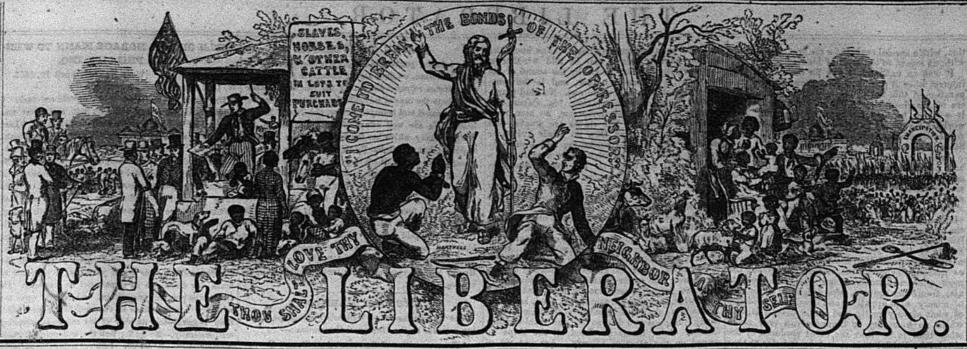
ROBERT F. WALLCUT, GENERAL AGENT.

Trans-Two dollars and fifty cents per annum, or five copies will be sent to one address for TER Lass, if payment be made in advance. Tall remittances are to be made, and all letter ising to the pecuniary concerns of the paper are to

ed, (rost PAID,) to the General Agent. Advertisements making less than one square in od three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, vania and Ohio Anti-Slavery Societies are auand to receive subscriptions for the Liberator. The following gentlemen constitute the Financial itee, but are not responsible for any of the debts the paper, vil :- FRANCIS JACKSON, ELLIS GRAY MIND, ELMEND QUINCY, SAMUEL PHILDRICK, and

or in the columns of THE LIBERATOR, both sides of tion are impartially allowed a hearing.

WM LLOYD GARRISON, EDITOR.



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

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

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

Yes! IT CANNOT BE DENIED—the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions To

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years,

THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an

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

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

the name of persons 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.

of preserving the African slave trade; the sec

VOL. XXIII. NO. 17.

BOSTON, FRIDAY, APRIL 29, 1853. WHOLE NUMBER 1162.

REFUGE OF OPPRESSION.

From the Charleston Mercury. PROSPECTS OF SLAVERY.

The institution of African slavery is every day easing more and more isolated; and, by consente, the section in which it exists, and to which sizes, the section in which it exists, and to which a rice prosperity and peculiar characteristics, long gradually removed from the pale of sympathy drost intimary with the rest of the world. Every dere slavery is denounced, and the slaveholder grade as an inhuman tyrant. What will be the set of this upon the permanency of the institu-ies, and how should it dispose slaveholders to seroutside enemies! The influence of slavery a the national government has certainly been for long time on the wane. The last eventful strugis of yesterday, and the results forever con-bened it to political inferiority. A wall has been belt up around it, and its vitality must henceforand increase rather by the perfection and energy In conformity with this necessity, the South and

herished institution are steadily advancing gability and prosperity at home. The once un are face of nature now blooms with splendid freets; the distant valleys are wedded with iron pushs; earth gives up her buried wealth a each are the products of all; while year after year evers new resources, whose development hold a fatare of unexampled wealth and power. te than all, and as the legitimate result of inessent risuperation and persecution, her people as learning to regard slavery in its true lightat as a thing of expediency, nor a necessary evil, or as an institution less bad than Northern or Reast slavery, but as a positive good in itself, as productive of the most beneficial results to busering and governed. Sustained and confreed by this conviction, it has partaken of a highrlife, and received a stronger assurance of its per-

But if not by the expansion of area, certainly the diffusion of her grand product, the South is sing more powerful abroad. There is not an amonal bale of cotton which leaves our shores, hat penders the world more tributary to her labor, as more dependent upon its successful permanen-tr. Defying all competition, whitening the wharves mery port, and clothing alike the peasant and the priace, whithersoever it goes, cotton fights and compars for Southern slavery. It closes the ques-ton by its actual and wide-spread blessings."

REV. DR. CAHILL'S LOVE OF LIB-

The following is an extract from a dinner speech by et Dr. Cahill, of the Roman Catholic Church, at a

bration of St. Patrick's day by the Roman Catho-But the commemorating voice of this day, brough primeval Asia and old Europe, is weak in emparison to the power it attains when it has round the Atlantic, and reached the friendly mwied shores of young and vigorous America. There many a fond Irish heart welcomes the wella cheers as they burst in the patriot skies of Baker Hill; there the shout assumes the majesty of thunder as it rolls in peals, again and again opested, over the boundless prairies that skirt the dississippi, and is echoed and receboed along the discled Alleghanies, until it dies away into sihas, about two o'clock to-night, as it reaches the pacid boundless bosom of the Pacific. (Great deering.) Thus, round and round the globe is the nice of Ireland this day heard by all mankind— that her scattered and fated children sing the vbl song of their native land to the strangerthis they pour forth the patriot strains of their blood country to the idolatrous Tartar, to the polided European, and the savage Indian; thus they eir united hands to their united hands to each other on this f, and round the entire world; they form a gir-of national love and patriotism which reaches much Feat. han the East to the West, and we couple the North to the South poles within the wide circle of our aled but glorious affections. (No one except who heard the conclusion of the senter an form any idea of the wild enthusiasm which idered. After a while, silence was again re-sired and every ear again on the strain to drink a merit the burning language of the gifted ora-te.) He proceeded: Listen, for a moment, about this o'chek to-night, and you will hear our own han non-form pour forth its Irish plaintive voice from New across the broad enraptured waters of the Manie Even now, if you will be quiet, you as sadibly distinguish the shout of joy raised by en millions of our blood, and our race, and our hith all along the free shores of glorious hospita-is angrea. Oh, America! how I love your green fels, because they are now the resting-place of the vaning children of my country! I worship your left assistants and your rich valleys, because they used as a subed an asylum and a barrier against the storm d almsity which have swept away and withered the ancient homesteads of Ireland. steele fivers, your magnificent lakes, because I shid the friendly canvass of your marine spread their joyous waters, conveying my forlorn counderica, I could die for your generous people, bethe they have opened their arms to welcom St. Patrick! I long to stand at Presence of the patriot, the accomplished in Tyler, and the incomparable ladies of America that I may offer to them the deep homage of by runeful heart—that I may present to them the best and the enthusiasm of the people of Ireon the sainted cruelty of the Duchess of and, and for the graceful dignity with which have exposed the well-meaning hypoerisy of bable committee. And I long to behold the where the broken heart of Ireland is bound, aughters protected, her sons adopted; where see is free, where religion is not hypocrisy, illerly is a reality, and where the Gospel is refession of divine love, and not a profligate national vengeance. (Enthusiastic ap-How long, O Lord, wilt thou hold thy

trant each century the watchword of our trand each century the watchword of our freedom, till the happy day of our deliving the strength of the redemptone's country; it is base tamely to submit trant's frown—liberty, and then death, is able to slavery and life. Oh, eternal liberty! ace of the soul! Better to bleed for an age at thy shrine, han to skep for one moment in chains. Wild and rapturous cheering.)

ad to head her wounds, we, her persecuted sons, so bound to raise the cry of horror against our re-

SELECTIONS.

AMERICAN SLAVERY. TO THE EDITOR OF THE LONDON INQUIRER:

TO THE EDITOR OF THE LONDON INQUIRER:

An article in the London Anti-Slavery Adoccate for January, containing an account of the Rev. Francis Bishop's protest against slavery, at a collation given to the members of the Unitarian Convention and their friends, then assembled at Baltimore, Maryland, ends with the remark that 'another English minister (myself) did not see fit to support his brother in the manly testimony he bore against slavery. In reply to this remark, I beg to say that my motize for silence on that subject, on that occasion, was the same that prompted Mr. Bishop's speech, and this motive was, pity for the slave. This Mr. B. himself yell knows; for immediately after the meeting, he asked me if I thought he was right in speaking as he did on that occasion. I replied, 'You certainly were right to do what you judged to be right, but the judgment itself, I think, is a mistaken one. I helieve you did harm rather than good to the slave by speaking of his wrongs at a meeting convened for such a different purpose.' This was also the opinion of an intelligent member of the Baltimore Unitarian Society, who remarked, that probably almost all the members of the Baltimore Unitarian Society, in their opinion, I will not now discuss; but, as Mr. B. well knows, the difference between us was not on the question whether slavery is a curse not on the question whether slavery is a curse not on the question whether slavery is a curse not on the question whether slavery is a curse not on the question whether slavery is a curse not on the question whether slavery as in specific control of the subject, in their opinion, I will not now discuss; but, as Mr. B. well knows, the difference between us was not on the question whether slavery is a curse not on the question whether slavery is a curse not on the question whether slavery as a curse of the slave prevented him. I see no false impression.' conveyed, and certainly nothing the transport of the slaver prevented him. I see no false impression.' conveyed, and certainly noth in their opinion, I will not now discuss; but, as Mr. B. well knows, the difference between us was not on the question whether slavery is a curse to be abolished, (for in this we both agreed,) but as to whether his speech on that evening was likely to aid its abolition. He has, perhaps, in the February number of the Advocate, or through some other medium, been so kind as to correct the false of the was a small slaveholder. One day, when conversing on the subject, he spoke very kindly of his other medium, been so kind as to correct the false impression which its January paragraph could scarcely fail to give to my friends. If it were not absolutely necessary that I should disabuse the minds of my many dear and honorable friends in England of the impression that the above paragraph would naturally convey, I should be ashamed to say what I have done in reference to slavery. Both in public and in private, I have borne testimony against it; privately, in conversation with some of the best men in Boston; publicly, in an address try in the world; but educate them, and you

as to the best means of obtaining it for the slave, is plainly as irrational as it is unjust.

