without coming in contact with a sear. These scars were from the whip, and were from two inches to one foot in length. These

marks damaged his sale; although only about 45 or 50 years old, he only brought \$460; but for these marks, he would have brought \$750 to \$800.

I saw several children sold; girls brought the highest price. Girls from 12 to 18 years old brought from \$500 to \$800. I must say that the slaves did not display as

much feeling as I had expected, as a general thing but there was one noble exception—God bless her! and save her, too! as I hope he will in some way; for if he does not interpose, there were no men there that would.

as well as herself, were neatly dressed. She attatingly '—this work of re-converting human beings, God's free men, into slaves, must be done 'cheerfully.' 'Not with a reluctance, encouraged by whatever opinions as to their propriety, in a different state of society, but cheerfully,' &c. 's well as herself, were neatly dressed. She attracted my attention at once on entering the room, and I took my stand near her to learn her answers to various questions put to her by the traders. One of these traders asked her what was the matter with ther eyes! Wiping away the tears, she ter with her eyes? Wiping away the tears, she replied, 'I s'pose I have been crying.' Why do you cry? 'Because I have left my man behind, and his master won't let him come along.' 'Oh, if I buy you, I will furnish you with a better husband, or man, as you call him, than your old one.' I don't want any better, and won't have any other as long as he lives.' 'Oh, but you will, though, if I buy you.' 'No, massa, God helping me, I never will.'

Did Mrs. Stowe evaggerate the crim' is the

Did Mrs. Stowe exaggerate the spirit in the slave! No, no. I saw 'Cassy's' character in this woman fully and fairly sticking out.' Her anwoman fully and fairly sticking out. Her answers to other inquiries, put by another man, were quite as 'liberty-loving' as these indicated. The most indecent questions were put to her, all of which, after a little hesitation, she answered.

But when asked, if she thought she could turn out a child a year! she replied, No, Massa, I never

out a child a year! she replied, 'No, Massa, I never have any more, and I sorry I got these.'

Just before she was put up I left the room, for I am sura I could not have stood the scene, and I should have betrayed myself.

A scene occurred in this last room which 'may yet be heard from.' Just before the sale commenced, a young, well-dressed gentleman entered the room, and placing himself in one corner of the room, began to take a sketch, and had proceeded quite far before he was noticed by any one but myself. At last, he attracted the attention of some of the bystanders—until full twenty or more were looking last, he attracted the attention of some of the bystanders—until full twenty or more were looking
over his shoulder. They all seemed pleased with
what he was doing, so long as the sketch was a
mere outline; but as he began to finish up the
picture, and form his groups of figures, they began
to see what he was about, and then some one
went up privately to the auctioneer, (who by this
time got one or two sold.) and informed him what
the man was doing. He came down from the
stand, went and overlooked what was doing, for-a
moment, and saw himself written down for perhaps the first time in his life. He inquired of
the man what he was doing. The reply was—' I
do not know that I am bound to answer your inquiry.' Mr. Auctioneer took his stand again, but
was evidently so enraged that he could not go on, was evidently so enraged that he could not go on, for by this time the whole company was aware of what was being done, and while some proclaimed, with a loud oath, that the likeness was 'd—d

fine, ' most splendid,'-others were for ' footing him.' The artist took the hint, however, without the kick, and left the room. But now we had a specimen of Southern bravery. They were all sure that he was an abolitionist, and they all wanted to that he was an abolitionist, and they all wanted to lend 'a foot' to kick him, while one small gentle-man said he would pay twenty-five dollars to hire a negro to do it. The excitement soon passed over, not, however, without leaving on my mind the truth of the maxim, that

# 'He who fights and rups away, May live to fight another day.'

But I cannot go further. This subject grows on my hands, and if I should only say half what I think and feel just at this time, I should tire your patience. I am chuck full, and shall reserve the

A SLAVE AUCTION IN VIRGINIA. until four sales have been held. The usual Wall street honesty ' is observed in the sales; if not sold,

street honesty' is observed in the sales; if not sold, the auctioneer announces, 'withdrawn, gentlemen.'

If this morning I had been possessed of the wealth of W. B. Astor, I should have laid out some money in 'stock.' That would have eased my conscience, if it had not paid a good interest. Let this be my conclusion: If God spares me my reason and my conscience, I never will vote again for a pro-slavery man. From this time forth, I promise and declare, that I am bound for the fight. 'Freedom or Death!' shall be the 'watchword and Freedom or Death!' shall be the 'watchword and the cry.' (Of course, I only adopt the spirit of the quotation, and I don't mean to do any such foolish thing as to kill myself, or allow slavery to do it, but to make all reasonable sacrifices in the cause of 'truth, right and humanity.') Keep this declaration—preserve it—and when you see me violate its spirit, like a guardian angel, appear to me, remiuding me of the vows I now take upon myself.

AMERICAN SLAVERY. William Wells Brown, the ugitive American slave, delivered an interesting ddress on this subject, at our Town Hall, on Monday evening, to a very large and respectable audi-ence. The hall was filled at an early hour, and many persons were compelled to go away without obtaining admittance. Mr. Brown gave a sketch of the system of slavery as it prevails at the present time in the United States, and as he was able to illustrate his statements by facts occurring in his own experience as a slave for upwards of twenty years, they made a deep impression upon all pres-ent. He showed, from the passing in 1850 and subsequent operation of the Fugitive Slave Law, that, instead of advancing, the United States were retrograding on this important question: and called upon the people of England to enter their protests on all suitable occasions against that atrocious system which not only fetters the bodies, but enslaves the minds, of all who are its unfortunate victims. Mr. Brown brought forward many instances, for the truth of which he could vouch, to show that the charges brought against Mrs. Stowe of exaggeration, in 'Uncle Tom's Cabin,' were entirely unfounded, and that her description of slave life and results in the Southern States of America were true to the life. He concluded a most able address, marked throughout by a moderation of tone which, when we consider how much he has suffered from the system he was denouncing, cannot be too highly commended, amidst the loud applause of the audience.—The Rev. T. Ad-kins, in moving a vote of thanks to Mr. Brown, which was carried by acclamation, contrasted the state of feeling at the present time in this town on the subject, with that which prevailed some years the subject, with that which prevailed some years since, when the public mind was first directed to the existence of West Indian slavery, with a view to its abolition, and when the Town Hall, at a meeting held to discuss the question, was packed by a large party, including a great number of the gentry and clergy, opposed to any interference with the system as it then prevailed. We are glad to hear that Mr. Brown has consented to deliver two more addresses here in the course of the following week. The more public attention is directed to the matter the better, and no one can more ably or faithfully depict the horrors of slavery than one who has spent so many of the best years of his life in the midst of them.—English paper.

THE HIGHER LAW IN BOSTON. The Boston correspondent of The Anti-Slavery Standard gives the following bit of information:

You will be shocked to hear that there has been You will be shocked to hear that there has been a meeting held here for the promotion of the Higher Law! And, which is worst of all, Mr. Rufus Choate headed the Call for it! You must know that a couple of 'fugitives from labor' recently arrived here, having escaped from Cayenne, a dependency of the French Empire, being there 'held to service or labor under the laws thereof.' Instead of being arrested and kept in custody until they could be surrendered to the person to whom 'such labor or service might be due,' a public meet-ing was held in the Melodeon, Mr. Choate heading the call, and sundry other Whigs, with a sprinkling of Democrats and Free Soilers, tailing which they were permitted to make inflammatory speeches, which were translated, I believe, by Mr. Velasco Sargent, who has lately retreated from the Transcript, no longer, alas! the organ of the great Sigma. I am credibly informed that at the mostng, the supremacy of Human over Divine Law was denied, or, at least, their absolute identity quesioned. Nothing was said about the Duty of Obeyng Law while it is Law.

BOWDITCH ON THE SLAVE LAWS. Some months since, we announced that William I. Bowditch, Esq., of Boston, was engaged in preparing a work on the judicial decisions of the South, so far as they relate to slavery—a work which, when completed, would embrace all the valuable features of Stroud's book, now out of print, and much valuable restricts beside. ble matter beside. Last week, we published an advertisement of a work similar in design to Mr. Bowditch's, of which William Goodell is announced as the author, and which is now passing through the press under the imprimatur of the American and Foreign A. S. Society. We are happy in be-ing able to state that Mr. Bowditch, who is a and lawyer, and possesses in a preeminent degree all the qualifications requisite to ensure the accu-racy of a legal work, and who has already expend-ed a vast amount of labor and considerable expense in his enterprise, will not relinquish it on account of Mr. Goodell's publication, but will complete it as rapidly as his health and other engagements will allow. That the work will be thoroughly, as well allow. as accurately performed, we entertain no doubt. Mr. B. has had access to the best and most relia-ble sources of information, and his book will contain many interesting and curious facts, hitherto bu-ried under the rubbish of legislative and judicial bodies .- Pennsylvania Freeman.

Antonerre L. Brown. This lady attended and addressed the Liberty Party Convention held at Syracuse. She is one of the few women who contend for woman's right to vote, with rigid and beautiful consistency. She is a member of the Liberty Party, gives it the nid of her presence and counsel, serves on its committee, and really means what she says, when she demands the right to vote. With her, the right to vote is no abstraction, but a right to be asserted, not exercised; she means voting; and we confess our inability to see any reason in favor of man's right to choose his law-makers, that does not equally apply to the case of woman. Her right rests on the same foundation with his, and is in no respect inferior to six. The calmness, serenity, carnestness, ability and dignity with which Miss Brown advocates this right, compels the serious and respectful attention of all whom she addresses on the subject. We hope yet to hear her voice before an audience in Rochester, and that, too, on the platform of Corinthian Hall.—Frederick Douglass's Paper.

ANTOINETTE L. BROWN. This lady attended and

No Union with Slaveholders,

BOSTON, MARCH 25, 1853.

REPLY OF WENDELL PHILLIPS, ESO, TO HON. HORACE MANN.

Boston, March 21, 1853.

Wn. L. GARRISON, Esq. : Wal Sin, -Were my spirit such as Mr. Many de-scribes, I should answer him in the same temper in which he addresses me. The materials are ample, far more ample than he imagines. To such an one as fancies me, they would be tempting. I shall not touch them. I retain, however, the right to remember the spirit and tone of his letters as facts from which to form, in future, my estimate of his character. If my Speech or letter had any force, it came from the facts I stated, not from the epithets in which they were wrapped. I shall observe that rule now, and commend i to Mr. MANN for adoption.

Mr. Mann is much excited by my speaking of his past relations to the anti-slavery cause. He says I have not stated the facts correctly. I have looked over my statement, and reaffirm it. I leave that statement and his denial to the judgment of the anti-slavery public, and shall cheerfully abide the verdict. He considers my reference to these facts unnecessary personality. I do not think so. He had claimed, in his first letter, that his services to the anti-slavery cause had been so marked, and his course so decisive and outspoken, that I was not justified in suspecting him of want of frankness, even if his language looked like it. This claim might possibly have some weight with those as young in the movement as himself. I felt bound, therefore, to show that his past history and conduct had been such that I had no reason to be surprised at his course in Congress, or to hold back from the judgment to which his language naturally led. Words take much of their hue from the character that stands behind them.

Mr. Mann is equally offended with my rebuke of him five years ago, in regard to the Colored School question He says that I 'came up stealthily behind him, and struck him dastard blows, when the planning and exetution of a great educational enterprise was confided to his hands, and he was encountering the opposition and hostilities of selfishness in a thousand forms.' I hardly know what he means by 'stealthily' and 'dastard.' I never have had the pleasure of any personal acquaintance with Mr. MANN, and hence could not address him privately. Besides, he was the Officer of a Com monwealth of which I was a citizen, and entitled therefore, to criticise his public acts through the press I published my remarks in THE LIBERATOR, the appro priate organ through which to arraign any man who commits a crime against the colored race. I should have been glad to have printed them in the Daily Advertiser or Boston Atlas; but Mr. MANN knows well they would not publish a line from me. I gave my remarks, therefore, all the publicity I could. So muc for 'stealthily.' As for the time I chose, I can only say, I criticised his Reports the moment I saw them and, in one case, the moment his Report was out of the press. In those very criticisms, I spoke with admiration of his 'devoted zeal and untiring labor as Secretary,' and expressed my 'deep sympathy in all his efforts and trials.' For some twenty years, the cruel, degrading, injurious, and utterly illegal system of separate-schools for colored children,-the result of Amer ican prejudice against color,-had prevailed in our cities and large towns. A few of us had been besieg ing, for some ten years, Legislative committees and City committees, to get such schools abolished. In our almost hopeless efforts, we had borne the insults of politicians and the jeers of the press ; but still, at great cost and effort, we persevered, All this while, Mr. MANN was the head of the School system of Massachusetts, and it was suspected that, in private, he entirely agreed with us in our views. Such an officer we had a right to expect would lead our van. Such, I knew, was the state of public opinion in the rural districts, that a few pages in his Annual Reports would be a mighty help to us. Instead of this, he never gave us one word of recognition, countenance or aid. At last, when h did speak on the subject at all, his language was calculated to do so much harm, that I felt called on to protes against it.

I knew he had a great educational enterprise or his hands. I thought that he fancied he should increase his ability to serve that, by smothering his convictions done the colored man. This false phi losophy was all I charged him with. I never charged him with personal or low ambition. But when Mr. Mann has been longer acquainted with the anti-slavery enterprise, he will learn that we never grant any one leave to sacrifice the rights of the colored man, in the idea of being thereby better able to benefit the white leave, that is, to do evil that good may come. This is the universal excuse for not helping the slave. Many man says, 'If I touch the slave question, I shall be less able to serve my church-my party-my business-my college, &c. &c. For this, we have criticised WEBSTES and BESCHER-even ADAMS, RANTOUL, and HALE. What claim had Horace Mann to be an exception? He will observe that I did not bring this old matter forward till he forced me to do so by his allusions to the past. This is no personal matter between Mr. Mann and

myself. It is a grave charge of serious misconduct in public office. The separate Colored School still exists in Boston, with all its cruel, degrading, and injurious effects. How much of the guilt of its continuance i chargeable on Horace Manx's silence, not to use stronger term, no one can tell. The criticism of the antislavery press was not lost. He has since taken a colored girl to board at his table. She was a student a the Normal School, and no other family in the village would admit her. I have known this fact for som time. I mention it with pleasure. All honor to Mr. MANN for it. None but an American knows how much honor he deserves for it. He will live to repent yet of the wrong he did the colored children of the State, by his systematic and designed silence. I have so much confidence in his magnanimity as to believe he will ye confees that repentance.