One great lesson abolitionists should surely learn from their past experience is, that every insinuation of unworthy motives in reference to those who differ from them in judgment, every rash and ill-judged movement, however inspired by good intention, every passionate word against slaveholders, every attempt thus to overcome evil, will as slave, and to have refastened his chains with tenold tightness, at the very time when they were bee foundations on which they rest. A woman's of man. ery, than the abolitionist's sword. Christ did an atmosphere in which it could not live, munion of Christian churches! Slavery, is a branch of the tree of selfishness; nothing can consume this tree but the fire of Christ's mony against slavery in an address to his Society love. A new and more powerful diffusion of this spirit can alone consummate the destruction of sland what I should have expected from him. My out it was Christ's mode, and it is sure. If the on such a subject would in effect be no testimony North would speak to the South on this subject, as the brother to another, and with an earnest yet the south of th kindly desire to do what it can in aiding to re-move the evil, the South would listen; but the best mention of the subject of slavery on that occasion mention of the subject of slavery on that occasion argument is vain, when accompanied with menaging gesture. The gentle word of Christ is yet to be spoken on this subject. Whence is it to come but from his awakened church? At all events, let about the same of the subject of slavery on that occasion would tend rather to retard than promote Abolitionism, seeing that I was a 'stranger to the country.' This is an old objection. Nearly seventy years ago, our own Roscoe thus referred to it, in his touching poem on 'The Wrongs of Africa': tion, honor one another's motives, and learn that the spirit of truth now speaks with eloquent tongue, now lays its finger on its lip, and is silent.

I have to apologise, sir, for the length of this communication. If too long for admission, will

Respectfully yours, EDMUND SQUIRE, Minister of the Second Hauces' Church, South Boston February 1st, 1853.

you curtail it according to your judgment!

AMERICAN SLAVERY.

Six,—The letter of my friend, the Rev. Edmund Squire, of Bostom, United States, in the Inquirer of Saturday week, on an article which appeared in the Anti-Starey Advocate for January, respecting the remarks which I felt it to be my duty to make on slavery, when called upon to speak at the Autumnal Unitarian Convention beld in Baltimore last October, calls for some notice at my hands. Mr. Squire complains of the paragraph in that article which states, that 'another English minister did not see fit to support his brother in the manly testimony he bore against slavery,' and appears to regard it as having been incumbent upon me to come forward and defend him from the effect of this paragraph, by certifying, what he says I well know to be the lact, that his silence was dietated by 'pity for the elave.' I confess that this view of my friend takes me entirely by surprise. I should be sorry, indeed, to be wanting in the duties of friendelly towards one whom I have known so long, and for whom I entertain so sincere a regard; to the course I had taken (at least, to me) on the ground of my not being an American citizer; whilst, on the other hand, several ministers cordially thanked me for what I had said. All objectors did me the justices in the course I had taken (at least, to me) on the ground of my not being an American citizer; whilst, on the other hand, several ministers cordially thanked me for what I had said. All objectors did not see fit to support his prother in the manily thanked me for what I had said. All objectors did me the justices in the convention had taken (at least, to me) on the ground of my not being an American citizer; whilst, on the other hand, several ministers cordially thanked me for what I had said. All objectors did me the justices in the convention by supposing that such an uttermance, even though the convention by supposing that such an uttermance, even though the convention by supposing that such an uttermance, even though the convention by supposing that such an uttermance, even though th SIR.—The letter of my friend, the Rev. Edmund

the best men in Boston; publicly, in an address delivered to my own Society on the last Thanks-giving day; but, indeed, whether it be public or private, whether Baltimore speech or Boston address, of anything and everything that either of us have yet done, we may well both be ashamed, in view of the work that remains to be done.

Teasons. Now, the slaves are the happiest peasanters in the world; but educate them, and you would make them miserable; you would excite hopes that can never be gratified; you would, as it were, give them a taste for opium, and then torture them by withholding the drug. Do you think it right, then, I asked him, to uphold an institution that thus compels you systematically to

wiew of the work that remains to be done.

May I now say a few words on the general subject of abolition? The tendency of certain abolistionists to condemn all those as traitors to the cause of freedom, who happen to differ from them as to the best means of obtaining it for the slave, is plainly as irrational as it is unjust.

In think it right, then, I asked him, 'to uphold an institution that thus compels you systematically to repress the noblest faculties of the mind?' 'I should not,' was his reply, 'if I did not regard it as a divine institution; we make it,' he continued, as to the best means of obtaining it for the slave, is plainly as irrational as it is unjust.

suredly fail, and postpone instead of hastening the Fletcher, of Louisiana, originally, to his shame be emancipation of the slave. Christ gives no weapons to his soldiers but those tempered in his own
holy fire. As far as I can judge from my short stay
for the country, none of the present agencies for
the purpose are competent to effect abolition. Some
fit hem are known to every intelligent and imparem are known to every intelligent and impar- at the Baptist Book Depository, as a cure for my tial observer to have been the worst foes to the prejudices and scraples, to read a discussion be-slave, and to have refastened his chains with tenin which the latter divine attempts to baptise slave ing loosened, and had well-nigh fallen off. I ry with Christian sanctions. Oh! truly there is strongly suspect that no direct aggression on slanothing more sad than to see the Bible thus disery, whether of speech or action, is to prosper. honored, and Christianity wounded in the house of the friends, by being pressed into the service of so dever yet overthrown the edifices of ancient evil dark and daring an insult to the majesty of God, assaulting their pinnacles, but by undermining and so gross an outrage on the most sacred rights Can we wonder, while this is the case. ale has done and is doing more against sla- that so many Christians in America should fee themselves compelled, out of reverence to God, and ot level the tree of evil at a blow. He diffus- allegiance to Christ, to withdraw from the com-

ery. Then is the minister of Christ the most friend, will, however, excuse me for saying that I efficient abolitionist, when by word and life he cannot reconcile his doing so with the opinion that spreads his spirit in his own particular church; 'no direct aggression on slavery, whether of speech such mode of action is indirect and unostentatious, or action, is to prosper,' for an indirect testimony

"A truce with declamation :" thus, methinks, I hear some veteran trafficker in blood,
Whose leisure—by repeated crimes procuredIs used to justify those crimes, reply:—
"Peace to your declamation, nor presume"
To judge another's feelings.—Is it yours, A stranger to the scene, to tell the cares The anxious days, the busy, restless nights, Devoted to the succor of the slaves?"

But I do not think there were many present a the Convention in whom this spirit was called forth. The President of the meeting, of whose warm and friendly hospitalities I was a grateful

it as his letter indicates. I can, however, truly say, that my first knowledge of the existence of the article was derived from the perusal of it after its publication, nor was it till I yesterday received the letter, from which I make the following extracts, that I obtained any clue as to its authorship.

Were I at liberty to mention the name of my correason in the remark, and no more, as there would be in the assertion that the efforts of the Tempe-rance Reformers in this country had riveted the chains upon the drunkard with tenfold tightness. An eminent Unitarian elergyman of the United States, not himself connected with the Abolition-ing the tenton of the transfer of the the connected with the Abolitionstates, not misself connected with the Abolition-ists, told me some four years ago, that the progress of Anti-Slavery sentiment in America was, in his opinion, mainly owing to the unswerving fidelity, the single-minded devotedness, and the mag-nanimous persistency of the Abolitionists; and all that I saw in the States went to confirm this view. Even Harriet Beecher Stowe's book

> to the cause of the down-trodden slave; but it seems to me petty and unworthy trifling to dwell on such things, and to forget their noble and magnanimous qualities, their self-denying Christian virtue, their steadfast fidelity to human freedom, their chivalric devotedness to the cause of the course of the services of oppressed, and their indomitable perseverance, through good report and through evil, in the asser-tion of the sacred and God-given rights of their brethren in bonds. I venerated these noble men ien, when at a distance from them, for their public labors; and since I have had the privilege of mingling with them in the hours of social con-

the presence of her chil-

olley of brutal laughter, and afterwards saw her mocked down for fifteen dollars;—when I fooked nominal Christianity and slavery has been to agravate the oppressiveness and cruelty of the system of cattle;—when I witnessed other proceedings at these sales, too grossly shocking and flagrantly in-decent to admit of even the most general and guarded description, no human language could adequates centre. I cannot, therefore, regard it as an unardonable offence, if the men and women, whose inds are constantly dwelling upon atrocities such as these, should sometimes be moved to cry aloud in terms of solemn warning and burning indigna-I am, sir, yours faithfully,

FRANCIS BISHOP.

rom the British and Foreign A. S. Reporter for April. ADDRESS TO CHRISTIAN CHURCHES.

The Committee of the British and Foreign Antilavery Society are about to issue the following ddress to Christians of all denominations in the United Kingdom, with a view to call their atten-tion, and especially that of Christian Ministers, to the extensive sanction and support afforded to the system of slavery, by the churches of the Southern nd Northern States of the American Union. The committee trust that the various religious demonstrations in this country will respond to the appeal now made, by a cordial and unanimous approval of the suggestions it contains, and by taking immediate action upon them.

ADDRESS. The Committee of the British and Foreign Anti-Slavery Society deem it their imperative duty, at the present juncture, earnestly to call the atten-tion of Christians of all denominations in the

the present juncture, earnestly to call the attention of Christians of all denominations in the United Kingdom, and especially of Christian Ministers, to the subject of American Slavery: and to invite their active cooperation for the abolition of a system which is so opposed to the precepts and the practice of the Christian Religion.

The strength of the anti-slavery cause has ever consisted in the maintenance of the principle, that slavery is a sin, and a crime before God; nor can too great prominence be given to this oft-repeated assertion of the great and good men whose names are to be found in illustrious association with the question of abolition. While, he wever, the Committee rejoice in the belief, that the great body of Christians in this country concur in this opinion, it is a grievous fact, that with extremely few exceptions, their co-religionists in the Southern States of the American Union not only repudiate it, but declare slavery to be a divine institution, in the maintenance of slavery who opinion, it is a grievous fact, that with extremely few exceptions, their co-religionists in the Southern States of the American Union not only repudiate it, but declare slavery to be a divine institution, sanctioned and even enjoined by the Holy Scriptures, and to which it is the duty of its victims to submit without complaint. This wicked doctrine is notoriously advocated by the Southern Churches, many of which are directly involved in the guilt of the system by holding slaves as church property, whilst not a few of the pastors are themselves slave-owners. Such deplorable conduct on the part of ministers and churches in the South has brought a scandal upon those in the North that are in communion with them. It has also largely contributed to the spread of infidelity, by bringing Christianity itself into disrepute.

But very many of the churches in the Northern or free States are also deeply tainted with this

every intelligent and impartial observer to have been the worst foes of the slave, and to have re-fastened his chains with tenfold tightness, at the very time when they were being loosened, and had well-nigh fallen off. I cannot but think that my friend has, in this broad and sweeping statement, caught up hastily and without examination an assertion current in America, but, so far as I could ascertain, utterly unsustained by any semblance of proof. I frequently heard such an opinion expressed in the Northern States—chiefly, however, by those who show their pity for the slave by supporting the Fugitive Slave Bill—but I invariably asked in vain for the facts on which it was based; and whilst in the South, I could discover no trace of such an influence. I think there is about as much reason in the remark, and no more, as there would countenance to those who hold him in so degraded a condition, or who are directly instrumental in encouraging others to do it. Further, several of the religious associations act in guilty subservien-cy to the Slave Power, and follow the temporizing policy or the more flagitious example of these ministers and churches.

The American Board for Foreign Missions and

the American Home Missionary Society are implicated, to a considerable extent, in the sanction of slavery. The former 'has slaveholders for officers, corporate members, agents, missionaries and members of Mission Churches;' while the latter this view. Even Harriet Beecher Stowe's book memoers of Mission Churches; while the latter would have called forth, I believe, no such gratifying response as it has now awakened in the Northern States, had it been published twenty years ago, before the public mind and conscience had been, to some extent, roused up by the labors of these faithful pioneers; and it is probable it would have been the public society has repeatedly refused and contributions tradewich the full pioneers.

denounced, as it now is in the Slave States, as a pestilent and mischievous book.

I will not say that the Abolitionists have never gone, in their language, beyond the bounds of wisdom and justice; that they have never, in the fervor of their zeal, overlooked admirable virtues in their condemnation of what they deemed unfaithfulness to the cause of the down-trodden slave; but it is, however, an encouraging sign, that under

The American Tract Society and the American Sunday School Union prepare, publish and circu-late tracts against every sin forbidden in the Decalogue, except that particular form of sin which involves the violation of nearly the entire code. public labors; and since I have had the privilege of mingling with them in the hours of social converse and privacy, I love them for their personal and domestic virtues.

I would not be a defender of language needless by harsh and severe, but, to use the words of Channing when noticing a similar charge against Milton, 'we must not mistake Christian benevolence as if it had but one voice, that of soft entreaty. It can speak in piercing and awful tones. And, truly, when I witnessed, in Richmond, on the 4th and 5th of August, last year, the cruel separation and breaking up of families at the slave auctions;—when I saw unmanly insults offered to defenceless women, to daughters in the presence of their mother, to the mother in the presence of her chil-They also refuse to give currency to works which

mother, to the mother in the presence of her children;—when I beheld a poor emaciated young woman, trembling on the verge of the grave, dragged to the block by order of the Commissioner of the Virginian Court of Chancery, and sold to pay the debts of her owner;—when I witnessed the jeers and scoffs which the poor victim's suffering appearance called forth;—when I heard one dollar appearance called forth;—when I heard one dollar to the poor victim's suffering appearance called forth;—when I heard one dollar triumphantly points to the teachers of this excursion of Christianity in the Southern churches; of this excursion of the Christianity in the Southern churches; of this excursion of the North; and of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the Gospel, as its friends and champions, and intrenches itself behind the church as an impregnable bullion of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the Gospel, as its friends and champions, and intrenches itself behind the church as an impregnable bullion of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the North; and of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the North; and of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the North; and of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the North; and of the culpable policy of the Religious bodies above specified, the Slave Power triumphantly points to the teachers of the North; and of the North; and of the North; and of the North; ence of this awful perversion of

the deepest mental and moral darkness. have been enacted rendering it a penal offence to teach slaves to read. The word of God is not allowed to be preached to them, except in a garbled form; and when Bibles have been offered to such of them as could read, the individuals making the offer have been summarily punished. But as though it were not enough that more than three millions of human beings should be condemned to life-long labor without wages, stimulated only by the lash; that husbands and wives, parents and children should be remorselessly separated; that against a white man, the testimony of a should be held inadmissible, and that he should be virtually unprotected by law against the most revolting barbarities; fresh legislation has been recently invoked to render his condition yet more

The importance of bringing the action of the churches, and especially of Christian ministers, in America, to bear upon the question of slavery, has at various times claimed the serious attention of the Committee, and of the friends of the slave

in this country.

The effect which such a mode of action is likely to produce upon this enormous evil is most power-fully represented in the following sentiment, ex-pressed by the Rev. Albert Barnes—a name de-servedly honored on both sides of the Atlantic:

'There is not vital energy enough—there is not power of influence and numbers enough, out of the church, to sustain it, (slavery.) Let every religious denomination in the land detach itself from all connection with slavery, without saying a word against others; let the time come when in all

fellowship. But they have a solemn duty to perform. It may be objected by some, that slavery has been removed from British soil, and therefore it is not our province to interfere in order to effect its eradication in foreign lands. The emphatic reply is, that no civilized nation can remain unaffected by a system, which, though operating after off, brings disgrace upon civilization; that no professedly Christian nation can view the perpetration of an enormous iniquity by another people professing the same religion, without feeling that their common faith is outraged and scandalized; and no Christian church ought to lie under the disgrace of such outrage and scandal, without remonstrating with its perpetrators, in a Christian spirit, and as a solemn act of duty; nor can it consistently continue to hold fellowship with them, if, after admonition, they persist in their them, if, after admonition, they persist in their

At the present time, when, by a concurrence of circumstances, some of a deeply painful, others of a more cheering character, the attention of the whole civilized world has been especially turned towards American Slavery, the committee feel it to be incumbent upon them strenuously to recommend Christians of all denominations in the United Kingdom, and especially Christian Ministers, to adopt towards such of their brethren in America as are involved in the guilt of slavery, a specific course of action, based on the principles embodied in this appeal. As a first step, the committee would respectfully suggest that they should address to their corresponding denominations in the United States, a solemn and Christian remonstrance against the guilt and sin of slaveholding, entreating them to bear an open and uncompromising testimony against it, and to use their influence to effect its immediate removal.

From the British Banner of March 30. THE PRO-SLAVERY CHURCH OF AMERICA.

TO THE EDITOR OF THE BRITISH BANNER:

Sin-The importance of the religious bodies of this country taking decisive action on the subject of American Slavery at their forthcoming meetings, is clearly exhibited in the following facts and figures, compiled by the Rev. Edward Mathews, the respected agent of the American Baptist Free Mission Society, which show how fearfully implicated the ministers and churches of America are in the infamous guilt of the translar institution. infamous guilt of the 'peculiar institution'

and Action Seems	Ministers.	Members.	Slaves.
Protestant Episco-	1,504	73,000	88,000
Presbyterians, Baptists, Methodists, Other Denominations	4,578 8,018 6,000 4, 3,514	490,259 948,867 1,250,000 530,196	77,000 226,000 219,563 50,000
Total,	23,614	3,292,322	660,563

Such is Mr. Mathews' incontrovertible statement, which shows the reason of the almost universal recreancy of the churches, both North and

South, to the great cause of human freedom.

These facts prove the frightful criminality of the American Church, without my quoting the plasphemies of such priestly apostates as Des Spring, Parker, and Cox, who maintain that there is no higher law than the Fugitive Slave Law.

'The Right Reverend' Bishop Hopkins, of Vermont, says, 'What effect had the Gospel in doing away with slavery! None whatever.' Whose fault is that, worthy Bishop! You, and such as you, with the Bible in your hands, and as Christ's ou, with the Biole in your hands, and as Christ's refessed representatives, uphold American slavery, and then try to make the Gospel of liberty reponsible for your wickedness! Sir, this is impity the most outrageous—hypocrisy the most ap-

Just look, for a moment, at the conduct of the ergymen of the North, who, like Bishop Hopkins and Gardner Spring, support 'Southern rights,' as they are called, and the accursed Fugitive Slave Law. They, professedly the ministers of the Gos-pel of Jesus, the foe of tyrants, living in the light of the free States, where they can see the iniquity of slavery with greater clearness than if they had een born and bred amid its contaminating influices, give publicly, and from the pulpit, their sanction to a system which degrades three millions and a half of human beings to the rank of mere 'chattels,' articles of merchandise—which pre-vents them from learning to read the Bible—which, in the State of Louisiana, punishes any Sunday-school teacher or minister of the Gospel who ad-mits them into his Sunday school; for the first ofence, a fine of \$500, and for the second, death-(hear it, ye Sunday School Union!)-which allows f no legal marriage among the slaves—which mer-ilessly divides families—which nffards the -which affords the slave no legal protection against being worked to deathand which shamelessly subjects down-trodden wo-manhood to outrages which I dare not record on paper! This is the slavery which is defended by a large proportion of the Divines of the North. They are as bad as, if not worse than, their Southern brethren. Would that they heard, year by year, the voice of the churches of Britain telling them, in tones of thunder, of their perfidy to Christ, in trampling upon millions of those for whom He died.

But what have the ministers and churches of the But what have the ministers and churches of the North done to put down abolitionism? Finding the spread which the thorough anti-slavery principles of the American Anti-Slavery Society (not Tappans) were making in the churches, as well as out of them, they raised against that noble organization the mean and cowardly cry of 'infidelity'—a cry which has met with but little success in America, but which to the astronophysic of means. America, but which, to the astonishment of every body who knows its history, has been raised in this country. The American Anti-Slavery Society consists of persons belonging to various denominations, most of them 'orthodox' in their religious nations, most of them 'orthodox' in their religious creed; others, no doubt, not so; but no religious question unconnected with slavery is allowed to be introduced at any of the Society's meetings. Unsectarianism must necessarily be a feature of every national movement; and he who opposes the admission of a hater of slavery into a Society formed for its abolition is a high. for its abolition is a bigot.