Mr. Mann asserts that I have not quoted his speech at sufficient length to do him justice. I do not think your readers will blame me for not quoting enough. used your columns as liberally as I dared. However his volume may be found at all the bookstores, and is, as its eloquence and masterly logic well deserve, in the hands of many abolitionists. Any one can easily satisfy himself whether I have done Mr. Maxx any injustice. There is one paragraph, a few lines of which l omitted, to save space, giving notice by asterisks that parts had been omitted. He says if I do not now quote this in full, it will be because I dare not. Why did he not copy the paragraph himself, since your column were as open to him as to me for such a purpose However, to gratify him in every particular, please copy, in a note hereto, the paragraph on his 206th and 207th pages, first as I quoted it, and then as it stands in his volume." Every one, who will take the trouble to compare the two, will see that the omitted lines do not change the sense in the slightest degree. In this paragraph, uttered in 1850, Mr. Mann declared that ' The Constitution of the United States, and the law of 1793. being at an end, the law of nature revives. By this law, every case of an escaping slave is but the recovery of stolen goods. When they cross the line into free State, they are free—as free as you or I. THE STATES BEING SEPARATED, I WOULD AS SOON RE-TURN MY OWN BROTHER OR SISTER INTO BONDAGE, AS I WOULD RETURN A FUGITIVE SLAVE. BEFORE GOD, AND CHRIST, AND ALL CHRISTIAN MEN, THEY ARE MY BROTH

I understood this to mean, that, until the States w separated, his conduct would be different; else why

\* For the extracts here referred to, see the

make the condition ? Every man whom I meet understood it so. I doubt whether, of his thousand readers, Mr. Mans can find one who did not so understand it. He affirms he did not mean to be so understood. I can no matter where he stands, in Congress or out, can hon-only say, that, with Mr. Mann's wonderful control of orably make every effort and avow every purpose that language, it is marvellously strange that he should, on an abolitionist can, except the effort and the purpose this occasion, have succeeded so poorly in conveying his meaning. In 1850, Mr. Mann avowed, as I have shown right constitutes our peculiar privilege. by abundant quotations, that the Constitution ordered the return of fugitive slaves; a doctrine to which, if I understand his last letter, he still adheres. In the same speech in which he made this avowal, he, page 182, es himself with those whose ' allegiance to the Consitution is unshaken'; and again, in the same speech, he uses this language—p. 213:

bind our consciences and repress our feelings, destroy those compensations which the world and which posterity would derive from a continuance of this Union, and well may you tremble for the result.

What does Mr. Mann mean by human law keeping his abhorrence of slavery in check? I trample in the dust every human law that would check my abhorrence of slavery or of any wickedness.

Is he a 'law-abiding' man, in the sense of obeying bonds or signatures bind a man's conscience to do wrong-to return slaves? This speech, he says, was addressed to the South. Does any one doubt how Southern men understood such language, wholly un-

Afterwards, in that same year, 1850, while speaking of the Fugitive Slave Act, and of its violating the Constitution, he said-

'I disdain to avail myself, in a sober argument, of the popular sensitiveness on this subject; and I acknowledge MY obligations to the Constitution, WHILE IT IS SUFFERED TO LAST.' But still, I say, that the man who can read this bill without having his blood boil in his veins, has a power of refrigeration that

What does this mean, if it does not mean that he will slaves to be returned ?

With such printed pages before me, not to speak of him with a willingness to return fugitive slaves to their masters, while the present Constitution lasted.

He now withdraws and repudiates this sentiment. pents. If he has been grossly misunderstood, the fault tention to it, and giving him an opportunity to explain

In regard to my quotations to show that Free Soiler have no wish to interfere with slavery in the States, and consent to let slavery remain where it is,' Mr. Mann says I do him injustice, because they were all 'spoken in his capacity as a Congressional legislator, or with reference to legislation by Congress.' He is incorrect 212, says, the South 'complain of Northern agitation on the subject of slavery, and Northern instigation of slaves to escape.' This is not party agitation, political agitation, legislative agitation, but Northern agitation. He speaks, too, of 'instignting slaves to escape.' From this, it is evident that he had the whole movement on the case with his friends, becomes confused and obscure his mind, 'and not its 'legislative' aspect alone. For I asked him the plain and direct question, whether he when did anybody ever 'complain' of political parties held that the Constitution did order such return. This or legislatures 'instigating slaves to escape'? The next sentence speaks of 'agitation,' putting the word between quotation marks. Now, every body in the free holds, as he always has done, that the Constitution does States knows what that term means : knows that it describes the whole anti-slavery movement, moral as well This being premised, let us see what he says, in his as political. It is in this sense, also, that Mr. Mann first letter, of this Constitutional oath :himself uses it, on his 892-3-4-5th pages, commenting on Webster's impudent declaration, that 'agitation must be put down.' Yet he says, 'They [the North] have never agitated the question of slavery in the States?

If all this, not to adduce other passages, does no mean what it appears to, the public have a right to ask Mr. Mann to be more careful, in future, to express exactly what he does mean.

But granting Mr. Mann spoke those passages only in his Congressional legislative, political capacity, they prove exactly what I charged. My original language

The same speech contains the usual deprecatory as-sertions, that Free Soilers have no wish to interfere with MANN, a moral and accountable being, 'consents to let slavery remain where it is, all the rest of his speech is slavery remain where it is, all the rest of his speech is sound and fury, signifying nothing. If he means that he, Horace Mann, as a politician and party man, consents to that, but, elsewhere and otherwise, will do his best to abolish this "all-comprehending wickedness of slavery," in which every wrong and every orime has its natural home," then he should have plainly said so. Otherwise, his disclaimer is an unworthy trick, which could have decired no one. He worth have been that could have deceived no one. He must have known that

NER, or Honace Mann ' had no wish to interfere,' &c., nomination, avows that he is ready to take the office but these gentlemen as FREE Soilers, i. e., acting in of appointing such Judges and such marshals, and their Congressional, legislative, party capacity. And of executing, with the whole military power of the I charged further, that Mr. Mann was not explicit in nation, that clause of the Constitution, if it be opposed letting his hearers know in what capacity these hum- Mark, also-it is no matter whether, in such office bling and crippling words were said, and how far they they intend actually to do these deeds. Mr. MANN can bound him. He thinks he has been sufficiently explicit. and refers the reader to his whole volume. So do Iand cheerfully abide the verdict of any one who will read that all these persons find no difficulty 'in swearing t it with care. But, mark! he now confesses that he support the Constitution, because, with their interpr does hold himself bound, as a Congressional legisla- tation of it, [which is the usual one,] it requires they ton, not to interfere with the subject of slavery in the To Do NOTHING IN VIOLATION OF THE HIGHER LAW OF States, and as such, 'consents to let slavery remain Gop.' where it is.' This I consider the great weakness and I call on the whole North and the whole South to gr mistake of the Free Soil party. The Constitution, as it this confession by heart, and fling it in the face of every stands, gives no power to interfere, directly, with sla- Free Soiler who shall hereafter undertake to talk of the very in the States, except, in J. Q. Adams's opinion, sin of returning slaves into bondage. when some crisis in war shall make it necessary. The opinion of so eminent a statesman, as able a judge of which I shall presently notice, Mr. Mann says, in his Constitutional law as we have ever had, is reason last letterenough why an anti-slavery legislator should never assert, in unqualified terms, that we have no right to interfere with slavery in the States. Let us hold on with tenacious grasp, and keep constantly familiar, every, even the slightest claim we have to such an interfer-

But, in excusing himself for his official cath, Mr. MANN says, 'I do not swear to support the Constitu- HALE for President. It matters not to the responsibili tion in any such sense as forbids my doing all I ty of a voter, whether his candidate be elected or no can to alter it. In that office, I have better means of He does all he can to elect him, by giving him his vote changing it. Now, how is the Constitution to be al- At the same time, Mr. Maxx himself consented to re tered? By Congressional legislation. Congress pro-poses amendments, and submits them, for ratification, Massachusetts. Now, if the Supreme Court is right poses amendments, and submits them, for ratification, to the States. This right draws after it the political right Mr. HALE, if elected President, would have been bound to 'agitate the question of slavery in the States,' which to appoint Marshals to execute the slave surrend Mr. Maxs so carefully repudiates. At the ballot-box, clause, and to execute it himself, if it were resisted. Mr. Mans so carefully repudiates. At the ballot-box. in political conventions, in Mr. Mann's place in Congress, a man can 'agitate' to have the President chosen for life, to abolish the war-powers of Congress, to have no auxiliary legislation, then Mr. Mann, if Governor whole question of slavery in the States is open, there-fore, to every political man in the Union. Mr. Maxs men would actually so such an infamous deed. I only is young in the anti-clavery cause, or he would have assert, in Mr. Mann's language, that their respective learned the distinction we have always made between oaths would oblige them to do it. In voting, then, to legislation and agitation. No one, except Gennir SEITH's party, has ever claimed the right to legislate which obliges him to return fugitive slaves.' On the on State slavery, while the Constitution remains as it other supposition, in consenting to stand as Governo is. But, in defiance of HENRY CLAY, in 1839, and both he offered himself to take such an oath, if his fe the pro-slavery parties, we have always claimed the low-citizens should elect him. Now if a Free Soiler right to 'agitate the question of slavery in the States,' who takes such an oath, should be 'blasted with even on the floor of Congress, in our political capacity, swiftest lightning,' how swift ought the lightning to be

Soilers, on the impossibility of their saying this and the other thing, or avowing this or the other their political capacity? I assert that a Fr any Pree Soiler uses it, he stamps himself as foresworn. Up to that limit he can go, and is bound to go; and henever he fails to do so, he fails in his duty to the slave. Most of the political abolitionists, who talk so much of 'political capacity,' and 'under the Constitution,' do it to propitiate public sentiment, knowing well nough, all the while, what their rights and what their 'Two things exist at the North, which the South does not fully appreciate—the depth and intensity of our abhorrence of slavery, and that reverence for the law which keeps it in check. We are a law-abiding people. But, release us from our obligations, tear of from the band with your own hands the signatures which influence, could in various ways interfere with slavery land and constitutions, and repressions destroy in the States. Let it establish the reflectly constitution.

course would kill slavery in five years. Sagacious men of the party know this, and intend to adopt it whenever possible. Yet they go about, and allow their confederates to go about, disclaiming all wish to agitate slavery in the States,' and all right to interfere with it there. any law which upholds slavery? Can any human if they do not mean it, it is hypocrisy. What is the If they mean what they say, it is treason to the slave crowning argument always used, even by Free Soilers, with Northern audiences, to make them ask for the abolition of slavery in the District, and of the internal slave trade? That such acts will materially affect slavery within the States. With what truth, then, can the representatives of that party assert, that, in any sense, it 'consents to let slavery remain where it is,' or deny that it 'agitates the question of slavery in the States'

Even in the above mentioned paragraph, Mr. Mann shows his heedlessness or insufficient information. He deliberately enumerates the objects which Northern agitation has sought to compass, and twice asserts that those he names are the only ones ever attempted. Yet, not to mention the sanctity of the public mail rifled by slaveholding committees, and other smaller matters, obey that clause of the instrument which orders fugitive we do not find in his list the abolition of the Internal Slave Trade,-a subject on which we have petitioned Congress for years, and one which every abolitionist, others, I assert that I was fully justified in charging till within a few years, and almost every one now, deems to be within the legislative control of Congress

Neither do we find in his list the abolition of the three fifths slave basis of Representation,-a question on am glad of it. If he ever held it, I am glad he re- which ADAMS and GIDDINGS have given us the ablest State paper ever written on political anti-slavery. I is his own, and he should thank me for calling his atin the year 1844. This has been an aim of every political movement against slavery, from the Hartford Convention, in 1814, down to the organization of the Free Soil party, which adopted and ably argued it at first. Could Mr. MANN find no place, in his list, for that one bright spot in Northern statesmanship, the sunset glory of old Federalism, Rurus King's movement in the senate of the United States, for the abolition of slavery here. The quotation which I made before, from page itself? I beg, for the honor of the North, that he will inform himself better, before he undertakes again

to recount its anti-slavery history.

We come now to the question of Free Soilers swear ing to support a Constitution which orders the return of fugitive slaves. And here Mr. MANN, as is usually question he has not answered. But I infer, from the so order, and that Free Soilers generally agree with him.

'I know of no Free Soiler who has ever frouble on that score, or has ever been "slow to meet the question." And this, for the simple reason that we swear to support the Constitution of the United States, because, with our interpretation of it, it requires us to do nothing in violation of the Higher Law of God. Why insert the phrase, ' with our interpretation of it.'

since it now appears that their interpretation is the

common one? It misled me, I confess, into supposing that Mr. Mann had adopted Mr. LYSANDER SPOONER's view. It seems he had not, and the words are superfluous. But I call the attention of the anti-slavery public to the sentence above, in italies. Mark-he says he 'knows of No FREE SOILER.' This includes the Free Senator, the Free Soil candidate for President. That If he means that he, Honace Free Soil voter is liable, at any time, to be called by the United States marshal to help him capture fugitive slaves : or if, as some think, that duty belongs to the marshal, who has done that service to the State, and the ath care for is the action, not in what capacity Judge who issued the precept. The Free Soil Senator is one who appoints Judges for that purpose. The Free I did not say Joshua R. Giddings, Charles Sun- Soil candidate for the Presidency, when he accepts the not deny that these are deeds which the Constitution requires them to do.' Now Mr. Horace Many tells us

Again, after some distinctions about his own oath

"I swear as a Member of the House of Repre tives, not as a United States Marshal or foul Fugitive Slave Law Commissioner. When Free Soilers are foun-taking an oath which shall oblige them to return fugi-tive slaves, then let them be blasted with the swiftes lightning.

Last fall, Mr. Mann voted, I presume, for John P. that Court is wrong, and the Free Soilers are right, i holding that the clause refers to the States, and need vote, to abelish slavery in the States. The would have been bound to see it obeyed. You will Mr. HALE, Mr. MANN asked his friend to take 'an oath as well as in every other. To be sure, the attempt to alter the Constitution, in this respect, is about as hope-less as the purpose which some Free Soilers avow, of altering its three-fifths slave basis of representation. Both are equally hopeless. But the right to stir them is invaluable. Why, then, this perpetual harping, by Free ality he and I should deny, but of the constitution

that there is a fugitive slave clause in the Constitution it must be executed by somebody, in some form or other.
If by the Union, then, in voting for HALE, Mr. MANN asked his friend to be, in fact. Chief of 'United States binding in that sense in which the promisor knows the Marshals and foul Fugitive Slave Law Commissioners.' But if that duty belongs to the States, then, in offering to-become a State Governor, he offered himself to be-come, virtually, a Marshal or Commissioner for this

Of his own oath as Member of the House of Representatives, Mr. Mann says he considers it special, and not GENERAL; referring only to the duties of that office. To this well-known distinction, I do not wholly assent; be avoided by a sealed instrument—one contract b but I cheerfully accept it for the purpose of the present argument. If, for the last two years, Mr. Mann has common principle, that a judge, for instance, may know voted for the usual bills appropriating money for the expenses of government, he has voted to pay Marshal indeed authorized to know, or take notice of, in his offi-Devens for carrying Thomas Sims from Boston back to cial character, till it is proved to him by competent le Georgia, and to pay the salaries of Peleg Sprague and gal evidence. Now, in the matter of the oath, Mr. B. R. Curtis, who tried-Elizur Wright and other alleged Mann is the promisor, and the nation is promisee. Mr rescuers of Shadrach. If he has ever voted for an appropriation bill, during his whole Congressional life, he preme Court—acts he is legally bound to know and has voted to pay the salary of one Judge McLean, a Western miscreant, who is rarely heard of except as show that the nation knows, by any official acts of his sending back some hapless fugitive, or fining, into abso- - acts of which the nation is legally bound to take nolute poverty, some Christian who has helped the wan- tice-in what new or particular sense he accepts the one's self, or to pay other men for doing it, Mr. Mann taking an oath to the Constitution, meaning to obey cun decide at his leisure. The old saw, Qui facil per only a part of it. alium, facit per se, I hold to be good logic and good Latin-though as to the last, having Webster's fate be- It is made, not to Howell Cobb or Linn Boyd, but to aries of men, who, according to the Supreme Court, the entrust their common interests, peace and war, con can choose either horn of the dilemma he prefers.

I had affirmed, that an oath to the people of the United States was binding in that sense in which he who took it knew, at the time, that the people understood him to offer it. This familiar principle is sanctioned by every moralist, from half-Christian Cicero down to half-pagan Wayland. Mr. Mann denies it ! He asserts that as an 'oath makes God a party to the transaction, it is binding in that sense in which he knows the party took it '! This is virtually the Jesuits' rule, that promises are binding, not as the parties understood them, but as the promisor secretly intended. That is, a man may swear one thing and mean another, and God justifies him! I do not so hold; neither will Mr. Mann, when he thinks of it a second time.

Mr. Mann next says that his 'guides to duty are his conscience and his Maker.' Had he been holding a discussion with Brownson, the remark would perhaps have takes it. What would be the Speaker's duty? He been pertinent, though somewhat trite. Nobody this side of Rome ever denied the proposition; certainly, I never did. If he will read my letter more carefully, -which I beg him in future to do, -he will see that I never asked him what his 'guides to duty' were. I did ask him how he reconciled himself to his anti-slavery principles, in swearing support to a Constitution which he allowed to be pro-slavery. I must say, I do not think I have yet succeeded in obtaining much of an

The Constitution I take to be a list of principles, conditions and agreements. Whoever, on reading, assents to them, and can honestly promise to put them into execution, is qualified to take office under it. The Government is a whole, a unit-all its parts intimately connected. One can hardly take the humblest office in it, without becoming partaker in the responsibility of every other. The Supreme Court is established as the final interpreter of the Constitution; and every man who swears to support and execute it, swears to do so in the sense which that Court has declared to be the true and legal sense of the instrument. This doctrine Webster engraved on the political tombstone of Hayne and Nullification. When Mr. Mann is ready to 'throw himself right across that path,' and dispute it, I shall be happy to listen to him, if I have time. Meanwhile, he asks, confuselly, what one shall do if the Suprem Court changes its decision, or what in case the people and the Court differ. I will not show such disrespect to his character as a lawyer as to suppose that he really thinks these questions deserve an answer.

answers that 'Howell Cobb and Linn Boyd understood perfectly well in what sense I would take the oath, when they called me to the Speaker's desk and administered it.' Howell Cobb! Linn Boyd! These may be the oath to suit himself, or take part of it, and leave very worthy individuals; but I never heard that the rest? they were authorised to dispense with the oath prescribed by the Constitution, and administer a new one. Mr. Cobb was appointed to administer the oath, not to explain, qualify or new shape it. Mr. Mann knows that, as well as Howell Cobb or myself." His office was purely ministerial. It might have been performed by an automaton. Indeed, the whole thing might have been completed by the sign of Mr. Mann's dropping a white ball into a deal box. Mr. MANN goes on- All the nation, and the Supreme Court, who cared to know, knew as well as they did. At any rate, it was not my fault if they did not know; I had told them often enough." I can hardly bring myself to believe that Horace Mann, the author of that masterly argument against the Fugitive Slave Law, ever penned these sentences in serito prevent his jesting so untimely? How Webster Congress, holding himself entitled to use his powers, as would have snatched at such words from Honage Mann to prove the contemptuous assertion, that ' his opinion on a law question was not worth regarding '! But let us look back a moment. Mr. Mann has just

been telling us that his special oath, as member of Congress, did not bind him to do any thing as to fugitive slaves, or any thing wrong. What occasion, then, had he to enter into any explanations with those worthy in- The constitutional oath is like the moral law. If you dividuals, ' Howell Cobb and Linn Boyd'? What occa sion had he to 'tell' so 'often' 'the nation and the Supreme Court ' in what' particular 'sense' he took the oath? He has been asserting, all along before, that which may 'catch the ears of the groundlings,' but he took it just as every body else did; and he made himself rather merry at my not being aware of the plain and palpable legal distinction' which covered all members of Congress. But now, behold, even this special oath is of such a nature that he is obliged to have some private understanding with Mr. Cobb and Mr. Boyd. This is very singular. Will Mr. Maxx please let the world know what little function there was which other members of the House promised to fulfil, but which he privately begged 'Howell Cobb and

Linn Boyd \* to excuse him from ? Seriously, I mean to assert that, up to this me no man in this Commonwealth, or elsewhere, had any reason to know or think, from any public word or act eation or reservation, or in any sense peculiar to him self. I respectfully ask Mr. Mann to point me to the passage of his printed speeches, where he gives any frank expression of his unwillingness to take the oat to the Constitution in the usual sense. GERRIT SMITE may take this position of public notice; Lysander SPOONER may take it. They have spoken boldly, long and loud about it. I do not discuss, now, whether it b tenable. But if Mr. Mann finds, in defending his To the Convention assembled to revise the Constitution oath, that he must needs assume it, I deny that his pas t shows me that he cannot, to his own satisfaction, de

he represents me, that promises or oaths ' are bine in that sense in which the nation understands them

slave clause itself; and my whole argument refers to fend his oath on the ground which he tries to silence that. It is evident that, allowing, as Mr. Mann does, me with, namely, that the oath is special, and not general. Was I indeed so very far wrong in saying tha Mr. Many lacked frankness

Mr. Mann says-'If it be true that a promisee understands it, it is just as true, whatever words may be used, that a promise is no further bind ing than as the promisce knows the promisor under Very true. I thank him for the terseness of th

his mistake about the oath. I will talk to him as lawyer. He knows that a sealed instrument can only another of equal solemnity. He is aware, also, of the Whether it is more honorable to return slaves oath? When he can, I will allow that he is justified in An oath to the Constitution is a promise to the nation

fore my eyes, I will assert nothing just now. If Mr. me and to you-to Benton in St. Louis-to the merchan MANN shall allege that he has never once voted for an on the New Orleans levee-to the squatter in Wisconsin appropriation bill, then he has broken his oath ; for he -to the planter on the banks of the Roanoke and the has failed to do that which the Constitution and com- Altamaha. It was agreed on in 1787. Then Massa mon honesty required him to do; namely, pay the sal- chusetts and Carolina came together. They agreed t established final interpreter of the Constitution, had merce and manufactures, to joint representatives. On done only their legal constitutional duty. Mr. Mann what conditions shall we do this? said they to each other. On condition, said Carolina to Massachusetts that you send no man into the general council, who does not first agree to be bound and limited by this Constitution, the whole of it. It was so settlede and they parted, one to her rice swamps, and the other to he fisheries ; each at liberty to devote herself wholly to her own business, and not obliged to watch perpetually the other's action, sure that no man would be allowed to touch the general Commonwealth, who had not first consented to the settled limitations.

Now, look at Mr. Mann's theory, and let us test it He explains to his constituents at home, that when he swears to support the Constitution, he means to support all but one clause. They accept him with that understanding, and send him to Washington. He goes to the Speaker's desk to take the oath. Before doing so, he informs the Speaker of the sense in which he would say- Mr. Mann, officially, I cannot notice your scruples. Here is the oath. I am not here to construe it. You know what the Court says it means. If you

are ready to take it as it stands, I am ready to admin ister it. To change it in the least is to make it another oath. The law tells me to administer this oath, not any other. But, says Mr. Mann, my constituents elected me

knowing that I would not take the whole oath. I have

talked about it 'so often,' that almost every body The Speaker replies-You might have whispered your explanations to your wife, or written and deposited them in your boots, just as well as have printed them in the Delham Gazette or Boston Commonwealth. You know such publication is no legal notice to the nation As the old English speaker said, 'I have no eyes here but the eyes of the House '-can see nothing but what the law sees. I cannot notice explanations. As for your constituents, they got all their right to choose you from the nation; and the nation never gave them a

right to choose any man, except one who consented to

the whole Constitution. So, Mr. Mann sits down, and I (who had watched the experiment with some interest-for if it succeeds who knows but I might get sent to the Great and Gen eral Court from some come-outer town on the Cape !) come up and whisper in his ear that, after all, the Speaker is right. For what is he attempting to do To get released from a part of the original promises : since his oath is not just what Fisher Ames's was, I maintained that Mr. Mann's oath or promise was Well, this may be done, provided the other party to made to the nation, and binding on him in the sense the promise consents to release him. But who is the not the Supreme Court-but the Nation. When and where, then, has the Nation (Illinois, for instance, as one part of it) consented that Mr. Mann shall constru

> To justify himself, Mr. Mann must, I think, show one or two of the following three things :--1st. That the Nation has officially released him from

some part of the oath. Or, 2d. That the Nation allows him to construe th oath and the Constitution to suit himself. And.

3d. That he construes the Constitution to be antislavery throughout, and so can honestly undertake to execute the whole.

On any other theory, what check has South Caro lina over Mr. Mann's constituents, with whom she has shared her sovereignty? Her only check is the oath, in its full, natural, and pre-determined sense. Any other theory destroys the Government. My old, valued and noble friend, GERRIT SMITH, -a name never to ous earnest. Like poor Moses Stuart, had he no friend be mentioned but with profound respect,—goes into legislator, to abolish slavery in the States to let wome vote-to annihilate the war powers of Congress. Or the same principle, another man may go there to change the republic to a monarchy. What does Mr Mann think of this? His theory of private interpreta tion-agreement with constituents-understanding with Howell Cobb-covers all this, if it covers any thing. can once get the point of a needle through it, the same hole will accommodate a six horse coach.

Mr. Mann indulges in epithets and insinuation it would not become me to notice them. Yours, respectfully,

WENDELL PHILLIPS. P. S. I shall hold it a kindness if those Editors, who copy Mr. Mann's letter, will find a place also for this.

EQUAL POLITICAL RIGHTS.

It is earnestly desired by the signers of the Cir that persons who may receive it will give it a wide cir culation. Let no names be wanting which faithful labo The Constitutional Convention affords an opportunit

of Mr. Mann, that he took that oath with any quali- of securing political equality for woman that may no return for years. If we fail to get it, let it not be be cause it was not abundantly prayed for. The Petition should be returned to WENDELL PHIL

LIPS, 21 Cornhill, Boston, a few dars before the Conditutional Convention me The following is the form of the Petition to which sig

natures are requested to be affixed, without regard to

The undersigned, citizens of Massachusetts, re-spectfully ask that you will report an amendment to the Constitution, striking out the word 'MALE' wherever it occurs in that instrument.

EF A very large number of communications still re ain on file, for publication as early as practicable.-The length of the reply of Wendell Phillips to Horne Mann, and of Elizabeth Wilson to Joseph Barker, excludes various articles designed for our present number-

MR. MANN AND MR. PHILLIPS The following are the extracts referred to in the be-

appended to Mr. Phillips's letter, in the first of appended to a that it must require option there see wherein Mr. P's quotation does any hije any particular, to the views expressed by Mr. Mo his entire paragraph. Mr. Phillips's Quotation. Mr. Mann's Personal

An outside belt or border region of the slave or non-recovery, tive slaves, which states, no part of which the shares, which is shall be more than one hundred miles from a free frontier, would embrace nearly one half of their whole area; and, as I suppose, although they much more than one half area of about in thousand some of their whole slave populations. much more than one half of their whole slave population. What is to prevent the easy escape of slaves living within these limits? While God sends nights upon the earth, nothing can prevent it. I venture to from a few feet. upon the earth, nothing can prevent it. I venture to predict, that in such a state of things, slaves will become cheap, and horses will become dear. I am aware of your laws which forbid south of North Carolina, Goldens, and the state of the state of North Carolina, Goldens, and the state of the s slaves to cross bridges or ferries, without a pass; but you can have no law against seasons of low water. The old adage says, 'riches have wings.' You will find that these riches have legs. The Mississippi and Ohio Rivers, where they border upon free states, will be alive as with shoals of porpoises. Remember there is no Constitution of the United States now. That you have broken. The free states are, therefore, absolved from all obligation to surrender fugilities. The law of 1793 is at an end..... The Constitution of the United States now and the law of nature review.

The Constitution of the United States now after whole area; and, at I suppose, much nore that one half of their whole from all obligation to surrender fugilities. The law of 1793 is at an end..... The Constitution of the United States, and the law of nature review.