Your faithful servant,

F. W. CHESSON.

NEGRO POPULATION IN ILLINOIS. The Altor (Illinois), Courier proves, by actual statistics, that the negro population of Southern Illinois is decreasing. Drawing a line through the centre of Sangamon county, and taking all the counties south of that line, it is proved, by a comparison of the census of 1845 with that of 1850, that while in some counties there has been an increin some counties, in other counties, class of inhabitants, in other counties, ing a majority, there has been a decrease, amounting in the aggregate to 124. The Courier argues from this, that all alarm about the increase of free negroes is unfounded.—New York Evangues

THOMAS CORWIN AND THE ABOLI-TIONISTS.

with the state of the car

CINCINNATI, Ohio, April 8th, 1853. To THE EDITORS OF THE ENQUIRER: In the Enquirer of this date, you have the following extract from the Southern Patriot, of the 'piquant sayings of the inimitable Tom':—' He said they were ings of the inimitable Tom ':—' He said they were a whining, canting, praying set of fellows, who kept regular books of debt and credit with the Almighty. They would lie and cheat all the week, and pray off their sins on Sunday. If they steal a negro, that made a very large entry to their credit, and would cover a multitude of peccadilloes and frauds. This kind of entry they were always glad to make, because it cost them nothing. When they could not steal a negro, they gave something they could not steal a negro, they gave something in charity for the extension of the Gospel, and then commenced a system of fraud and cheating, till they thought they had balanced accounts with their God. And you add: 'He has, as is understood, purchased property in Kentucky, as a resi-

Whether Thomas Corwin includes me, who has contended, in my own State, for emancipation on the soil, among the Abolitionists, I know not. It is the policy of the slave party and the renegades to the policy of the slave party and the renegates to render odious the most ultra of the opposents of slavery, and then use that odium for the overthrow of all the friends of justice and liberty. For my part, I am willing to come under his category; for inasmuch as I would use all the opponents of slavery in the world for its overthrow, so I must not avoid the consequences of my associations.
At one time, the Abolitionists are held up as invidious knaves; at another, as one idea fanatics, who are void of moral responsibility, and unfit to administer any Government! They cannot be both! They are neither one nor the other. But I do not

They are neither one nor the other. But I do not propose to defend them—history will do that—but to repel the calumny of the ex-Secretary. If the Abolitionists were as base as Corwin represents them, it is right they should be exposed. Although a war of personalities is always repugnant to a gentleman, yet if he thinks they are necessary, (even though they are not.) as he says, I have no objections to the utterance. But when Thomas Corwin zells not only what is untrue, but what I know he believes to be untrue,

untrue, but what I know he believes to be untrue, not only in self-defence, but the instincts of a ger erous indignation at unprovoked and ungrateful wrong, compels me to hold him up to public repro-

When Mr. Clay was the candidate for the Presi dency, in 1844, Thomas Corwin and I spoke daily for a long time through Ohio, in company. That battle was fought, in the North at least, upon antislavery — 'abolition '—principles; the friends of slavery perpetuation being avowedly in favor of the annexation of Texas, with a view of keeping up a balance of power in the Senate, by the acq tion of more slave States; and the friends of Jef-fersonian republicanism, holding that slavery was an evil-tolerated, but to be extinguished in due time, North and South-standing for H. Clay, and against Texas annexation. I came from a slave State, embittered in my feelings against the slave party by recent personal and political contests, yet in the speeches made by Thomas Corwin, the slavebolders were so heartily denounced, that my sensibilities as a Southern man were continually susceptible. I am an habitual reader of William L. Garrison's Liberator, and Garrison never sur-passed him in heartfelt hatred of slavery and slaveholders. His now slaveholding friends will slaveholders. His now slaveholding friends will gather some idea of his abated ire, when they review his celebrated speech in the Senate, where he awarded me and other volunteers in Mexico his aspirations of 'bloody hands and hospitable But what struck me as most remarkable in the 'inimitable Tom' was his indulgence in 'whining, canting and praying,' in his speeches! I have been in the furor of revivals and the wild enthusiasm of the bivouacked camp-meeting, and never did earnest Methodist parson move me to tears like the 'inimitable Tom!' And to such extremes did 'Tom' carry his scriptural quotations that he got to be a decided bore; and I severely criticised his want of taste—and what was, to me, irreverent as the slave Christians would have -almost blasphemy! He then defended himme—almost blasphemy! He then defended him-self upon the ground that no people were so con-scientious and devout as these same Abolitionists, whom he now denounces as consummate knaves!

If the Abolitionists 'cheat' and 'steal,' the re-

proach comes with a bad grace from the chief beneficiary of the Gardiner swindle! And how-ever guilty we may be, it adds but little to our penitence to be lectured by a man who now has, dishonestly, our money in his pocket!

The truth is, Thomas Corwin is nothing else but

a mercenary renegade. Of humble origin and a professed Whig, there has been no time in the last twenty years that he could have been elected to office without the votes of the abolitionists and laborers of Ohio. With considerable flippancy of speech, caricature, mimicry, and pantomime, addhis professed abolitionism, he ascended much higher in the political scale than his talents or true merits deserved. He aspired to lead the liberal party in these States by steady efforts, which culminated in his notorious Mexican-war speech— which sealed his career in that direction; for it outraged his opponents and disgusted the frue friends of freedom in these States—proved him a mere partizan and politician, and not a statesman of enlarged and practical views, who only can em-body into action the aspirations and dicta of the devotees of liberty—who, by their fanaticism and martyrdom, break down all forms and barriers to progress! Like all secondary men in mental and progress! Like all secondary men in mental and moral development, he gave away when the pelt-ings of the storm which he raised came on. He determined at once to return to the enemy. Durder General Taylor, fought for the Jeffersonian idea and against the platforms, Tom, who was never fit for anything but speech, spoke not! His treachery was anticipated and developed in his reward—a Cabinet appointment! His membership of an administration, which will go down infa-mous, as attempting to revive and enforce in this land the cast-off attributes of British tyranny, constructive freason, has forever placed him along side with Burr and Arnold! But what cares to Gardiner for reputation! With the satires of Horace he doubtless is familiar, and 'smiles as often as he contemplates the money in his chest

That he should now, late in life, be compelled to leave Ohio, who nurtured him into eminence, and whose honor and interests he has ungratefully abused, is pitiable; but I beg that he will not pay my native State the poor compliment of making it his place of refuge. Slavery, she inherited in common with her sisters; but, unlike Austria and common with her sisters; but, unlike Austria and France, and other home aristocracies, she nobly challenges discussion, and in preferring the liberty of the press and speech to any local and temporary institution, she shows a people of great elements of character, of progress! Like all brave people, the power they have they exercise with mercy; and while they are justly jealous of their own rights, they are regardful of those of others. Such a State, where honor, pecuniary and personal, constitute characteristic elements of social sonal, constitute characteristic elements of so position and political power, is not the place for Thomas Corwin! I advise him to go further South, if even there he can find men poor enough in self-esteem to trust a traitor or honor a rene gade! Your obedient servant,

C. M. CLAY.

THE 'KEY' IN ENGLAND.

A London letter to the Traveller, speaking of the appearance of the 'Key,' in London, says :-

We are presented with a handsome octave We are presented with a handsome octave volume of more than 500 pages, in the advertisement to which Messrs. Low, Son & Co., the publishers, state that they 'have secured to Mrs. Stowe the protection of the English copyright laws in favor of this and all other editions of the work.' They also mention as 'a fact perhaps unparalleled in the annals of literature,' that the whole work in the annals of literature, that the whole work was put in type, printed, bound, and offered for sale, within four days from the receipt of the original copy. This haste was necessary, the laws requiring that it be first published here, in order to secure the author's interest. It is an elegant book, sold at \$2.50.

Another edition was issued by Messrs. Clarke, Beeton & Co., within five days after, which sells at 84 cents. More than ten thousand of this edition were taken by the London booksellers alone, on the were taken by the London booksellers and mentifirst day of its publication. And I may ment Messrs. Low & Son, on the morning of its publica

Stowe's picture.

As the Cabin found its way from house to house, and nation to nation, the question most naturally and most frequently suggested was:—Is this a true representation of a system now existing in America? In this Key, we have Mrs. Stowe's answer.

Of its metrits, the Literary Examiner thus speaks:

It is a book which most certainly will not weaken the impression that exists among thousands of English readers of the humanity and the genius of the author of Uncle Tom's Cabin—while it contains narrated scenes of Mrs. Stowe's actual experience, as pathetic, as humorous, as deeply tragic, as the most celebrated scenes of her novel, it presents also, from other sources, such details of terror and of misery, such appalling and irresistable evidence of what slavery really and undisguisedly is, and which no humanity or kindness can ever make other than it is—that the effect produced by the novel [the Cabin] cannot but be inferior to that which may be expected from its successor, if not in the vividness of the impression at first produced, most certainly in the intensity and duration of the final emotions produced.'

So far as reviews of the Key have appeared here, and there no bowie knives or chains or dogs will be necessary, and everybody will be false haveholder is a man and a brother, and we would do him good. Statistics on the subjects are overwhelmingly against slavery, in a pecuniary point of view. The county of the subjects are overwhelmingly against slavery, in a pecuniary point of view. The county of the subjects are overwhelmingly against slavery, in a pecuniary point of view. The county of the subjects are overwhelmingly against slavery, in a pecuniary point of view. The county of the subjects are overwhelmingly against slavery, in a pecuniary point of view. The county of the subjects are overwhelmingly against slavery, in a pecuniary point of view. The county of the subjects are overwhelmingly against slavery, in a pecuniary point of view. The slavery point of view. The slavery point of view. Th

So far as reviews of the Key have appeared here so far as reviews of the Key have appeared here, and there are not a few of them already, they all, with one consent, agree that Mrs. Stowe has fully made out her case. If there is any exception, it is some minor point. And the general sentiment, so far as expressed is, 'We shall not hear any more now about the exaggerations of Uncle Tom's Cabin.'

ECONOMICAL ASPECT OF SLAVERY We copy the following brief sketch of a speech de livered before the Cincinnati Anti-Slavery Convention, on Tuesday of last week, by Mr. Garrison, from the

Cincinnati Gazette of the 21st inst. : The resolutions on the economical aspect of Slavery being under consideration, Mr. Garrison remarked: I see before me a manly and womanly gathering; and I am constrained to believe that you are here to consider impartially what may be pr sented to you. You may all receive or reject, it is your prerogative; you are not compelled to agree with me, but I hope you will candidly hear. If Abolitionists have done nothing else for the world, they have rendered it incalculable service, in vindicating freedom of speech and the press. the last men to turn their backs to opposition, and they have made their platform a free one, as much so for their opponents as for themselves. But they who say it is a bad cause, and that Slavery can be vindicated, dread the platform, and take refuge in backbiting and slander, demonstrating their want of argument. The Abolitionists are the only true friends of the Slaveholder. They are as much interested in his welfare as in that of the slave. Theirs is no personal controversy; they have no malignant feeling to gratify, but are willing to suffer misrepresentation and caricature, and endure to the end, biding their time for the judgment of pos terity in their favor. We frankly confess that what it was not possible for Jesus to do, we cannot do; if, with all his love and wisdom, he could not conduct the cause of reform without offending of

reception of our resolutions.