SEPARATED, I would as soon estimated the same as soon estimated the of your land bridges or Alabama, and Ten

SEPARATED, I WOULD such a state of thing, as soon return my own slaves will become desay, and horses will become desay, and horses will become desay, and horses will become dears, and a remarkable of the state of

TURN A FUGITIVE SLAVE.
BEFORE GOD, AND CHRIST,
AND ALL CHRISTIAN MEN,
THEY ARE MY BROTHERS AND
BISTERS.

THEY ARE MY BROTHERS AND
CAN BAYE MY BY
CAN BAYE MY BROTHERS AND
CAN BAYE MY BY
CAN BA fore absolved from all obligation to surrender fugities.

The law of 1793 is at an end. No action can be main-The law of 1793 is at an end. No action can be main-tained for aiding them to escape, nor for harbering ec concealing them. The distinguished senator from Kentucky, [Mr. CLAY.] said, in his late speech, that no instance had ever come to his knowledge where an action for harboring runaways had not been maintained in the courts of the free states, and damages recovered. But this remedy you will have annulled. The Constitution of the United States, and the law of 1793, being at as end, the law of nature reviews. By this law, every can of the Onited States, and the law of 1750, being at an end, the law of nature revives. By this law, every case of an escaping slave is but the self-recovery of sides goods. When they cross the line into a free state, they are free,—as free as you or I. The states being spanted, I would as soon return my own brother or sister. into bondage, as I would return my own brother or sister into bondage, as I would return a fugitive slave. Before God, and Christ, and all Christian men, they are my brothers and sisters. As our laws make it pincy is kidnap slaves in Africa, or to ship them thence, so it shall be a fellowed by the slaves. shall be a felony, punishable with death, for any southern master to kidnap a colored man, in a free state, or transport him from it, on the ground of alleged owne-ship. You are fond of quoting Scripture to us, in just-fication of slavery. We will retort the Scripture, that 'he that stealeth a man, and selleth him, or if he he found in his hand, he shall surely be put to death.'

Mr. MANN vs. Mr. PHILLIPS.—THE LIBERATOR thought to pay us a compliment by re-printing our articles upon the fultra-abolitionists,' not 'on the left hand among the goats,' but among its own 'elect.' We consider however, a very doubtful one. The comments, however, however, a very doubtful one. The comments, however, considering the quarter from which they emanate, an decidedly complimentary; it shows that we hit. The argumentum ad hominem at the end is particularly characteristic of the mild editor, and is equally forely and gentleman-like.

Mr. Mann, not heeding our advice, has publisheds

rejoinder, which effectually settles all the past in-representations of his adversary. The rejoinder on-tains some remarks upon the accusation, brought saw and again, by ultra-abolitionists, against free Solor and other anti-slavery men, that they swear falely United States, and shows the puerility and the falsity the accusation. The case is so clearly put, that we think even an ultra-abolitionist must feel the force of a —for a few minutes, that is,—or even until the sest meeting of the 'Society.'-Commonwealth.

Intractible Mr. Mann ! not to give any heel to the courageous advice of the Commonwealth! We will to see whether that paper will copy as much from Mr. Phillips's rejoinder on the Constitutional question, is it did from Mr. Mann's. Let us have 'fair play.'

and Ch

"AMONG THE WAGONS IN THE REAR."-Hen. Herset Mann, in his controversy with Wendell Phillips, relative to his anti-slavery action, &c., very modestly exhibits the heroism and contempt of danger he displayed at Washington, in the Drayton and Sayres case, and majnanimously sneers at Mr. Phillips as a coward, who 'remained among the wagons in the rear'! This ridiculous and ungentlemanly fling is copied with a relish into the Lowell American, (whose editor for some time past has been emulous to excel all other competitors in ribaldry and blackguardism,) with the fellowing con-

'Among the wagons in the rear!' Keen, but perfectly just. The post of danger and the place of temptation has been occupied by Adams, Giddings, Main, Paifrey, Allen, Hale, and others. Nobly have they done their duty. When the silk-glore radicals of the Bazaar come out from among the wagons, they may possibly criticise the swordsmen and artiflereds.

All this is copied into the Commonwealth as some thing smart and forcible! There is nothing like the touch of Ithuriel's spear to reveal what is concealed in a toad-like form.

HORACE MANN AND WENDELL PHILLIPS.—The LierziTor a week ago contained a couple of sharp letters from
these two gentlemen. Mr. Phillips in one of his species
at the Melodeon had attacked Mr. Mann, following out,
in this, the distinguishing principle of his sect, when
is to abuse every abolitionist who does not speak at the
is to abuse every abolitionist who does not speak at the
Mr. Phillips has written a rejoinder. We think Mr.
Phillips has written a rejoinder. We think Mr.
Phillips established some of his points of fault-finding.
Phillips can be same time he established the captions, as
but at the same time he established the caption, as
illiberal, and egostistical character of himself and is
sect. In this week's LIBERATOR, Mr. Phillips has a
sect. In this week's LIBERATOR, Mr. Phillips has a
sect. In this week's LIBERATOR, Mr. Phillips has a HORACE MANN AND WENDELL PHILLIPS.—THE LIBERT sect. In this week's LIBERATOR, Mr. Philips and controversy with Mrs. Stowe, as to the anti-siery character of Rev. Dr. Beecher, that lady's father. It seems that the old gentleman has never spoken at the Barbar, not considered it the best way to aboish share by sonnetizing Garrison in the Liberty Rell. Bels ry by sonnetizing Garrison in the Liberty Rell. Bels Melodeon. Of course he is orthodox, and must be set to Coventry or to The LIBERATOR'S 'Refuge of Option Coventry or to The Coventry to Coventry or to THE LIBERTOR'S 'Refuge o pression,' which is about the same thing.

American.

Mrs. Stowe and Wendell Phillips. No one has known by experience the strength of filial affect can fail to respect the motives which prompted it store to make an effort to screen her venerable. Stowe to make an effort to screen her venerable loved father from the censure bestowed upon him by Phillips, for the course he has pursued on the subject sharpers. But, quick as is our sympathy for a we slavery. But, quick as is our sympathy for a we sharper than the sharpers of the protect, so far as power to the store that the sharpers of justice, the paramount love admire the deep sense of justice, the paramount love admire the deep sense of justice, the paramount love the right, and the heroto firmness which forbade the right, and the heroto firmness which forbade the right, whose heart is tender as a woman's, to so Phillips, whose heart is tender as a woman's, to so the one hand, or to "respect of persons" on the sit the one hand, or to "respect of persons" on the sit the one hand, or to "respect of persons" on the sit the one hand, or to "respect of persons" on the sit the same person of the sit to the sit of the same person of of the same perso the one hand, or to "respect of persons" on the one hand, or to "respect of persons" on the Mrs. Stowe may still think Mr. Phillips wro view of the circumstances under which her father but surely she must appreciate the noble course he exhibits in his reply to her earnest remonstrate the noble of the person o

HITAIPA the first column the fi

and Tenness cir upper bound rerge among is, area little m distance from cr; but this ter latively insign size, and spars I with slaves.

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While God se
appon the se the United States are the certain are the irrender fugitivation can be many for harboring ed senator for ate speech, that ge where an act maintained in a srecovered. B. The Constitut 1708, being at his law, every covered a free state, that the being series are the states being series. tates being separ n brother or sist gitive slave. I tian men, they a s make it piracy them thence, so ath, for any sou in a free state, of alleged own ure to us, in ju-ie Scripture, the

hey emanate, that we hit. e, has published all the past mi he rejoinder co on, brought aga painst Free Soils y and the falsity sarry put, that w feel the force of it even until the ner wealth. give any heed necalth! Wen s much from k

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anal question, "-Hon Hor Il Phillips, relati modestly exhibit res case, and mi as a coward, rear'! This opied with a rel liter for some ti

Keen, but pe the place of tem Giddings. Man Nobly have the ove radicals of tragons, they martillerists. inteealth as set nothing like t at is concealed

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e thing.—Lete

Lira.—No one whe he of flial affection prompted Mrs or venerable and upon him by Mr on the subject sathy for a womatent, we cannot be barramount love onich forbade Mr oman's, to sacre to sympathy on ma' on the other lilips wrong in his her father action to the barramount word in the other transparts on the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips wrong in his her father action the other lilips with the other lilips w

REV. MR. FOSS, IN LEICESTER. LEICESTER, March 12, 1853.

the pince, that no

piol ministers, a year or two since, refused even to

canthe to their people that you, Sir, and our true-

and and hithful brother, Stephen S. Foster, were

serial analysis are meeting in the town. One of the visclaimed to be a decided abolitionist, refused to

end actice, or participate in any way in the meeting,

the infidelity of yourself and Mr. Foster— Sely, my own, too, though he did did not tell me

in ther of them, sometime after, refused his con-

at is the use of a vestry, which had been asked for

a serpese of having Daniel Foster lecture therein :

as ground, as I understood, of his association with

widd anti-slavery people. But I could not help

takes that Mr. Foss would meet with better success.

as no one disputed the orthodoxy of his doc-

ered, as he was understood to hold all the es-

etalerangelical opinions, and was known to be a min-

in good and regular standing in the Ban-

imminstion. To be sure, he had troubled the

best church, more or less, for ten or fifteen years,

a hiseforts to save them from the sin of enslaving

shadden in this free land, but it was hoped that

is well not be an insurmountable objection. As

beries Baptist Society in the town, I thought it no

m than right to give them the first hearing of Mr.

la mi the opportunity to introduce him to the peo-

as Leicester, Accordingly I applied, through a

be know if their pulpit would be granted to Mr.

afr half a day, on Sunday, March 6, that he might

mei therein on the subject of American Slavery. In

beine I learned that the minister, Mr. Burbank, de-

and refused his consent to have the pulpit or house

wife say such purpose. Members of the Society

marr, in this case, was stronger than theirs. I then

and to the two Congregational Societies, one Trinita-

is, he other Unitarian. I addressed a respectful let-

wallet. Mr. Denison, the junior paster of the former.

sing to him Mr. Foss's standing and his errand, and

be wished, as a Christian minister, to present to

sany hearers as possible this subject of the heathen-

musicruel treatment of three millions of our breth-

m and asking that the use of their pulpit for half a

by night be permitted to Mr. F., if convenient and

peoble to himself, to Dr. Nelson the senior minister,

it their Society. I was answered by Rev. Mr. Den-

sofat, although he personally might be pleased to

st slavery discussed in a Christian way, yet it would

Merither convenient or agreeable to Dr. Nelson and

issiety, or in accordance with the Society's votes

mirde, to have Mr. Foss speak to them. What these

as and votes may be, I know not ; but I know that

gen of Societies for converting foreign heathen have

mirand frequent access to that pulpit-agents, also,

the Bile and Tract Societies, which refuse to ex-pit falls for the purpose of giving Bibles and tracts

rire million degraded, ignorant, heathen slaves at

me, and who derive their support in part from slaveides and man-stealers, are also welcomed there,

if a the Sabbath too. When these professed Chris-

m sen and churches are called to answer, at a tribu-

a shere there can be no priestly assumptions, no eva-

ins, to meers at the infidelity of Him who puts the

perion, 'Where is thy brother?'-what their reply

Meanhile I had applied to Rev. Mr. Grason, min-

I have now to write that part of my story which, to

pel personally, is the most sad and unwelcome, and

bit I tell only with sorrow. I had been myself, the

and the Unitarian Society here for twelve years.

said not but feel a poculiar interest in its honorable

differentian standing. I had labored repeatedly and

metly to have them take and hold a true and right-

specifion in relation to the sin of American slavery.

postion, though by no means what it should be

at meen to believe, till within the last year, was far

ablance of that of any other religious society in the

hali-slavery discourses, of a strong and earnest

m, lat been formerly preached to them by their

in sees; yet, though some worldly-minded persons

reading away, and sought refuge from such preach-

at the Orthodox church, and some timid ones were

and, yet the Society in the main held its ground

his, and refused to have the padlock put upon their

Pader's mouth. The use of their meeting-house had

rejectedly granted for anti-slavery purposes.

man in commemoration of West India Emancipa

is, seeings of the County Anti-Slavery Society, and

the subject of slavery, both on Sundays and

bidge, had been repeatedly held in it; and the

has though sometimes reluctantly granted, never had

a wised, when asked for an anti-slavery object.

L. Garison, H. C. Wright, Wendell Phillips, Abby

Line, E.D. Hudson, Adin Ballou, Parker Pillsbury,

of then had spoken there. Pardon me, Sir, for this

Security; but it is a satisfaction to me to recall

be also now. When the answer came to my re-

the Rev. Mr. Poss might address the Unitarian

on the enslavement of three mil-

had or brethren, in our own country, to my sur-

a, and grief, and indignation, the reply was a re-

I have not that I can add any thing to this

sent, beyond a most sincere and heartfelt aspira

a fast they may speedily be ashamed, and repent of

a arrow-minded and unchristian act. I owe it

to the Society, which still includes some of

be valued friends, to say, that the refusal was

and triends, to say, that are the majority (not the whole) of their Com-

ba; bu, in the week which has elapsed, I have

a atimation that the Committee's act is repudi-

by my of them. Their present minister, Rev.

to the rought. But here the minister was over-

tati-slavery, consents to yield the point. So

hyer the other, anti-slavery is shut out, and kept

of thee houses, which dare to pretend to be the

and that great, kind Father of us all, who cares

to all his children, and of that pitying Savior,

and to seek and save those whom the world

and rejected. May mercy be shown to them,

h ber application was made, viz., for the use

they two miles from the centre of the town.

A Me For preached at the Wesleyan house, to r

pastel, and for the forenoon of Sunday.

a they show it to others.

then be, it behaves them well now to consider.

Majush his pulpit half a day to Mr. Foss's use.

church, and several members thereof, coming from a meeting of their own, which had been obligingly apper Mr. Garrison: As you are aware, Rev. Axper I. Foss, of New Hampshire, has been recently pointed at a somewhat earlier than the accustomed hour, to attend. In these several discourses—all of which I sared by the Worcester County (South) Anti-Slavery Seer to lecture, as their Agent, on the subject of See and Slavery, in all the towns comprised within increas Salery, in an one towns comprised within serious on the 10th February last, and has been sample and diligently at work since that time, having personal and preached, on this subject, in West Boylston, rend and presented, on this subject, in west Boylston former, Milbury, Grafton, Shrewsbury, Southboro's Sans, Westoro', Leicester, Northboro' and Berlin; and acter of that counterfeit gospel now preached to many LIBERATOR, and three volunteered to make up the num he Spainter and Mariboro' beyond the county limits. is lips and himself, I hope and believe, soon make a the root of his labors in these places than I am able ya Mypurpose now is to give a statement of his has this town, and of the circumstances attending all leaster, I determined to do all in my power to obof leaster, the and candid hearing. Leicester is a as lightly reputed for soundness in what is techni-ally alled the erangelical or orthodox faith. So exas an are the religionists of the place, that no

Perhaps I should say, that I did not apply to the Episcopal church here to grant Mr. Foss an opportuni-ty to speak therein. But it is generally understood years; and where your paper has a home, there is welhat all such applications would be entirely useless.

I say, with Mrs. HARRIET BEECHER STOWE, 'If Christ nas a cause, it is this of anti-slavery!' He will not forsake that cause, but, spite of the opposition of those great vineyard of our holy work. wolves in sheep's clothing who have always been arrayed against him, he will yet bring it to a glorious tri-

I am, most truly, Yours, SAMUEL MAY, JR. Yours,

A LECTURING TOUR IN RHODE ISLAND. FRIEND GARRISON:

Rhode Island is the manufacturing State. A larger capital and more workmen are employed in this business, in proportion to the wealth and population of the State, than in any other State of the Union. There is no Lowell in Rhode Island, but the whole State is interested in cotton and woollen factories. Just now, the manufacturing interests are 'looking up,' business is brisk, the demand for goods is active, and therefore every nerve is strained to make money while the propitious hour passes. In that portion of the State in which I have been lecturing of late, the operatives work from thirteen to fourteen hours per day, except on Saturday. Their day's work terminates at 7 o'clock in the evening : then supper is to be eaten. They are weary from the influence of protracted toil, and in he condition to seek intellectual and moral culture; therefore it is not to be expected that they will attend, very generally, the anti-slavery meetings. But they must have some change-some recreation. This is sought and found in indulgences which administer temporary pleasure to appetite and passion, both leaving a sting behind. The factory system, and indeed the present arrangements of society, by which labor is secured and recompensed, are not founded on love and good-will. They are selfish and wrong. Great and alarming abuses spring up therein, and flourish in a genial soil. I think the antislavery lecturer will agree with me in saying, that the manufacturing districts are the least open of all places to the radical reforms of Christianity. And now success in business makes the work of reform harder still. When men make money fast, they seem to plunge into it with no reserve of mind or conscience for other and in its hour of mutual prosperity. The influence of present worldly success I have found potent in keeping many from the anti-slavery work. At Woonsocket, where I lectured first on this Rhode Island tour, I saw residing in W., and who is one of the chief leaders of the Rhode Island Free Democracy. He gave no aid to

spoke very earnestly of his interest in THE LIBERAron. He took it of me last summer, under a strong impression that he should not like it. He had supposed that it was harsh, dogmatic, illiberal and uncandid. But after reading your paper six months, he thinks it the best paper, the freest and ablest he has ever read. Now he feels that he could not do without it. This little circumstance very much delighted and encouraged me, as I hope it may also yourself.

On my journey to Mapleville, I sensed the difference between the iron horse and a horse of flesh and bones. Railroads are truly indispensable to the lecturer. At Mapleville, I spoke two evenings in the school-house. Our nectings were small. A year since, Lucy Stone spoke there, and had full houses. She excited a wide and deep interest, and secured several subscribers for THE LIBERATOR. One man, who took the paper at that time, finally made up his mind to vote for Scott, as in his opinion a smaller devil than Pierce. So doing, he los his interest in THE LIBERATOR, and stopped the paper. I labored faithfully to get some subscribers for

our paper there, but did not succeed. I met some real, generous friends, however, in going round, whose sympathy made me very glad and strong. I found a precious home with a family into which THE LIBERATOR has come for some twenty years. There I had rest and joy for the wearving out-door toils.

I held three meetings at Pascong, a place where much anti-slavery work has been performed in years gone by,—work, too, which has not been in vain. Yet the outlook of Pascoag is not particularly bright. The Free Will Baptist clergyman there has done some very noble things, such as inviting Lucy Stone, Samuel May, Jr., and other Garrison abolitionists, to speak in his pulpit at the time of the regular Sunday service. He was absent at the time of my visit, which was unfortunate for me. I should have enjoyed much greater facilities for speaking to the people, had he been at nome. Yet I spoke in his church Sunday evening, and in his vestry on Monday evening. I succeeded in Pascong in obtaining two subscribers for THE LIBERATOR, by the aid of the friend to whom I was directed, and whose house is freely open for the anti-slavery reformer. At Pascoag, the contributions paid travelling expenses and hall-hire,-a pecuniary success not attained in Woonsocket or Mapleville.

My next appointment was left discretionary with me. went to Greenville-a place given up in times past to Hunkerism and Rum. A brighter day seems to be dawning; and if the people of Rhode Island sanction the new temperance law, and if Judge Curtis can be induced to allow of its enforcement, good things are doubtless in store for Greenville. I spoke there twice in the Free Will Baptist Church, and had interesting meetings, particularly the last evening. At Greenville, also, contributions paid my personal expenses, and the house was opened without charge.

a least application was made, the village called Cher-From Greenville, I passed to North Scituate, where held two meetings in the Tabernacle,—a house creete and treably surprised to learn that the request to accommodate the Second Adventists, a few years since. Mr. Grover spoke in Scituate about a year since. hadingly, on Sunday forenoon, Mr. Foss preached is Madodist house, to a congregation of over one in the Seminary Hall and in the Congregational church I heard a most favorable report of his meetings from ar serons, the minister, Rev. Mr. Oars, being serons, the minister, Rev. In the afteranti-slavery friend who heard him. My meetings were small, owing very much to the late hours kept in the factories, in which they worked, when I was there, til ongregation; and, in the evening, he spoke

good audience, the junior pastor of the Orthodox The second meeting excited an interest in one carnest man, who is seeking for truth, so that he subscribed for THE LIBERATOR. So I feel that my efforts there were not in vain, although but few came to hear the Gospel of Liberty.

to attend. In these several discourses—all of which I had the pleasure of hearing—Mr. Foss presented many of the principal topics of the santigalayery cause in a very lucid, able, and interesting manner. He showed the demoralising and heathenising influences of slavery, both upon slave and master; he showed how utterly bestowed upon Valley Falls. These efforts have made the interesting the previous efforts bestowed upon Valley Falls. These efforts have made the interesting the previous efforts bestowed upon Valley Falls. These efforts have made the interesting the previous efforts bestowed upon Valley Falls. These efforts have made the interesting the previous efforts bestowed upon Valley Falls. These efforts have made the interesting the previous efforts bestowed upon Valley Falls. impossible it is for the gospel ever to be preached on our slave plantations, and he proved the wretched charproposed the formation of a club of five subscribers to THE

of the slaves. He adduced the testimonies of men emi-nent in the churcles, to prove the sinfulness of those churches with regard to their brethren in bonds. He vindicated the anti-slavery movement from the absurd the contributions exceeded expenses—a piece of good charge of infidelity, first made by designing and corrupt men, and then believed by ignorant and credulous of this course. I expected to speak on Sunday evening ones. Mr. Foss's address is quite pleasing, and, wher-ones heard, he will certainly find many who will pastor of which, an old friend and a professed aboliglad to hear him again. I should add, that the tionist, had given me encouragement to expect a hear Wesleyan house was opened and lighted, in the evening, ing; but he decided otherwise, and I am deprived of free from any expense to the lecturer or the cause, and coveted opportunity of commending the manliness and the minister joined very cordially in the services with independence of one of the professed anti-slavery cler-

At Valley Falls, I found a true home in a family me and cheer for the radical reformer. So ends another anti-slavery tour, and a brief hour

of sweetest rest comes, ere toil again commences in the Yours fraternally,

THE CONSTITUTION-POLITICAL ACTION. Mr. Garrison-Wendell Phillips, in his reply to Mr. Mann, asks him and the Free Soilers certain questions wish to answer them, not as a defender of Mr. Mann or the Free Soil party, but simply as an individual who laims the right and upholds the duty of voting.

1st. Mr. P. asks, 'Do they (Mr. Mann and hi riends) or do they not believe that the Constitution orders the return of fugitive slaves?' Mr. Mann must inswer for himself. As an individual anti-slavery voter, answer, that it seems to me there can be no shadow of doubt in any honest mind as to the meaning and intention of the provision in respect to ' persons held to service or labor.' It does mean slaves, and the Constitu tion does therefore provide for their rendition. The seculiar phraseology, and the omission of the word slave,' simply indicates that its framers were heartily shamed of the recreancy to their own principles they howed in what they were doing.

But now, 2d. 'If they think the Constitution does so rder, how do they justify themselves in swearing to

Do they mean to support this portion of it, so long a remains, and till they can abolish it? I answer for nyself, No! a thousand times, No! For one, I will rample it under foot everywhere and always. I will give the slave aid and comfort : I will resist his oppressor thousand Constitutions shall not make me recognize such an infamous provision as law.

But will you then swear to support it? I will swear to support the Constitution so far as it is Law; but this would be no Law, if it were in a thousand Constitutions. Mr. P. is a lawyer, and knows better than I do where to look for the great legal authorities who say that that law of man's making, which contravenes the Law of God, is therefore null and void-a truth written in the conscience of every man, if there were no legal infinitely higher interests. So the nation hardens itself authorities to give it utterance. As null and void I hold all such parts of the Constitution, and therefore in swearing to support it, I take no oath to support

But- A promise is binding in that sense in which the nothing and heard nothing of the wealthy manufacturer promisor knows the promisee understands it.' No promisee can bind me to a promise interpreted in an ur holy, unrighteous and altogether wicked sense, for no an effort which was made to plant anti-slavery in a hard such promise is binding. I do wish and desire to sup soil, though professing to be much interested in all such port the Constitution of the United States so far as it acenterprises. I know not the cause of this, but feel sure cords with Justice and Right, and so far, with all my that an obvious and most important duty was left unthe disclaimer of those parts that are not in such accord At our meeting in Woonsocket, the attendance was ance laid upon me? Must I, before I vote, address a cirsmall, and yet there are a few in that place who cular letter to all slaveholders, to the purport that, in are deeply interested in the anti-slavery cause. When swearing to support the organic law of my country was there last summer, I obtained three subscribers I do not intend to support certain infamous and wicker for THE LIBERATOR. I was gratified to learn, on this provisions foisted into it through the brow-beating invisit, that the paper is prized by these new friends. Solence of their ancestors on the one hand, and the one young man, who is struggling on in life against short-sighted and cowardly timidity of mine on the are slaveholding provisions in the Constitution, is one thing-to say that it is a slaveholding instrument, is quite another. I believe in the one statement, but not in the other. The Constitution was intended, in the main, by its framers, to promote liberty, those clauses to the contrary notwithstanding. In the main, its proslavery clauses excepted, it is good enough to live under and had better not be abolished, if we can help it. That this impudent handful of slaveholders have thu far taken it and perverted it to their infamous purposes has happened only through our sufferance; too often with our base and mercenary connivance. But it need not be so, if we will will it otherwise ; and it seems to me it is conceding quite too much to their bluster fo us to disfranchise and make aliens of ourselves on their

What is the position of men born under a system of aws which they did not help to make ?- for this, even in these days of Constitution-making, is the position of the citizens of even the freest States, and must always be. Does it impose upon all conscientious persons the necessity of disfranchising themselves whenever the see something unrighteous in their laws? This is vir tually the position which Mr. Phillips takes, and one which, if fully carried out, will leave all good men di franchised till the millennium. I believe far otherwise believe that every man-yes, and every woman-hi an inalienable right to a share in the government of the country in which he lives. Society is not an arbitrary thing of man's making, but God has made us, by our nature, social beings, and this implies that there are laws in the nature of things by which this society is to be regulated. This is all that gives a sanction to human laws. So far as they embody these divine laws in accordance with which God has made us social beings, so far it is a religious duty, not only to obey them, (which is the usual statement,) but actively to take part as a member of society in framing and administer ing them. By deserting this duty, we give it over into the hands of hunkers and scoundrels; and this is proved result of Mr. P's doctrine, and nowhere more to be deplored than in his own individual case. What good man would not rejoice to see Mr. P. himself in his proper place-a seat in the U. S. Senate-and if my argument is correct, what should hinder him from going there? It seems to me be will not do his whole duty ti he and such as he put themselves at the head of a party. which, working for principle and not for place, and taking the ground that the pro-slavery provisions of the Constitution are ipso facto null and void, shall take ar active part in the politics of the country. To this platform the Free Soil party must come, or it will go the way of the Liberty party before it. So far as respects roting for men who will support the slaveholding oliuses, Mr. Phillips has convicted me of error, and do not mean they shall have my vote again ; for their

sylvania Freeman, gives his valediction (which we have in type) as the editor of that paper, having acceptes the unanimous invitation of the Executive Committee of the American Anti-Slavery Society, to be Associate Ed tor of the National Anti-Slavery Standard-an ara quarter past eight o'clock. The expense for the Tabermacle and other expenses, considerably exceeded our contributions; yet I rejoice that I went to Scituate o'the Freeman—an excellent substitute.

oath would bind me to what I will never swear to.

shall vote hereafter for Mr. Phillips himself, and

lo not believe that I shall long form the whole of his

COURT STRUENZER, the Skeptic and the Christian. Translated from the French of the German, by Mrs. J. H. Wilson. Boston : John P. Jewett & Co. 16mo

onversations between Batharar Munter, a Christian minister, and Count Struenzee, the deposed Prime Minister of Denmark. The Count was suddenly and treacherously deprived of his high station in January, 1772, and remained in close confinement until his execu-tion the following April. He had previously been known and acknowledged as a skeptic, and also a man of great abilities. The Pastor, Munter, obtained permission to visit him in prison, and conversed with him on the subject of religion ; and before his execution, the Count acknowledged himself, both openly and in secret, as a believer in the Christian faith. The conversations by which this result was accomplished are given in this clume. They were originally published in German, soon after the time of their occurrence; and so great was the avidity with which they were sought, that, almost immediately, they spread over the Continent, in the form of translations into nearly every language o

Miss Weston regrets that in the report of the recent A. S. Bazaar, the names of the following towns from whence donations were received were omitted:-West Roxbury, Leominster and Leicester, all of Massa-

137 We regret that we are again obliged to defer the publication of a 'Call for a General Religious Confer-ence, with a view to the establishment of a Yearly Meeting in Pennsylvania.