Some people are not deeply concerned in the welfare of anybody, and look at everything in a personal sense; and so when we speak of slaveholders severely, they say we would like to see them wel-tering in their blood. So far from this, we are auxious for their safety, their moral reputation, and their property, that it should become bona fide property. We take the peace principle as our guide, and say to the slave, Hope in God! In the West Indies, the abolitionists were accused of exciting a bloody insurrection; but as long as the slaves knew they were laboring for them, they were quiet; but when the slaveholders had persuaded them otherwise, insurrection was frequent. So in our country. Down to the time of the commence-ment of the Anti-Slavery enterprise, there were in-surrections all over the South; but since, there have been none; and the reason is, the slaves are trusting for deliverance through this enterprise, and if the South would jeopardize itself, let it make

any, we cannot. I expect to see some levity in the

destitution, degradation and oppression everywhere seen : will you tell me this is the result of obedience to God! It is the reverse-it is because men do not trust in God, but in themselves. It concerns us to lated. God is an infinite political-economist; all he has commanded is in view of all the results to our physical, intellectual and moral nature. It cannot be disguised that there is a good deal of hesitancy in coming up to anti-slavery work, because it is thought emancipation will work badly; trade will he destroyed if we offend the South ; in the abstract. abolition is well enough, but in practice it is not well. Now, consequences are ever wrapped up in principle. Give me principle and I am not concerned for consequences, for God has provided for all desirable good results in all principles. He gives me the principle and commands me to trust it, and it shall go well with me. He is the best economist who adheres to principle.

We should not be concerned for cons remember having read in England, in a little book a supposition illustrative of this caring for consequences. I am walking in the street, and am me by a poor famished man, who asks a trifle to buy something to keep him from starvation. My natural humanity says, Give it to him; but I begin to think of consequences, and I say, 'if I give, he may
go to market and got a bad piece of meat, and eating it, sicken. The consequences may be bad; I'll
not give him the money. But I think again, and say, if he sickens, it may bring him to reflection and repentance; I'll give it to him. Again I think; he may die from his sickness and his soul go to hell; I'll not give. Again, if he dies and goes to hell, his end may be a salutary warning to others; I guess I'll give it to him.' guess I'll give it to him. This comes of consum-ing consequences; I hold in my hand a book, revered by this people as the Word of God. Read what it says of consequences. The prophet Isaiah, 58th chap., represents God as commanding to let the oppressed go free and break every yoke. If he This comes of consider

the oppressed go free and break every yoke. If he had said not a word about consequences, we should trust and obey him. But hear:—
'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.'
'The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, bones; and thou shalt be like a watered garden, and as a well of water whose waters fail not. And they that shall be of thee shall build the old

And they that shall be of thee shall build the old loss which she and the nation have experienced in the waste places. Thou shalt be called the Repairer of the Breach, the Restorer of paths to dwell in.'

What a magnificent cluster of glorious promises! Now, this people are Bible believers, and yet they give the lie to God. They say, No: if we break the yoke, our throats will be cut; we shall lose trade and starve to death. My friends, God is the best that they could be reported, shows that Jerry Saeak is in the State House, and we are afraid that he will be in the ascendant. One would think it paymaster; He pays every man as he goes along paymaster; He pays every man as he goes along in well-doing. I know men have gone to the stake for well-doing, but they had in their souls a rich reward. Why be afraid of losing trade if you offend the South! What is it compared with the North in enterprise, wealth and prospects! This nation is the North. The South is dependent. Talk of the South withdrawing! It is, as Mrs. Maria Child said, 'as if the town paupers should declare they would withdraw from the town, if they did not have more roast beef and plum pudding. Ponder, if you please, what it says in the 28th chapter of Deut, of the consequences of hearkening chapter of Deut, of the consequences of hearkening to the Lord; how it closes—' thou shalt lend un

tion, with a special request for the first copy issued, without regard to the style of binding.

It was an unfortunate day for the slaveholding interest when it provoked Mrs. Stowe to the preparation of this work. The apologists and defenders of American slavery have raised a spirit which it will not be easy for them to lay again. The world is too deeply interested in this question to rest satisfied with their denial of the truth of Mrs. Stowe's picture.

As the Cash' than for 'master Lash.' You know the familiar saying, that it can be told whether a man works by the day or job by the sound of his hammer. It is human nature, and is the same under a black skin as a white one. No kind planter ever repented remunerating his slaves. If slavery were abolished to-morrow, no man need change his position. The slaves are wanted—all they want is pay, and then no bowie knives or chains or dogs will be necessary, and everybody will be safe. The slaveholder is a man and a brother, and we would do him good. Statistics on the subjects are overwhelmingly against slave-

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, APRIL 29, 1853.

NINETEENTH ANNIVERSARY

AMERICAN ANTI-SLAVERY SOCIETY. THE ANNUAL MEETING of THE AMERICAN ANTI SLAVERY SOCIETY will be held in the city of NEW YORK, AT THE CHINESE ASSEMBLY ROOM, No. 539 BROADWAY, on WEDNESDAY, MAY 11th, 1858, encing at 10 o'clock, A. M.

THE BUSINESS MEETINGS of the Society will be held in the large Committee Room of the same building, on the AFTERNOON of WEDNESDAY, May 11th, and or THURSDAY. It is very desirable that large delegation from all parts of the country shall be in attendance, no only at the public Anniversary, but at these subsequen private meetings for the transaction of important business in relation to proposed operations of the Society for the ensuing year.

WILLIAM LLOYD GARRISON, PRESIDENT.

WENDELL PHILLIPS, SECRETARIES.

SLAVE-TRADING IN BOSTON.

We congratulate the business public of Boston the opening of a new branch of trade. The attention capitalists and men of enterprise, generally, is invited to the following advertisement in the Courier of Tuesday last :-

A RARE CHANCE FOR CAPITALISTS! FOR SALE—The PULASKI HOUSE, at Savannah, and Furniture, and a number of PRIME NEGROES,

accustomed to Hotel business.

The subscriber, desirous to retire from business, offers the above-named property for sale on accommodating terms. For particulars, apply to the proprietor on

If not sold previous to the first of June, the house will be offered for rent to an approved tenant, who will purchase the Furniture and stock of Wines, Liquors, &c. P. WILTBERGER.

Savannah, April 19, 1853. [coptf] ap25.

Who knows but Sims is one of the 'prime negroes thus offered to Boston enterprise? Boston is certainly the place to send to from Savannah, for a purchaser this stock of wines, liquors, and niggers, and the Courier is eminently the Organ through which it and if the South would jeopardize itself, let it make the slave believe the enterprise is going down. I propose to say a word on the pocket question. I hold that if the Anti-Slavery enterprise cannot be vindicated here, we must give it up.

If it will not work well pecuniarily, it must go down. God has consulted the pecuniary interests of his children as much as any, and the best thing a more profitable one than he will be likely to find by festing himself into the already over growled business. of his children as much as any, and the best thing for any man, so far as his pocket is concerned, is to obey His laws to the very letter. This is not speculation. Look over the world, and on the famine, advice, nor for the insertion of this advertisement, and destination described and on the famine. we engage to give the purchaser a puff, if his come to our knowledge.

We remember, several years ago, when the Whig know what true principle is, and that it is not vio- Party was the 'true Anti-Slavery Party,' an advertisement of slaves found its way into the Allas. It created a good deal of sensation, and if we do not misremen ber, was withdrawn, with the apology of the editor that it was inserted without his knowledge. We apprehend Boston has grown up to a more robust condition than it was in then, and that this advertisement will excite neither surprise nor censure in business circles. And we have too good an opinion of the strength of countenance of the Editor of the Courier, to believe him ca pable of being ashamed of anything of this sort, and firmly believe that the readers thereof will be rejoiced by the sight of this advertisement, in every other paper. till forbid. Perhaps it would be well to add, as an in ducement to purchasers, that any of the 'prime negroes' escaping to Boston, will be caught at the expense of the City .- Q.

> On Tuesday afternoon, the following Resolutions were oposed in the Massachusetts Legislature, in response certain Resolves passed by the Legislature of South Carolina and the City of Charleston, very properly expressing the just sense of that Empire and its capital o the services of Daniel Webster :-

> JERRY SNEAK IN THE STATE HOUSE.

Resolved, That the Legislature of the State of Mas-sachusetts has received, with melancholy satisfaction, the resolutions of the General Assembly of South Caro-lina, and the proceedings of the city of Charleston, upon the occasion of the death of Daniel Webster. Differing with our great statesman, as most of the citizens of that State did, in many of the political opinions and mea-sures which have agitated the country, we receive its eloquent tribute of respect and sympathy in the fraternal spirit in which it has been offered.

Resolved. That the memory of the great statesmen of

spirit in which it has been offered.

Resolved, That the memory of the great statesmen of South Carolina, Kentucky and Massachusetts, who have followed each other, in such rapid succession, to the resting-place which 'knows no party,' is cherished with pride; and the eloquent sentiments of condolence, expressed in the resolutions of a sister State and fellow mourner, are most sincerely reciprocated, in view of the loss which she and the nation have experienced in the death of him who so tenaciously guarded her honor, and added so much to the lustre of her history.

that he will be in the ascendant. One would think i enough that Charleston should have kicked our Agen out of her purlieus for proposing to test, in the Unite States Courts, the Constitutionality of their selling our citizens as slaves, and that South Carolina should have made a repetition of the offence punishable as sfelony, and that the sale of the born citizens of Massachusetts is still going on there, without her being expected t make a servile acknowledgment of an insult so very clumsily disguised. All the response Massachusett should make South Carolina, should be to pass a law fo the arrest and imprisonment, in the Common Jail, o to the Lord; how it closes—'thou shalt lend unto many nations and borrow of none.' That is what I call good capital, a full pocket. God is a good paymaster. Then look at the curses pronounced, in the same chapter, on those who refuse to hear and obey. I see nothing miraculous in all this—it is a natural consequence.