FOREIGN INTELLIGENCE.

FOREIGN INTELLIGENCE.

Mazzini, from his place of concealment, publishes a letter, taking the responsibility of the London Committee's manifesto, and stating that the address to the Hungarians in Italy was written by Kossuth at Mazzini's request, during Kossuth's sojourn at Kutayah, and was never afterwards retracted. Mazzini says Kossuth, who fully knows how a single rash act or betraying act of a single man can sometimes defeat the best scheme, and compel a whole party to adjourn the fulfilment of their most sacred hopes, ought to be the last to throw a stone before due time has elapsed, at well-meaning and determined, though momentarily conquered friends.

Kossuth has addressed a letter to Capt. Mayne Reid, saying that his proclamation was garbled, and that Mazzini and Kossuth are still sworn friends.

The Morning Advertiser announces that the Duchess of Sutherland places Stafford House at the disposal of Mrs. Stowe to give receptions in, and that the Earls of Shaftesbury, Carlisle, etc., will meet her at Liverpool; and an address with 40,000 women's signatures will arrive by the next steamship.

ve by the next steamship.

Dr. Overing, the African traveler, is dead.

Eight members of Parliament are unseated for bribery.

A vessel has arrived from Melbourne with nearly

£1,000,000 in gold.

The Pope's journey to Paris is confidently looked for.

His Holiness will stay in France two months, at Com-

peigne.

M. Bushbeck had had audience with the Emperor who assured him that the imperial manufactories should be worthily represented at the New York Exhibition.

The principal families in Vienna have agreed not to invite Englishmen or their families to their homes. This is in retallation for England sheltering Mazzini and

Kossuth.

The Hungarian conspiracy recently discovered amounts. the prisoners in Comorn, had ramifications at Pesth. The plan was to set fire to the fortress, and in the confusion the Provost was to liberate the prisoners, while the allies outside seized the arsenal. The Provost was

hanged on the discovery of the plot.

Unusual symptoms of fermentation were observable throughout Hungary. Many arrests had taken place at

Some arrests are yet taking place at Milan. The church bells are still mute, and all the bellfries are Spain .- General Rodil is dead, and was buried with

On the 25th of February, five hundred negroes were On the 25th of February, five hundred negroes were attempted to be landed at 'Cayo Verde,' between Cardenas and Sagars. In going in, the Slaver struck a rock, and they only saved one hundred and ninety Africans. The balance were seized by other parties, and they still retain them for saving them. A part have been brought to Havana, and are being offered for sale by the agents of Pancho Marty.

Curious Case of Fraud .- A singular case of alleged kidnapping was under examination at Hamilton, Canada, at last accounts. A very respectable looking young man, named Harvey Smith, was brought before Messrs. Winer & Ryckman, charged with having induced two young colored men to sell themselves into slavery, by telling them that he would divide the proceeds of the sale equally among them, and insure their return to Canada by stealing them from their return to Canada by stealing them from their purchasers. The parties' names are Adley and Bacchus, one of whom has been in the employment of the defendant's brother. Informations were laid against the prisoner by a young colored man named Charles Webbe, who swore that Mr. Smith had made the proposal mentioned above also to him, but that he declined accepting it. This witness also stated that Adley and Bacchus had told him that they were going to the South ad told him that they were going to the South, and that the last time he saw them was on the beach, apparently on their way to Buffalo. The examination had elicited no additional facts of importance when the Court adjourned. Much excitement against the prisoner existed among the colored population, and a breach of the peace was forred.

Extensive Kidnapping.-By a friend who arrived this morning from Mobile, we learn that two white men, named Mabley and Long, have been arrested there on a charge of forcibly carrying off free persons of color from this State, and attempting to sell them. Eight colored persons, of French extraction, named Frozine, Madeline, Sally, Ozenne, Julia, Hyppolite, Adela and Eudora, were taken up with them, and are now in prison. These colored persons are that Adela and Endora, were taken up with them, and are now in prison. These colored persons say that they are free. They refer to Messrs. Francois le Beau, Severin Passe, Gustave and Arnauld Grenin, Major, Theozende Leme, Hyppolite Deveron and Charles Poydras, of Ponte Coupee, planters, for the truth of their statement. The white men are also accused of having sold five kidnapped colored persons in this city for Texas.—New Orleans Picayune.

Criminal Inhumanity. - One of the most orrible cases of selfish recklessness on the part of ship-ers that we ever met with, has occurred on board of he small brig Zebra, of 199 tons, which was chartered the small brig Zebra, of 199 tons, which was chartered to carry out a large number of colored emigrants from New Orleans to Liberia. She cleared January 1, having 181 passengers, and a crew of nine persons. The ressel was in a most filthy condition, the fixtures for borths were made of green lumber, and the water was put up in oil casks. In consequence, the cholera broke out in a few days, and on the 17th the vessel put into Savannah in distress, having lost the captain and mate, two samen, and 33 passengers. As soon as the emi-Savannah in distress, having lost the captain and mate, two seamen, and 33 passengers. As soon as the emigrants were supplied with pure water, the disease abated. We do not know who is answerable for this atrocious cruelty. The people were kindly cared for at Savannah. The whole number of persons dispatched to Africa in 1852, as we learn from the Colonization Herald, was 666.—Era.

Ejecting a Colored Passenger from a Stage. In the City Court yesterday, a stage driver named James Coffee, of the Brooklyn and Greenpoint line of stages, was tried and convicted on an indictment of assault and battery upon a colored woman. It seems that the complainant beckened the driver on the route to stop, which he did, and she entered, there being two other passengers in at the time. Whether or no they made objections to sitting in the vehicle with her did not appear in the evidence. At all events, it was shown that, after the driver had proceeded some distance, he discovered his new passenger's color, and stopping his horses, ordered her out. Being either too slow in her movements, or else refusing to leave her seat, the driver seized and pulled her out, and she fell down in the street. For this a complaint was ledged against the driver, and he was indicted and convicted of assault and battery.—

Brooklyn Advertiser, 26th ult.

Murderous Assault.—On Wednesday even-Ejecting a Colored Passenger from a Stage.

Murderous Assault.—On Wednesday evening, a party of colored people, returning from a religious meeting in the vicinity of Flatbush, were attacked by two men, named James Welsh and Patrick McGuire, and badly beaten. The colored men were walking along quietly at the time, having done nothing whatever to provoke an assault. One of them, named Cato Oliver, who endeavored to defend himself, was stabbed in the breast with a knife, the effects of which may prove fatal. The accused were brought before Justice King yesterday, but the examination was deferred until the extent of Oliver's injuries can be ascertained. In the meantime they remain in close custody.—N. Y. paper.

Captain Hinckles, of the schooner Rachel P. Brown, lately brought into Norfolk on suspicion of being a slaver, has been, in default of bail, committed for trial.

Datices of Meetings, &c.

FREV. ANDREW T. FOSS, an Agent of the ...Friday eve'g, ...Sunday ...Tuesday " March 25

Slavery Society will be held at Manchester, on Saturday evening and Sunday, through the day and evening, March 26 and 27, agreeably to adjournment.

This meeting will be attended by PARKER PILLSBURY and DANIEL FOSTER.

JOSEPH MERRILL, Sec'ry.

PARKER PILLSBURY, an Agent of the Masse husetts A. S. Society, will speak Raynham ..... Friday, Carver..... Thursday,

DANIEL FOSTER, an Agent of the Massachusetts A. S. Society, will speak in Westminster, Friday eve'g, Manchester, Sat. " a Andover, Wedn, " Andover, Wein,
North Andover, Thurs.
Reading, Friday
Lowell, Sunday
Weymouth, Tuesday, Friday "
Sunday "
Tuesday, " April

meeting of this Society will be held in Carver, on the day of the annual Fast in April, commencing at 10 o'clock, A. M., and continuing through the day. We hope our friends throughout the country will so arrange matters as to be present. Let the occasion be one of interest. The meeting will be addressed by Parker Pillsbury and others.

BOURNE SPOONER, President.

H. H. BRIGHAM, Sec'ry.

TW NORFOLK COUNTY. The annual meeting of the Norfolk County Anti-Slavery Society will be held on Thursday, April 7th, (the day of the Annual Fast,) at PORT NORFOLK. -Further particulars next week.

EDMUND QUINCY, President. WILLIAM I. BOWDITCH, Sec'ry.

SALLIE HOLLEY, an Agent of the Mass. A. S. Bridgewater, Joppa village, Sunday eve'g, Mar. 27

"Paper mill village, Tuesday "29

Abington, (Town Hall.) Sunday, "April 3

PRISONS, &c. CHARLES SPEAR will speak in the Universalist church in Hyannis, next Sabbath, on the above subject, and in relation to the proper treatment of

Letters and papers intended for Henry C. Wrigh may, for the present, be addressed to hi Anti-Slavery Office, 21 Cornhill.

LUCY STONE'S P. O. address is, for the pres

WANTED, at the Anti-Slavery Office-The Anmual Report of the Massachusetts Anti-Savery Once-the An-mual Report of the Massachusetts Anti-Savery Society for 1850. Several copies are wanted, for which a fair price will be paid. Will our readers confer the favor of ascertaining, as soon as may be; if they can aid us in this respect?

MARRIED-In Danvers, March 3d, by the Rev. Mr Appleton, Mr. David S. Osnorne, of Detroit, Mich., to Miss Lucy A. Colby, [the accomplished poetess,] of

DIED-In Boston, March 16th, LOUISA LAURA daughter of BENJAMIN F. and FRANCES NELL CLEGGETT aged one year.

This bereavement occurred during its mother's visit to her native city, and while anticipating a return with the child to its father.

A year passed by, and at the eventide, A little child lay quietly, and slept.

Parents! in former times, the first-born son Was pledged unto the Lord ; and will ve nov Murmur because Jehovah claims his own, And sets his seal upon your daughter's brow? He gave—He took—He surely will restore— 'He doeth all things well.'

In Northampton, on Thursday, 17th instant, Mrs. NNA PAUL, widow of the late Rev. NATHANIEL PAUL of Albany, aged 62. [An obituary notice is unavoid bly deferred till next week.]

In Weymouth, on the evening of Monday, March 14th, Lydia Maria, wife of William H. Chipman, and daughter of ELIAR RICHARDS, aged 25 years.

Young, beautiful and amiable, gifted with all those qualities that bless and adorn domestic life, happy and giving happiness, not unmindful in her own joys of the poor, the sorrowing and the oppressed, thus early, and to our imperfect human vision thus prematurely, has she been withdrawn from the husband and child, parents and sisters, to whom she might have been es teemed so essential, and of whose happiness she mad so large a part.

But our belief in the Divine compassion,

'The Mercy carried infinite degrees. Beyond the tenderness of human hearts.

assures us that the now and thus were for her the be-We cannot express our sentiments, in view of this bereavement, better than in the following exquisits lines from Mrs. Hemans:—

We miss thy voice while early flowers are blooming.
And the first tash of blossom clothes each bough,
And the spring sunshine round our home is glowing.
Soft as thy smile—thou shouldst be with us now!

In thine own sunny thoughts and tranquil faith; The silent joy that still o'erflowed thy breast Needed but guarding from all change by death.

JUST PUBLISHED, AND FOR SALE AT THE ANTI-SLAVERY OFFICE, 21 CORN

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saying that Voltaire, stung with remorse in his dying

our, fied to the Church of Rome for forgiveness &c.

and adds, 'There are many who believe them to be

false. They look on them as the forgeries of Bible-

believers. I must suspect them to be so myself, till

I have unexceptionable evidence to the contrary.

We cannot take it hard that J. B. calls us liars. Pool

confession to Rev. Father Capuchin. See the genuine

Dictionary, and Condorcet's Life of Voltaire. Voltair

died miserably. Dr. Frouchin, on being sent for, and

man !' 'I will give you half of what I am worth.

months of life!' The doctor answered, 'Sir, you

cannot live six weeks !' He replied, 'Then I shall go

to hell, and you will go with me!' Behold the redoubta-ble champion of infidelity, at the approach of the grin

messenger ! It is said Voltaire was a contemper of re-

duction to M. A. Thiers' History of the French Revolu-

tion.] J. B. says, 'The Koran, the beliefs of the

red Indians, &c. &c., comfort and support men in sor

row and affliction, and sustain them in the hour

death.' It seems from this, that they are all superior

to infidelity, for it has failed to support its greatest

J. B. says, 'that Paine was a besotted man, his b

ographer denies.' The Encyclopædia Americana,

speaking of Thomas Paine, says he was habitually in-

temperate. A person speaking of him says, Paine'

personal appearance told that he was a drunkard, hi

face carbuncled, and fiery as the setting sun, his eyes

red and inflamed-from once being the companion o

Jay, Washington and Hamilton, he was shunned by every

good man; and even respectable free-thinkers cross

the street rather than be seen talking with him. The N

York-city hotels were closed against him, on account of

his beastly drunkenness and dirty habits. He was

vain, dogmatical, and overbearing in argument. He

was twice married; the first wife died in less than on

year from the effects of ill-usage; the second wife ob-

tained a divorce from him in three years after they were

married, for brutal treatment. [Recollections of Thos.

Paine, by Grant Thorburn.] These are some specimen

of the canonized saints of infidelity, who occupy the

most exalted places in the Pantheon. - It is said, (we

will not vouch for its truth,) that Thomas Paine's

birth-day is regularly celebrated in the city of New York.

J. B. says that our opinion is not correct that he (J

B.) is a man of war, but that the Bible says Jehovah

is a man of war, and represents him as sending one

B .- Yes. Would you kill fifty men to save your own

save your own life? Yes, said Barker. If I were God

Almighty, I would destroy such a nation, and raise up

a better. Now, J. B., did you not say this, or is it a

' forgery' of ours? If you deny it, we are prepared to

prove it. How dare you to arraign God before your

tribunal for the purpose of throwing odium on his word,

because it represents him as commanding the children

to our recollection, that we ever heard say what he

sumption ! How do you know what you would do, if you

We will now make a few remarks on some extract

which he professes to believe justify slaveholding. It is

to be expected that the portions he has selected are those he considers the easiest convertible, by a play upon

words, into a justification of slaveholding. So, J. B

has done his worst to make the Bible appear a pro-sla

very document, in order to make it odious. To econo

mise room, we will only cite book, chapter and verse, and

refer the reader to the Bible for the passages. J. B.

onotes Ex. 21: 1-8, to show that the Jews held their

brethren in slavery for a limited time. There is noth-

ing like slavery in any of those passages. It was no

more than a seven years' contract for a person's servi-

ces-the buying the wages paid in advance, as many

foreigners have to do, to obtain a passage to our coun

try. They contract to give their labor for a given time

for money advanced to procure their transmigration t

the United States. And those who purchase this obli

gation are said to buy them. When the Jew's seven

years' contract expired, (man or woman, Deut. 15

12,) the person who received his services was to furnish

him liberally, out of his flock, flour, and wine press,

thus enabling him to commence business for himself-

verse 14. As to a father selling his daughter, parents in

the U. S. can dispose of their children's time and ser-

vices when in a state of minority. The case alluded to

of a father selling his daughter, was in expectation that

she would be espoused by her master, or one of his sons

if not thus espoused, she was to go out free—Ex. 21 7—11. So much for the father, the first person, selling

his daughter, the second person, a slave to a man, the

44th and 46th verses of the 25th chapter of Leviticus as

with the other parts of the chapter, as to the buying

ceived in advance, or was to receive. Being their bond

would not live forever. There is not one word said about

are to buy of the strangers that sojourn among them

interim, the obligation he held descended to his chil

ever, that was, to the Jubilee. It may be seen, by con

that if a Jew sold himself to a stranger who sojourne

not previously redeemed. A foreigner was not required

a Bible proof for slavery. When taken in con-

hend an infinite being?

heroes in the hour of death.

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## POETRY.

From an English paper. ON THE STATUE OF EBENEZER HLLI-OTT, BY NEVILLE BURNARD. ORDERED BY THE WORKING-MEN OF SHEFFIELD.

Glory to those who give it ! who erect The bronze and marble, not where frothy tongue Or bloody hand points out ; no, but where God Ordains the humble to walk forth before The humble, and mount higher than the high.

Wisely, O Sheffield, wisely hast thou done To place thy Elliott on the plinth of fame; Wisely hast chosen for that solemn deed One like himself, born where no mother's love Wrapt purple round him, nor rang golden bells, Pendant from Libyan coral, in his ear, To catch a smile or calm a petulance, Nor tickled downy scalp with Belgic lace; But whom strong Genius took from Poverty, And said, Rise, mother, and behold thy child ! She rose, and Pride rose with her, but was mute.

Three Elliotts there have been, three glorious me Each in his generation. One was doom'd By Despotism and Prelaty to pine In the damp dungeon, and to die for Law, Rack'd by slow tortures ere he reach'd the grave. A second hurl'd his thunderbolt and flame When Gaul and Spaniard moor'd their pinnaces, Screaming defiance at Gibraltar's frown, Until one moment more, and other screams And other writhings rose above the wave, From sails a-fire, and hissing where they fell, And men half burnt along the buoyant mast. A third came calmly on, and ask'd the rich To give laborious hunger daily bread, As they in childhood had been taught to pray By God's own Son, and sometimes have prayed since God heard; but they heard not : God sent down bread They took it, kept it all, and cried for more, Hollowing both hands to catch and clutch the crumbs

I may not live to hear another voice, Elliott, of power to penetrate, as thine, Dense multitudes; another none may see Leading the Muses from unthrifty shades To fields where corn gladdens the heart of man, And where the trumpet, with defiant blast, Blows in the face of War, and yields to Peace. Therefore take thou these leaves . . . fresh, firm, though

To crown the city that crowns thee her son. She must decay ; Toledo hath decayed ; Ebro hath half forgotten what bright arms Flash'd on his waters, what high dames adorn'd The baldrie, what torn flags o'erhung the aisle, What parting gift the ransom'd knight exchanged. But louder than the anvil rings the lyre ; And thine hath rais'd another city's wall In solid strength to a proud eminence, Which neither conqueror, crushing braver men, Nor time, o'ercoming conqueror, can destroy. So now, ennobied by thy birth, to thee She lifts with pious love the thoughtful stone Genius is tired in search of Gratitude ; Here they have met; may neither say farewell! WALTER SAVAGE LANDOR.

. See Forster's 'Statesmen of the Commonwealth.'

#### From Frederick Douglass's Paper. TO MR. FILLMORE,

ON HIS RETIRING FROM THE PRESIDENCY. Oh. Mr. Millard Fillmore ! Your hour of pride is past; The string is broken of your kite, And down it comes at last Your accidental honors Are like a vision fled : The nation saw your lack of brains, And got another head!

Oh, wendrous Mr. Fillmore! You're ranked among the great : The reason doubtless is, you weigh About two hundred weight. . This sort of greatness ought to be A caution, I should think ; Because the greater some folks are, The sooner will they sink.

Oh, patriotic Fillmore! Should History of you tell, She'll say you loved your country, 'Not wisely, but too well.' A hundred thousand men-thieves To you appeared as good As twenty million honest folks Who earn their livelihood.

Oh. pious Mr. Fillmore! You doubtless sing and pray; You read your Bible, go to church, And keep the Sabbath-day. And yet you sid in catching slaves, (Oppression's hateful tool !) And punish men, by fine and jail, Who keep the Golden Rule.

Oh, hopeful Mr. Fillmore ! I sometimes wonder how Your children's sons will think of you, Say fifty years from now. Dear Filly, we should ne'er forget That Truth alone endures And Cain and Judas then may have

As good repute as yours. Oh, Mr. Millard Fillmore ! Your native Empire State Will doubtless think a deal of you, So pious, good and great. Fair Gotham's streets and Erin's shore

Will not forget your name, And all the Jerry Resours Shall help you on to fame. March, 1858.

\* Fillmore signed the Pugltive Slave Act, Sept., 1850

From the Carpet Bag. OUR ELLEN. Ellen, Ellen, there's no telling Half our love for thee, dear girl, Features merry, lips like cherry, Sunny eye, and glossy curl.

> Ever singing, sweet voice ringing, Like a bird, or like a bell Never weary, ever cheery, Ever striving to excel.

Late or early, never surly, Never fretting, seldom sad. Thy appearing always cheering, Making every body glad.

Which the genial age imparts, Still bewitching, dancing, stitching, Ever reigning queen of hearts.

> Never moody,-parlor, study, Kitchen, laundry, all as one,-Chicken feeding, playing, reading, Ever seasoning work with fun.

> Cunning talker, agile walker, Bounding like a deer at play, Onward tripping, overtipping
> Those who would oppose thy way,

Features merry, lips like cherry, Laughing eye and sunny curl, Ab. dear Ellen, there's no telling Half our love for thee, dear girl.

# THE LIBERATOR.

THE BIBLE QUESTION.

REPLY OF ELIZABETH WILSON TO J. BARKER.

[CONCLUDED.] Had it not been that J. B. was highly favored in reman, we pity him. It is the effect of his skeptic Had at not been that the beginning of nature, his Bible-gard to the recuperative powers of nature, his Bible-believing would have been his utter destruction. He own existence, and the existence of his Creator, and says, 'My subjection to Bible authority would, so far as I can judge, have utterly ruined me, if my mind Voltaire's creed, which is the essence of Popery, and his of dwell almost wholly on the better parts of the Bible, and give its words and interpretations more in harmony had not been so constructed and disposed as to lead me with my own best thoughts and feelings, than with the sentiments and intentions of its authors." When J. B. thus acted, he acted in accordance with arriving, found him in the greatest agonies, exclaiming

Scripture precepts, to put the best construction on peo- in the utmost horror, 'I am abandon ple's 'sentiments and intentions' that they would bear. Charity hopeth all things, charity thinketh no evil.' (said he to his physician,) if you can give me si Judging from J. B's writings, his worst feelings are now his 'interpreters.' He loves to magnify the shortcomings, sins and imperfections of Scripture characters; he searches for iniquity, he ' makes a man an offender for a word.' Is this one of the ' many particulars in which he is made a happier and a better man' ! ligion from the same cause that impels many others He is incessantly charging the patriarchs with being 'the instincts of an overweening self-conceit.' [Intro liars. And what is the evidence? Abraham and Isaac, In paroxysms of terror, in fear of their lives, both prevaricated, or, if B. please, told lies. Now, one untruth, or two untruths, do not establish a man's character as a liar, particularly if he was under strong temptation to lie; though it is by no means to be justified. It shows they were like ourselves, not perfect. Scripture does not claim perfection for human nature in its fallen condition. Jacob also dissembled, partly from obedience to his mother, and partly from an anxiety to obtain the patriarchal benediction. But neither Abraham, Isaac, nor Jacob, is entitled to the character of a liar, neither will they receive that character from any but those whom the Scriptures denominate scorners, who watch for iniquity, and make a man an offender for a word. Isaiah 29: 20, 21. The adultery of the patriarchs is another favorite topic with J. B. His writings are generally embellished with allusions to their concubines, not couched in the most delicate language. B. is perhaps not aware that the Americans are a very fastidious people in respect to the delicacy of language; they are a contrast in this respect to the eastern countries, where the Scriptures were written. We would advise him to leave that aspect of the question to some other writer or writers, who have no claim to stand preeminent as refined and accomplished authors. There are other writers on his side of the question, and there is scarcely an article from their pens but that the subject of Old Testament concubinage stands out in bold relief. Abraham, in particular, is the special object of their vulgar attack. According to their arrogant to fill the place of the ancient Bacchus. dictation to God, they suppose he should look with fatherly affection and complacency on the whole human family, good and bad, with the exception of the patriarchs and the Jews. These writers are sufficient to enlighten the public mind on the fallibility of Bible characters; showing in some instances they practised the leave not one remaining. I am for peace. evil customs of the dark age in which they lived. There not mistaken, Joseph, when we said you were a man of is no pressing necessity for J. B. to take up this aspect war. Question to Joseph Barker-You would kill one of the question, as it is not apprehended there is any man to save your own life? B.—Yes. Five men? imminent danger that polygamy will be adopted in our country. It has fallen prostrate before the refulgent life? B.—Yes. Would you kill a thousand men to light of Christianity. Let him take up the consideration of the moral and religious principles of the Bible, and show their corrupting tendercy. Let him inform the community of the immorality inculcated by the prophets, and the 'errors or moral imperfections of Jesus,' which J. B. has discovered since 1848. He says, (Liberator, May 14,) that the Old Testament patriarchs might have been faithful to the light they had. What of Israel to cut off a wicked nation for its sins, when more would be ask? Notwithstanding the darkness of you arrogantly say, if you were God Almighty, you the age in when they lived, they were, in many things, would destroy such a nation '? You are the first man, examples to us

The Jews were greatly in advance of their heathen mould do, were he God Almighty. You used a simnleighbors, in their institutions and principles. This ilar expression in your reply to us. It is arrogant prea prominent and reliable anti-Bible man (the Rev. Daniel Foster, Liberator, Nov. 14, 1851,) acknowledges, 'were God Almighty'? Can a finite being compre He says, 'Moses was a burning and a shining light, when judged in view of the darkness of his day. He founded institutions and established great principles from J. B's famous Bugle communication, which he which were far in advance of his age, which were to ex- so often refers to with so much self-complacency. We ert an important influence in securing human progress'; will not pass it unnoticed, since its author has now aptaking it for granted, that the Jewish institutions and prised us of its existence. He gives some passages of rinciples were far in advance of their heathen neighbors in morality. If God had not held intercourse and communion with the patriarchs and the Jews. with whom would he have held communion in that day? The heathen were a great deal lower in their institutions and moral principles, who were in possession of J. B's present Bible, the book of Nature, without any admixture of pretended revelations to corrupt them. Did not their heathen neighbors practise polygamy, and do they not continue to practise it in that part of the world to this day? What chapter in the book of nature, unassisted by revelation, teaches that a man is to have but one wife at a time? Nature does point it out, assisted by revelation. Revelation informs us, that in the beginning God made man, male and female, and made but one man and one woman. And Christ's exposition of this historical truth is an effectual bar to polygamy in all Christian countries. Some book-of-nature me believe, that whatever propensities are implanted in their nature it is a sure indication that they are to be gratified, and the dictates of their own understand-

ings, the suggestions of their own affections, instincts and consciences say Amen. J. B. says, 'It is obvious that Elizabeth Wilson views the French Revolution through a false medium.' You are mistaken, Joseph; we view it through the medium of some of its reliable historians. There are some copies of the history of the French Revolution that have even found their way to Cadiz. We think J. B. has read the history of the French Revolution through contracted spectacles, when he endeavors to convey the idea that there were but 'two thousand' people lost their lives third person, who is to become her master. Where peoduring the reign of terror. His spectacles deceived him, ple are informed on the anti-slavery question, a person perhaps; it was two millions, instead of 'two thou- at the present time would be sneered at to advance the The number of victims of the reign of terror, according to Allison, in 'the Tower of Nantes alone, exceeded thirty thousand ; and the whole number put to death, men, women and children, was one million twenty-two thousand three hundred and fifty-one. In this seen in the case of the Jew, than the wages he had re enumeration are not comprehended the massacres at Versailles, at the Abbaye, the Carmalites, or other prisons, the victims of Glaciere, of Avignon, those shot at Toulon or Marseilles, or the persons slain in the town the children of the bondmen being their servants. They of Bedoin, the whole population of which perished. [Thiers' History of the French Revolution, vol. iii., p. this is the source whence they were to receive this grad 106, third American edition.] And we reiterate the of servants. Forever, the scripture phrase, does not charge, that in the French Revolution, those in power always mean endless duration; it is governed by the did act like demons. Robespierre, one of its principal connection in which it stands. The jubilee, in this leaders, was a monster of cruelty. And it is said of case, terminated the servitude, and if the person holdone of its emissaries, Carrier, that 'he might have sumturing to answer his challenge.' [Scott's Life of Napoleon.] No doubt there were many abuses reformed. uence of the French Revolution; but was that done during the reign of terror, when the declared infidels and atheists were in power? The French Revolution is the only instance in which the open disavowal of the Bible has been tested in a national point of view, or to any important extent; and the result was aptiger was unchained in earnest; as Franklin said to Thomas Paine, when consulting him about the propriety of publishing his 'Age of Reason,'

when in manuscript. Branklin dissuaded him from the

you not to attempt unchaising the rices, but to burn

and Mielke, pp. 76, 77.) And the French revolu-

sece before it is seen by any other person,' and added, 'If men are so wicked with religion, what would they be without it?' [Franklin's Life by Key

was a Jew required to be to him. It may be inquired, how we know all the foregoin regulations? We know them by Statute Law. Th laws and institutions of the Jews were utterly repug nant to slavery. We gave J. B. the Jewish Fugitive publication in these emphatic words: 'I would advise Slave Law in our last communication. No slaveholding country would have such a statute. If a slave wante to obtain his freedom, he had nothing to do but to scape to some other place in the land of Judea; and the Jewish statute said, 'Thou shalt not deliver unto his master the servant which has escaped from his mas ter unto thee,' Deut. xxiii. 15, 16. The fiftieth year, confirmed the truth of this saying.