But we are told of the millions of property in slaves, and asked if we suppose man will give up all this. Emancipation will not touch an atom of property. The value of the slave is in what he can produce. A man will work better for 'mas-

As a fitting pendant to the proposed servile reply t South Carolina, we find, among Tuesday's proceedings, a Resolution reported for taxing the people of Massa-chusetts to the tune of \$10,000, for a Statue to the man who disgraced and betrayed her on the 7th of March, 1850! We are well aware of the disposition of the Whig minority which has the control of the State, by ocident; but we can hardly think even them insensate for it, as long as he lives. We trust Massachusetts a Statue erected to Mr. Webster, let it be paid for by reference to proving each other personally or histori-the men who paid for him while he lived and owned cally wrong; but with the sole purpose of illuminating him, and not by the State he misrepresented. The the path of political duty. Though the assailed party House, is the proper place for such an image to be set

'UNUSUAL HARMONY.' The Commonwealth of Wednesday makes the following remarks on the Cincinnati Convention :-

'The composition of the recent Anti-Slavery Convention at Cincinnati seems to have been in equal proportions of 'hards' and 'softs'—old school and new school abolitionists—Garrisonians and Free Soilers.— For instance, its officers were as follows:— [Here follows a list of the officers of the Convention.] This into strongly, let him reflect how years easy a thing it dicates a degree of harmony in action unusual for our is for friend of the *Liberator*. We confidently expect Mr. Edmund Quincy will appropriately comment on the affair.'

are certainly not disposed to disappoint. But the only ones; nor expose all his sophisms. But the first two or comment we can think of making is on the singular three columns of his illogical and immoral congeries lack of knowledge of Anti-Slavery Meetings evinced by are peculiar. They are susceptible of being mapped the editor. If he had been in the habit of attending out, -as it were a diagram, -where ' Falsity' will be them, he would have known that this 'harmony in ac- the ' Quod erat demonstrandum' of every proposition. tion,' instead of being 'unusual on the part of his In all odious and offensive ways, Mr. Phillips accused friend of the Liberator, is the regular course of all me of 'guilt' in a public office, in regard to the rights Old Organization Meetings;-by 'harmony of action' of the colored children of our State; of 'smothering meaning, of course, a willingness on the part of persons convictions,' &c. &c.; and then he rung many of various opinions to meet together and discuss them. change on these low and base imputations, which every If he had attended any New England Convention for the last five years, he would have found Free Soilers decency, that, in his last letter, he declares I ought to and Garrisonians acting amicably together, often as of- thank him for those vile arraignments. I cannot conficers, always as members and speakers. And so of the sent to learn the laws of gratitude, any more than those American and Massachusetts A. S. Society Meetings. of honor or veracity, from such a teacher. They are open to all who are willing to join them, accepting their vital principle, and for all to speak in act and motive, Mr. Phillips made a general charge them, whether members or not. The Commonwealth that, in the movement of himself and friends to get does not do justice to the members of its own party. colored children into white children's schools, I never Some of them are not afraid to attend our meetings. They have more pluck than the Commonwealth thinks. And we do not believe they ever had reason to complain of their treatment .- Q.

THE DINNER TO MR. HALE.

Dinner in honor of the Hon. JOHN P. HALE, will take place next Thursday, May 5th, at 2, P. M., in the Hall over the Fitchburg Station, in this city. We hope that a gathering, frequent and full, will assemble to pay this mark of respect to Mr. HALE for his many services to Freedom and Humanity. Though the compliment comes from 'The Free Democracy,' we are given to understand that it is not intended to exclude any, of any party or of none, who are desirous of doing honor to Mr. HALE. Gentlemen's tickets, \$2 each, and Ladies' tickets,

\$1, to be obtained at the Commonwealth office, 60 Washington street .-- Q.

THE FIRST PAGE. We hope our readers will carefully note the two letters by Messrs, Southe and Bishop. They afford a curious study to the metaphysical or the my acts, merely because he did not know of them. mon-sense reader. Here are two English Unitarian ministers; and what a different philosophy of human a fact does not exist, because he does not know it,—an nature and the means of its elevation is theirs! The argument which can be drawn only from assumed omformer virtually tells us that the Gospel is to remove niscience,—but he represents the Blind Institution as a sin from the world by letting it alone, and by being 'private' institution. Now, he knows that it is one of careful never to offend the people who are committing the Public Charitable Institutions of the State, supported and supervised by the State, and no more a planation, that this gentleman has been the pastor of a private' Institution than the Insane Asylum at Wor-Boston congregation, and associate of the ministers who cester or the Supreme Court. I was a Trustee appoint have had nothing to say against the kidnapping of ed by the State. If he wanted to know what was done Thomas Sims from Boston, or against that Fugitive Law there, was it my duty to go and tell him or his to com under which the deed was done.) It is refreshing and ask me? Yet now, and after his plea of ignorance indeed, after reading such transparent nonsense (may had been taken away, he reaffirms that I never gave we be forgiven for saying what we mean !) to turn to them 'one word,' &c. words so sensible, so manly, and so timely, too, as Mr. Then he goes on, in his reckless way: 'All that the Bishop's. By the way,-three weeks ago, the Christian abolitionists, all that the public knew, was that the also publish Mr. Bishop's?

British and Foreign Anti-Slavery Society, is an exceed- child was refused because not of the age made necessary wit and talent may be perverted, by sectarian prejudice | been admitted to the Institution since? and bitter political hatred towards one country, into the apology and defence of the 'sum of all villanies' in which he accompanies, also, with a retinue of other unanother country ;-and all in the name of sacred Free- truths.*

To ENGLAND. Among the multitude of clerical gentlemen who have taken wing for England this spring, the most of them with a view to be present at the London religious anniversaries in May, we see that Rev. Mr. Prime, one of the editors of that unmitigated proslavery sheet, the New York Observer, is one, and that he has been appointed to represent the American Bible Society at the annual meeting of the British and Foreign Bible Society. The Boston Courier compliments the Rev. Mr. Prime. If anything could make the assurance of his pro-slavery wickedness doubly sure, this does it. We shall see if the man who, in slavery's defence, can libel both man and God '-the man who has endeavored to parry the keen edge of 'Uncle Tom's Cabin' by charges of falsehood and the like, (as we learn from the Courier that he has)-will find a courteous reception and an honored place on the platform of the British and Foreign Bible Society .- M.

A QUESTION ANSWERED. New Bedford, Mass., April 4, 1853. TO THE EDITOR OF THE LIBERATOR :

Sra,-In your paper of the 1st inst., you have insert ed extracts from a letter received by you from an 'Eng-lish friend.' This correspondent asks you—'Who is "Rev. Edmund Kelly, of New Bedford, Mass., America "?' and then proceeds to make some rather unfriendly remarks. From the fact that this friend sneers at Mr. Kelly's anxiety for souls, puts the word ' souls ' in italies, and also suspects him as a humbug, one might infer that, in the estimation of your friend, all such anxiety is mere pretext; that souls have no existence, and that, because Mr. Kelly has thus far succeeded in his laudable undertaking, he must be an impostor. Your friend is culpable in not referring to source information easily accessible in England respecting Mr. Kelly's case. But I do not wish further to criticise the manner and spirit of your correspondent.

I should have supposed that you knew Rev. Edmund Kelly; but as you ask for information, I will supply it. Mr. Kelly is a true man, a faithful and affectionate hus and, a kind father, a genuine Christian, and a good minter of the gospel of Christ. By the gracious provdeno of God, being encouraged by the Taunton Baptist Asso ciation and others, he has collected, partly in this coun try and partly in England, the sum necessary to redeem his wife and four children. While collecting in England, friends there recommended him to secure, by purchase, his own freedom, lest the Fugitive Slave Law might ture himself, on his return to his family. His wife and now five children are in this city.

Mr. Kelly's agent, I shall be happy to receive any

moneys for the purpose of aiding in their support. I am, yours most respectfully,
J. GIRDWOOD.

REPLY OF HON. HORACE MANN TO WEN-DELL PHILLIPS, ESQ.

WEST NEWTON, April 19, 1853. W. L. GARRISON, Esq. :

DEAR SIR,-I sit down to an unwelcome task. eprecate a controversy with any man, and never was gaged in one in my life until first assailed. Last February, while far away in the performance of publie duties, I found myself attacked, misquoted, maenough to do an act which they must know will be re- ligned. I showed every charge of my assailant to be garded as an insult by the majority of the people, and untrue. He then opened upon me with a broadside of which will be remembered against every man that votes new ones; and this he has now twice repeated. I have twice proposed to conduct our discuss will be saved from this degradation. If there must be points where we are presumed to differ, without any Bank-parlor of the Merchants' Bank, not the State and though I have been the assailed party, from the same source, for some dozen years, yet I proposed to make our discussion as impersonal as geometry. He spurns the peaceful proposition, and returns upon me with new accumulations of charges, longer and falser than before:—the number of his columns increasing arithmetically,-3:5:7; but the evil spirit of them geometrically,-3:9:27. I cannot waive these attacks upon my personal character and conduct. I must defend my integrity, as a prerequisite to defending any too strongly, let him reflect how very easy a thing it is for human nature to bear other people's provoca-As before, I cannot reply to all Mr. Phillips's asser-

This confident expectation of the Commonwealth we tions of non-existing facts; nor his denial of existing

honorable mind scorns. And yet, such is his sense o In addition to varied imputations of baseness, both of

gave them 'one word of recognition, countenance of To this, in my last, I gave eight distinct disproofs ;

and then stopped, not because my evidence was exhausted, but because he stood irredeemably condemned. Several of the facts I adduced were of a public charac-Our readers will bear in mind, that the Public ter, such as men of ordinary intelligence could not plead ignorance of. To these, Mr. Phillips has made eight distinct replies

repeating his disproved assertion, with additions still more offensive. These, I shall now examine. To say space, I shall state the substance of the points briefly, ndeavoring to omit nothing of importance on his side 1, To prove my interest and efforts in behalf of col-

ored children, I said that, nearly twenty years ago, I reported to the Blind Institution, as one of its Trustees, that the colored children of the State should be admitted there on precisely the same terms as the Mr. Phillips replies :- 'The meetings and records of

those Trustees were private.' 'What could I know' of opinions expressed 'in private,' &c. And so he leaps at once to the monstrous conclusion, that he could deny But it is not enough for Mr. Phillips to affirm that

admission to the Institution, was refused.' But why The Address to the churches of Great Britain, by the did he not add, what he must have known, that the ingly important document,-of which we made some sary for admission by the standing rules of the Instituntion last week .- Mr. Chesson's article, from the tion, and would have been refused, if white? And British Banner, (the organ of the Orthodox Dissent- why did he not say, further, - which also he must have ers of England,) is also telling. In the Refuge will known, -that the mother was told that when the child be found an extract from Qr. Cahill's speech at Glas- should arrive at the admissable age, it would be receivgow, on St. Patrick's day; a melancholy proof how ed? And further, too, that seven colored persons have

Such is his first untrue answer to my first disproof 2. The State Normal Schools, too, were Public Insti-

tutions, supported and managed wholly by the State. As a public officer of the State, I was one of the Visiting Committee. My residence was in Boston, as Mr. Phillips has indicated that he knew. Being there, an ex press came to me from Bridgewater, as I before said, to learn whether two colored pupils could be admitted to the school the next day. My prompt and express answer was, Yes. See how Mr. Phillips evades this :- I could not

know, and surely was not bound to know, all the conversations Mr. Mann was holding in private,'- in his parlor or private rooms at Bridgewater.' He never gave us 'one word ' in behalf of colored children. Here he asks if I remember the fable of the wolf and

the lamb,-representing himself under that emblem of innocence. Yes; and of the wolf in sheep's clothing, 3. Another disproof was, that 'nine years ago,'

published articles and arguments in my Common School Journal, vindicating the right of colored children to attend school with the white ones.