J. B. very authoritatively demands our authority for the great Jubilee trumpet was blown, 'proclaiming

liberty throughout all the land, unto ALL the inhabi- well as are other books of every description, without the tants thereof.' No mistake here. How sublime and heavenly were the tones of the Jubilee trumpet! How many immunities followed in its train! As far as release between countries of different languages, by means of from service was concerned, the Jubilee was entirely for translators or interpreters; and who doubts their purthe benefit of the foreign servants. The Jewish servants were released every seven years. A contract to render services until the Jubilee, from whatever period in the intermediate space it commenced, under some circumsidered the word of God long before those 'priests' intermediate space it commenced, under some circum-sidered the word of God long before those priests stances might be an advantage, if their other liberties were in existence. They judge of the Bible by its own were secured, which was amply done in the law respect- intrinsic merit. ing escaping servants.

J. B. has failed to establish the truth of the discovery

sociation, we will give him as a specimen characteristic made respecting the patriarch Joseph's contracting with of the Society. (We hope Mr. Garrison will pardon us the Egyptians being spoken of in Scripture as an for the liberty we take with his name.) There is no evidence of superior wisdom, as a proof of supernatur- man in the anti-slavery ranks, who makes more use al illumination.' In all J. B. has quoted from the the Bible in anti-slavery discussions than does Mr. Gar Bible, there is not one word of approval of Joseph's rison; and it is but faint praise to say, that he ha conduct, respecting his contracting with the Egyptians. more trophies of his anti-slavery triumphs, than any He is spoken of as a good man, and as a man preeminently gifted of God; but that does not prove that States. He considers the Bible the most powerful and his conduct was extolled respecting his contract with the Egyptians. Nor does the Scripture, in connection with Joseph's history, condemn his conduct; nor does the faith in its potency, and is supported by its consolation. Scripture stop to apply its principles to every deviation. He'does not consider it an old, superannuated document from its precepts; nevertheless, the Bible does condemn Joseph's conduct, and we pointed J. B. to the place. But he has jesuitically framed what he has quoted from us, purposely leaving out our Scripture references, which was our proof. Why did he not give the Scripture we pointed him to, if he is an honest seeker after truth? We will here give the Scripture referred to. It is recorded in the famous 25th chapter of Levit. 36th and 37th verses inclusive :- And if thy brother be tive Slave Law was so fearfully agitating this nation waxen poor, and fallen in decay with thee, then thou shalt relieve him ; yes, though he be a stranger or a sojourner; that he may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy ly in view, he says- My dear friend, (Mr. McKim.) I victuals for increase.' Now, here is Joseph's contract find no language so apposite, so reliable, so descriptive, with the Egyptians, condemned by Statute Law, But in no place in the Bible is it spoken of 'as an evidence of Joseph's superior wisdom, as a proof of his super- nation as the inspired word of God, while it disregards natural illumination,' as J. B. has represented.

crosses his path. He made very insulting remarks re- Mr. Garrison has shaken this guilty nation from centre specting Thomas Galbreath, whose letter appeared in to circumference by his denunciations against slavery, THE LIBERATOR some time since, wishing the paper dis- principally taken from the Bible. He has used ex continued on account of anti-Bible communications postulations, warnings, and threatenings taken from th which appeared in its columns, particularly those from inspired volume, which have cut slaveholders and their the pen of J. B. We have no personal acquaintence allies to the heart, and caused them to 'gnash on him with Mr. Galbreath whatever, but we thought, at the with their teeth,' and offer a price for his head. The time, he expressed himself in his letter very mildly, demon slavery hath shown great wrath against him, and gentlemanly, and sensibly, and kindly towards Mr. fearing that its time was short. These are some of the Garrison, and said nothing to provoke an insult from trophies of a man who dextrously wields the sword of J. B. We appreciate the motives from which Mr. Gal- the Spirit, which is the word of God. We call for some breath evidently acted; but we think he was wrong in evidence of anti-slavery triumphs from assailing the discontinuing THE LIBERATOR, on account of its opening divine authority of the Bible. When Mr. Garrison thus its columns to free discussion, it being an independent attempts, and with triumphant success, to cast out the paper, and not the organ of any Society. We would by demon slavery by the means of the Bible, it shows he no means support a paper, if its columns were open to is not against it; and Christ says, 'He that is no such articles as have occasionally appeared in The against us is on our part.' No man, who has such an LIBERATOR on the Bible question, if a reply was exclud- abiding faith in the efficacy of the Bible, as an antied. On the same principle, we would not support a slavery instrumentality, - who is an abolitionist, - can paper, that would admit pro-slavery articles, and ex- lightly speak evil of it. Mark 9:38-40. clude the antidote. But where both sides of the question have an impartial hearing, column for column, we

think such a paper should be doubly sustained. There is no principle worth holding, which will no bear investigation. 'Error may be safely tolerated, when truth is left free to combat it.' Let Bible-believers avail themselves of the privilege of the open columns of THE LIBERATOR, (to the extent its editor sees proper,) and defend the Bible against false accusations. We do not believe J. B's prophecy, 'that a universal dis-cussion of the notion of Bible-believers will be their downfall.' We would be glad to see the truth of this prophecy tested by 'universal discussion.' Our pretensions to qualifications are very limited; nevertheless, in the absence of abler advocates, we are not ashamed or afraid 'to show our opinion;' or to meet our an- to his readers. Perhaps he was afraid that the prayer tagonist with a sling and a stone, although he may be of a Bible-believer might overtake him. as amply panoplied as was a Goliath. His trust is in his armer : our trust is in the Lord of hosts, the God whose word J. B. implously calumniates.

J. B. makes a sweeping charge of infidelity against the American Anti-Slavery Society, and all ' that helpeth with it and laboreth.' It is nothing strange that he slanders us, when he so grossly slanders the American Anti-Slavery Society, to which he expresses such an nents as well as the friends of Revelation to be heard ardent friendship. He represents its 'supporters and would be sufficient. Believers, so called, are often infimembers to be mostly infidels.' He says 'very few peo- dels to truth. I am pleased to see the letters of Joseph except such as you call infidels, and it is much the

This communication is already too long, (as a redeem ing feature, a considerable part of it is quoted from J. B.) but we hope we shall be permitted to make a few remarks on this topic, with which we will close. We cannot permit this slander on the American Anti-Slavery Society to go forth to the world uncontradicted, particularly as it comes from a professed friend. We call no person infidel but such as rejects Christianity, which is the principal meaning of that term in our language; we use the word in no invidious sense, but mere ly to convey our ides. Now, from what J. B. says, The members and supporters of the American Anti-Slavery Society are rejectors of Christianity, with very few exceptions.' We believe, we have never before seen so sweeping a charge of infidelity made against the infidelity made against the Sociecy, or its prominent members, to be foul slanders. There is no slander which they repel with more contemptuous severity than the charge of infidelity, which, they say, is generally fabricated and propagated by pro-slavery 'prieste,' who are impelled to make those charges from malice for the purpose of throwing odium on the Society to cripple its efforts; because they, and the churches with which they are connected, have been pungently rebuked by the Society and its prominent members, for acting sistently with Christian principles, fellowshipping slaveholders, and lending their aid every way in their power to prop up slavery, that hydra-headed of iniquity. The charge of infidelity against the Society and its connections, being so frequently and so solemn ly and publicly pronounced, by themselves, to be a malicious, vile slander, how comes it that J. B. takes upon himself to reiterate this accusation, which lies like many withdrawing their pecuniary aid, from vague reports of infidelity, thus circulated in the absence of re-

liable testimeny? On the contrary, the American Anti-Slavery Society truths of Divine revelation,' together with the Declaration of Independence, 'as upon the everlasting Rock. Its organ, the National Anti-Slavery Standard, is ably cted, and gives evidence that it is not controlle by an infidel association. It assails no religious creed. further than the creed may assail the rights of the slave,

stands in the way of his emancipation.
At the anniversary meetings of the Society, wher there are delegates from all its auxiliaries, the Bible is used in the Society as its text-book, as the best system of Human Rights extant, (we judge from their actions. If they were a Society of infidels, as J. B more than s, they would be likely to adopt some other system of Human Rights, say Paine's Rights of Man. No they weigh slavery in the balance of the Bible standard. The President, Mr. Garrison, uniformly (we be lieve) makes it a rule, at the opening of the ani version in common use; such portions as will apply to There are no skeptical cavits raised by any of the mem They know the Bible can be accurately translated, as of its interested friends.

Mr. Garrison being the leading member in that a

hundred men in the anti-slavery phalanx in the United the most appropriate anti-slavery document in th world (we judge from his actions.) He has an abiding unsuitable in our advanced stage of progress and present attainments. He does not think that the fleshly tables of the heart are much improved, as to susceptibility of intellectual and moral impressions, as do som and that the spirit of God has improved in capability in imparting these impressions. We will let Mr. Garrison speak for himself. We will give an extract from a letter which he wrote to a friend, about the time the Fugi-After giving many quotations from the Bible so ap plicable to that crisis, that it would be supposed the sacred writers had the United States of America specialso consoling, in the present time, as that which I have quoted from a volume professedly held by this oppressive in the most daring manner all its admonitions, warnings J. B. is in the habit of insulting every one who expostulations, examples, threatenings and judgments.

> We trust we have demonstrated, by the actions (which speak louder than words) of the American Anti-Slavery Society, and by the example of its honored President that the sweeping charge of infidelity, with very few exceptions, which J. B. has brought against the Society and its helpers, is unfounded. We earnestly hope that no person will be deterred from supporting the Society lest they shall be obnoxious to the charge of infidelity

With prayers, as in our last communication, for Mr Garrison's welfare, we bid him an affectionate adicu. ELIZABETH WILSON.

P. S. The prayers for Mr. Garrison's welfare, with which we ended our last communication, was by som means transferred to J. B. We are sorry they have been such a source of uneasiness to him, and annoyance

# THE SCRIPTURES.

LONDON, February, 1853. DEAR SIR:

I have before me THE LIBERATOR of Jan. 7th. 1853 If there were nothing else to make one pleased at its continued existence, the fact that you allow the oppo-Barker and Henry C. Wright, Barker's letter be greatly valuable and serviceable to the cause of truth. They will teach men to think, and take away the false confidence which many believers place in the Scriptures, upon the ground of their inspiration.

The Scriptures, as ancient writings, are of great value to the world; but the notion of inspiration, other than that which may be said to manifest itself in and through all good men, does, in my opinion, great disservice to the cause of truth. It gives a false foundation to those writings, where they are erroneous, and even those who contend that they are inspired writings take upon themselves the liberty of rejecting and correcting them, according to their own notions of fitness.

It is quite clear, if the writings were inspired and written by the finger of God, Christians could have no ground for presuming to set up their judgment to guide them upon the subject; the writings themselves must American Anti-Slavety Society and its aiders and abet- be the guide, and the reasonings of Christians must be tors; a charge which they utterly deny. There has put an end to. To exercise reason upon this supposi appeared column after column in the journals devoted tion is to re-judge the God of justice, and be the God the interests of the Society, pronouncing charges of of Gods. They must either abdicate reason, or forego inspiration. No man could consistently believe the writings to be inspired, and then contend that he is entitled to correct them according to his own views ; if so he sets up the rushlight within the individual against what, to him, ought to be the sun.

I think Joseph Barker's letters are admirable. His writings here were extremely useful. He contributed largely to the formation of the popular mind in England, and that at a time when the operative and labor ing classes were prevented by our legislators from having a political literature of their own, but which he, notwithstanding their bad laws, largely contributed to

The finite cannot comprehend the infinite. only arrives at a knowledge of the attributes of God from his own inferences. The attributes of God are the inferences of man from the works of God.

Be assured of this, it is only weak minds who murmu incubus upon the efforts of the Society, and has been at the utterance of any thought. The utterance does not means of preventing many from aiding it liberally, make the thought true; it merely evidences that the thought exists, and is to be examined, and received or rejected by those who think it, according to their light, to be true or untrue. The only way to truth is to allow each man to state his conception of it. No man possesses positive truth ; all that he has is the inferen himself draws from the aggregate of his knowledge of things. His reasoning powers are given to him; but no comparison can be made without utterance. It is for this God has given speech, and the desire we es feel to influence our kind. To this desire we owe the discovery of the art of printing, and the existence of Christianity itself at the present day.

Go on, therefore, I pray you, publishing the thought to your own! Consider what you have done for the slave in twenty years, by publishing your thoughts on the slave question, and what the slave-owners have themselves done for the cause of abolition by their utterances against it. What is a speaker without an audience? what is an author without readers? what would you have been without antagonists? where would slavery have been ! Remember-which, indeed is a thing you are never likely to forget—that you are fighting the battle of truth in the actual field of error. fou have not to fight it as Wilberforce had to fight it in nce; but you have to fight it in the tropics, and to

America, to transmit a few of your papers to a ceases agent for disposal here, so that when we see, as we con agent for disposal nere, and the particular paper, the subjects in which we are interested, we might end is subjects in which we are included, we might send be them. There is the Boston Investigator, and a per paper about to be issued by Mrs. Davis, on Women's Rights, which I should like to take, but which I have no means of getting, because I don't know how to make small sums to the proprietors. I wish our two groups ments would establish what is here called a moore. der system, between the two countries; the real would be, that immense sums of money would be that mitted merely by entries in books, and the balance my meed be sent. We have a money order system here, h which we get from post office to post office, in different parts of the country, for three pence, an order for the payment of any small sum, at any point or place is may desire. Why should not that be done betree Boston and London, New York and London, and see: except that government, and all its arrangements, are usually much behind the more advanced of the

I am glad to see another volume of sermens issued by that noble friend to truth and rational religion, THEODORE PARKER. These I can get here. EDWARD SEARCH

William Lloyd Garrison

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