His reply is, in substance, as before :- 'I never say

or heard of the articles in the Common School Journal to which he refers.' Therefore, he never gave us 'one 4. Being an officer of the State, when the question of the colored children's rights was referred to the City

Solicitor of Boston, I wrote that gentleman an opinion in favor of their legal right to attend the white schools, and against their being separated. Mr. Phillips replies : That was 'a private document

privately communicated to the City Solicitor of Boston'; calls it a 'whisper of a legal opinion into the private ear of a City Solicitor,' &c. Such are the fabricated premises from which he draws his inference that I never gave them 'one word,' &c. He then goes on to compare my conduct to that of Charles I. of Eng-land; and some of the particulars of the comparison are, that he 'broke his coronation oath,'- 'gave up his people to merciless inflictions,'- riolated the articles of the Petition of Right,' &c. Is n't this atrocious?

5. I averred that I was consulted with in regard to the law of 1845, which the Legislature believed would secure equal school rights to the colored children of the State, that I approved it, &c.

He replies that that sincere word was not 'one word'; because the Supreme Court subsequently con-

cance my last letter, I find that I did not state the case in favor of myself so strongly as I should. Dr. Hows, the Director of the Institution, writes me:—'II have searched the records, and find the matter was brought before the Trustees in consequence of an application, made through you, for admission of a colored child.' Yet, Mr. Phillips holds me up as never doing any thing for colored children!

6. I said that, in my Reports, I uniformly uponed the law as securing the same rights to the colored dethe law as securing the same rights to the course of dren as to the whites; that I labored to make the pa-tice conform to the theory, and when I left the Sura. ryship, it had nearly done so.

Mr. Phillips replies: "This is an erain." Is then, in making a pretended quotation from my less Report, he is guilty of a suppression, which it poposely made, (and, after our experience of the bi capable of doing in mutilating quotations, that days can suppose it was not!) is base beyond the page language to describe. Speaking of Mar not of the nation at large, as I think the would suppose, from the way he has pet it. when a soribing what she had done for the children of de m. rigines, I went on to say, that 'when the eyal new with power to punish the aggressors; '-the sea by the words and my sympathy for the many Those words he suppresses, and represent to terri as talking gibberish about the 'equal, nated asias as taking grades of Africa. And then is being the passage he has garblet to be 'a tool single sentation,' 'a gross misrepresentation,' &c.

Mr. Phillips cannot truthfully dear the that he studied this Report, when it first spend ; find his pretence for carping ; that he had the per of a at least, before him now; that he was at Im Line TOR office up to the time his letter was prined, by Thursday, and read the proofs, or had a chance to m them, and then that he sent out this mailated, the

7. I said that the statute of 1845 did not expressly mention colored children, and therefore, in colling the laws, I added a commentary to give it the true is terpretation in favor of the colored children. Mr. Phillips replies :- 'Any codification must have

Mr. Phunps represe Court's session, and a after my criticisms. Of course, therefore, that den mit belong to this discussion. Now, the codification bears date Nov. 200, 180.

The session of the Supreme Court at which the desire in Roberts vs. Boston,—the colered child she said for being excluded from a white school, was not being March, 1850, Yet, Mr. Phillips says, 'Aay odfation must have been made after the Supreme Courts session.' That is, supposing his readers might not her the means of detecting the misstatement, he tells the I was right, and Mr. Mann was wrong; for Jourber, 1849, came after March, 1850. 8. I said, I always made it a point, whenever I was

to visit schools in any town or city where a second existed, to visit the colored school. Mr. Phillips replies-' Of course he did.' 'h va

the formal routine of his office.' Mr. Phillips and know better. For example: had I visited all the schools in Boston whenever I visited the colored stant it would have taken me, at the rate of four a de. about a month of school time. How was it possible by me to do what he says I did 'of course'! He keen! meant special attention. And if he says, I before special attention ' of course,' then how can be min that I never gave them 'one word,' &c.!

I have now closed the eight specifications dispreix all his defences, as I did the original charge. It this is not all. He has the hardihood to afire the the 'facts' set forth in these disproofs 'only depart my guilt.' And he says, further, that erm ill w opposed the separate education of colored children is articles published with the full responsibility of is [my] name,' though he might not have used the as rise phrase he did, yet he 'should still assertenetha same in substance, namely, that he [I] never gara any substantial or public assistance.' Certain, I never should have charged upon him so wickelsting as he has here declared he would do; but he must he himself best. Were not my Common School Jara and my Reports 'public'?

Mr. Phillips's first argument is this, that I said at ing and did nothing, because he did not know it is second argument is that I said nothing and did aching because I did not accompany him to the house up if the corners of the streets, to be seen of men, & wrought in a not less sincere and more effective And his third argument is, that when he beriegel Legislature, I ' was not there'; and when be denous the law before school committees, I 'sen ad fire

But let me here ask why I have not as good are criminate, and malign him, because, when I halant ed more labor for it each year than he ever perio in his life, he did not help me. Let me, for a most adopt his language, and see how it sounds. The held meetings, under every conceivable discongus in behalf of all the children in the State, backs white, ' I charge that Mr. Phillips was ad its When, at Teachers' Institutes, Ltaught all day, least every evening, performed all drudgeries, and our with my broom in the morning to sweep the shortes. to shame the people for their slovenines, 'I dep

that Mr. Phillips was not there,' &c. &c. But, no; this is not according to his paint Wherever Mr. Phillips happens to be, there a drawe and the Temple. If Kossuth pleads for Huppy, Father Mathew for Temperance, or the frimb of sir cation for their cause, without first going a leg is benediction, they get his malediction. His 'estr ist ness ' is large enough for all white mes, turn is Massachusetts Anti-Slavery Society.

Before leaving this topic, I wish to correct on into which I know many well-meaning person ker been led by Mr. Phillips and others. They last he made to believe that the Common Schools of Massis setts were not open to colored children, at all ever since I had any official connection with then, by the towns and cities of the State, except four, the a ored children went to the Common Schools of Se-Schools promiseuously with the whites. And 25 excepted cases, they had separate Grammar School which they had free admission, just as the white chille had to theirs. In Boston, the teacher of the size School had the same salary (\$1500) with the inch of the other Grammar Schools. The hardship one in their being treated as a separate class; is in obliged to go by white Schools, often to ise distances; and, in a very few case, (I that is towns only,) in their being excluded from the ! Schools. These were facts to be regretted and record but not so bad as many have supposed I have examined, so much at length, Mr. Pare rance wanted for the same of t

manner of argument, his ability to make face of manner of argument, his ability to make facts of make them, and to mutilate his opponent's hupe that, on the residue of his letter I shall staly letter.

He says Henry Clay, Orville Dewry, Marchael and others, (besides me,) have spoken of his density, unsparing and undiscriminating course. Journal of the course of the cour so far they were right. It was the only soul sell short all their wretched arguments,—the only thing their their fallacies together. Pre-slavery mea has a more converts and silenced more opposed by petually dinning this world-known fact into perears, than by all else they ever said. It was the resource, when every other argument failed only the Clays and the Staarts did this; let see a as Dr. WM. ELLERY CHANNING, and hundreds of the including many of the colored people therein the same, as I have heard from their awa lies

Speaking of his recent speech, Mr. Philips if my claim is [so] ludicrously exaggrain only make me a laughing-stock, and so is less only make me a laughing-stock, and so is of the done. Not so. Irreparable harm is done to risk cause, and especially to all reforms, when their secrets and champions bring contempt upon their infinite conceit, and awaken disgust their object by universal abuse. Especially a property of the conceit, and awaken disgust their object by universal abuse. cause, the decorousness of the advocate athis argument convinces. Conceil, rabidness the law calls 'malice against all mankind,' minds of men into a repellant state. Such t

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arogano, therefore, as signalized Mr. Phillips's late ged, does rast harm, not only to the cause, but to all sorkers. I never heard of but two cases which ended his late boastings. When I was a Trustee of was a Trustee of Forester Lunatic Hospital, I was asked for the as by a patient who was hyperbolically monomania set of a production of self-esteem. I told him of a storm that of regel slong the Atlantic coast, strewing it with and rated and dead men. 'Ah, yes,' said he, 'that was the self I whistled so!' The other case was that of an gire, sho said, 'Is not this great Babylon that I here built, by the might of my power and for the honor

or : Mr. Phillips, having accused me of Jesuitism serviced to prove the charge by Jesuitism, and now is to fasten that Jesuitism on me. I have no heart unfict any severer punishment upon him for this than some the whole case from my last letter :-

Te fabricates both premises and conclusions. For ex be fabricates not a premises and conclusions. For ex-side In my last letter, I made a remark, on which it Phillips, in his last, made a comment. I collate as for the reader's perusal:—

y Mann's Remark. Mr. Phillips's Commen 1 Man This is virtually the ath makes God a party Jesuits' rule, that promtransaction, it is isses are binding, not as the in that sense in parties understand them, lie knows the party but as the promisor secretich He knows the party ly intended. That is, man may swear one thing. and mean another, and God justifies him!'

You, in my remark, where is there any vestige near of an idea about promises not being binding the parties understood them'; or about 'secret ins' governing; or about a man's 'swearing on seems' governing; or about a man's 'swearing one and ind meaning another'; or about 'God's justifying un for lying or perjury? Where, I demand, is use any wink or oder of such base ideas? And yet, at these ideas compose the whole substance of Mr. Palips's comment? A Jesuit plainly enough, but

Bet he can't get a 'definite answer' from me in rees to a constitutional point. Let him cease his masatucks upon my character and conduct, and he ad be welcome to the best answer I am able to give. in as deeply interested in that question as he, and allies to discuss it with him ; for if I am wrong, I deis to be convinced, as a sick man would desire to be

He says that his 'being a sinner does not prov essaint' Would that it did ; for then would not my ing and election be sure? Not that I would have masinner for that purpose ; but if he is resolved to be why should I not take advantage of it, just as he is strantage of our ' covenant with Death and agreeet with Hell,' to transact his business under it, easter public or private?

Mr. Phillips occupies the next two columns in discussig the old question whether Free Soilers can innoently rate, or hold offices, State or national. But he a sat alranced a new idea on the subject. He merely estrates the old ones, that if Mr. Hale, as President We Samper, as Senator, should nominate or confirm pige or marshal, they would be personally responsible the acts which those officers should do. This is mainry loose. If the President appoints a judge, he by inige until he resigns, dies, or is successfully im sechel If the Senate confirms a marshal, the hveafterwards no more power over him than they hive over the governor of Canada. Should they nom hate of confirm a man whom they know, or have reason the ground to suspect will execute the Fugitive Slave law, then I admit they would be guilty; but who beless that any Free Soiler would ever do so? The frances of the Constitution are just as responsible fir all the iniquities committed under it, as an upnot President would be for honestly appointing side who afterwards should rob jurors of their prenestives. A judge is not appointed, nor are appropriabus made to pay him, that he may do unconstitution al lat only constitutional acts. I voted for Mr. Hale therefore, among other things, that we might have good appointments. Had he needed but one vote to b cared, Mr. Phillips would not have given that one tote; but on a mere casuistical whim, as it seems t me, to better than those metaphysical or mathematical puries, which, though they can be proved true in one ray, can be proved false in a hundred ways, -he wold suffer the reign of slavery to continue forever And so he construes my vote, given to get rid of the attocities of the Fugitive Slave Law, as an act of daming immorality. Nay, he adds, 'Every voter in the last election was responsible for the election of President Pierce, and for all the ordinary constitutional acts he may do.' That is, for appointing pro-slavery govmen and pro-slavery judges for the new territories He might just as well say that the Mexican government is responsible for slavery and polygamy in Utah, after they did all they could to prevent its conquest. Yet in this very letter, Mr. Phillips affirms that 'govtrament is a necessary evil.' Well, can we have a govesment without any governors? But if he will not we for any one officer whatever, and consigns to polition every body who does, where is his 'necessay government to come from? Hear, then, the seclasion of the whole matter. 1. We must have a premment; it is a 'necessary evil,' an ordinance of hd, and a fatality of the race. And, 2. Our duty to the slave makes it a damnable sin to vote for any offier in this government.

What, then, will Mr. Phillips do! He will let others shake the tree of Death, while he picks up and cats its fruit ! Essays he has heard of a firm composed of a Christian tel a Jew,-the Christian keeping shop on Saturday withe Jew on Sunday. Didn't the old 'De te fabule arrater' come into his mind when he told this story Ma't he see that only one point was wanting to make the analogy to his own case complete? Suppose a silent perher, whose superfine conscience would not allow him s lsep shop Saturday or Sunday; but who goes to the mandawer every Monday morning, and quietly districts his fall share of the profits.

Seef his Connecticut story about the Christian fam if, who kept one unregenerate son to sell the morally butn's and articles which they manufactured. Surely, that was reasonable compared with Mr. Phillip's pracice. The whole family obtained support from the untactical state of but one member in it. But here, my a few dozens of abolitionists thrive and grow fat a is sol-destroying wickedness of more than three believes of auconverted voters. Not one sacrificed for may, but tens of thousands for one ! la this connection, Mr. Phillips writes out at length

hat he considers the meaning of my vote for Mr. Hale, astumn. I hold the view of the Connecticut deam to be much more orthodox, who, in 1848, endorses he blowing on his ballot : 'Oh, Lord ! I hold it to be he daty of the citizen to vote under the government protects him. But I am in a great strait and agmy of mind as to the candidate I should support. Sanc th, 0h Lord, for the good of the country, the ballot I ke cast, which, on the whole, I give for General

Before passing to another topic, I wish to vindicate s ament I made, that for sixty-four years, no Presitest had ever been called upon to do any constitutional of the the return of fugitive slaves. Mr. Phillips thinks correct, and refers to Shadrach's case. I had not oten Spairach's case, nor the application of Dr. s of Georgia, in which Mr. Fillmore played so cole a part. But in neither of these cases was there tigency that demanded interference; and John P. rould have burnt off his right hand before he have done either of those deeds. This is a matof opinion, perhaps, and Mr. Phillips has a perfect tgit to his. I refer to it only to state my view of the cation, because I do not mean to leave a single erroamos statement behind me.

But he adds, 'If Mazzini sent Kossuth a letter bugh the Austrian mail, ' is he responsible for Mar-Haynan's crimes ! Certainty he is, on Mr. Philsphilosophy. On Mazzini's and mine, not. The whole at is in a nutshell. If a government is so wicked we must abjure all connection with it, and can do consistently receive nothing from it. On the other hand, if I honestly believe that I may participate in the righteous duties even of a government partially bad, then I may vote under it, or take office under it. But the case of a coordinate branch of the government. if I believe that any recognition of it makes me a part-

perty." I admit this, in its fullest sense. But the quesrights will his duties permit him to enjoy? Not one, sitions, taken consecutively, are in substance these: that comes from 'a covenant with death and an agreement with hell.' Not one, that comes from what Mr. Phillips calls, in this very letter, 'a magnificent conspiracy against justice.' Not one, that comes from voluntary paying 'the captain of a gang of horse-thieves,' as be says again. But he exonerates himself from guilt, in paying taxes for the support of our government, because he must pay taxes 'or starve'! Starve, then, and save your soul !

But, secondly, he argues that he may as well sit down and write his check on the bank, and give it to the tax- the welfare and progress of the State, and one of the collector, as to refuse, and have his property distrain- most important of civil reforms. And as in duty bound ed, especially as that might incur some half per cent. additional for costs. The Quakers and Non-conformists did not think so. Not a volition of theirs went into the public treasury. But Mr. Phillips compromises to save the half per cent., and in the same moment exclaims, ' Compromise is the American Devil.'

But again, Mr. Phillips pays under duress! How duress? Because, 'Suppose I refuse, government takes 7th. my house, sells it, and takes the money.' And so this sanctifies his paying money to carry back Thomas Sims. Well, if half per cent. additional for costs con- ions, 'should he not have plainly said so '? Was there stitutes duress, and thus takes off the guilt from Mr. Phillips's soul, why cannot I get absolution at the same shrine? This otherwise glorious sun of American Republicanism, rising for the healing of the nations, with but one foul spot on its resplendent disk, shall I strike it down and leave the world in darkness !- these children of the State, these matrons, these schools, and churches. and glorious charities and philanthropies, all organized and at work, shall I consign them to the murderer, the ravisher, the incendiary and the Vandal, or else vote ?and is not this as plausible a case of duress, to any but a soul all damned into selfishness and egotism, as the saving of his house, and half per cent. for costs?

But what is Mr. Phillips's remedy for a government under which it is so wicked to vote? ' Refuse to join in ing sin. Really, on these principles, what we thought it,' and then others, seeing our sacrifice, "light will spread."

1. ! Refuse to join it.' And yet, it is within bounds to say, that if all the points in which a man can join in a government were counted out and set down. Mr. Phillips joins in thousands where he refuses to join in one. Against post-offices, copy-rights, patent laws, custom-houses, light-houses, roads, schools, churches, colleges, courts, -against the religious society to which he may belong, and the stock company in which he may invest,-he has a Per Contra of two items only,refusing to vote and to be voted for. He petitions lives, moves and has his being, under the law,-under most important of civil reforms'! a government, any complicity with which is death and Circean cup that government mingles, and while he against Free Soilers fall to the ground?

borhood, and marriage instead of concubinage in his taining that men who are legal voters shall not vote; and Practice of 'Diabolism' in proof. but that women who are not legal voters shall be made

· Question by Counsel .- In these cases of private flogging, do you inquire into the circumstances, to what the full has been, or if there has been any? · Answer by Caphart .- That's none of my business

am requested,' The government is 'responsible.'

far aloft by that "golden, everlasting chain" which whether sought for or not, and gives them gratis. Homer says was let down from heaven by the Sire of There is, or lately was, a sect of religionists in India gods and men. But, alas! while suspended at this peri-lous height, if he relinquishes his hold to clutch even at side, decoyed strangers to travel with them, by showing

make Mr. Mann right in voting, says he. It is a many would become Thugs, and that all who did amazing that Mr. Phillips does not see, that while he judges and condemns ME on his theory, he defends HIMSELF on mine. He arraigns me on the 'suffrage question.' I reply: Government is a necessity, and our government, on the whole, a great good. I arraign him, on his 'death and hell' definition of it. He raign him, on his 'death and hell' definition of it. He

sistency, because I once spoke of the decisions of the any man, who, at great sacrifices, subjects his life to Supreme Court as the law of the land 'until set aside,' his convictions of duty. But this controversy has been and at another time, said that the Court had given 'an now protracted, I suppose, far beyond what either of authoritative decision,' while I now hold that the the parties to it originally expected. According to all Congressional oath does not bind me to an implicit rules, as I am the party assailed, the closing word be obedience to the decisions of that tribunal. On the longs to me. There are great questions between the whole, perhaps, Mr. Phillips makes about the proper anti-slavery voters and non-voters, which I should be number of distinctions; but the trouble is, he makes willing to discuss; for I have long wished that we number of distinctions; but the trouble is, he makes them where there is no difference, but fails to make them where there is. Both my positions are entirely satisfied by the obvious distinction that, as mere citizens, we are subordinate (except in cases of conscience) to the Supreme Court; but as members composing the Congress of the United States, we are co-ordinate with

instance last winter. Mr. Phillips knows of no opinion of Gen. Jackson which would cover the ground I took in my last letter, which would cover the ground I took in my last letter, in the schange profanely calls a clergyman smokin on this subject of co-ordinate authority. In the senin the street, a theological steam engine in breeches.

consistently receive nothing from it. On the other tence next preceding the quotation I made from his

But I must leave many points untouched, in order to ner in its guilt, then I must separate myself from it by say a few words, at the close, on that round and top a chasm wide as that between heaven and hell.

of his absurdities and sophisms,—his defence of himself a chasm wide as that between heaven and hell.

But Mr. Phillips says he has a 'right' to his 'profor petitioning the coming Convention to make woperty." I admit this, in its fullest sense. But the ques-tion here is not one of rights, but of duties. What

1. 'The voter, being in some States under an er press, and in all, under an implied oath to the Constitution, is legally bound to help catch fugitive slaves, it required to do so by a Marshal.' See his Letter of 2. Gentlemen of the Convention, I pray you to make

women legal voters, and legal candidates for office, so as to bring them under an express or implied oath to help Marshals catch fugitive slaves, whenever so required to do ;-this being a measure of vital importance t will ever pray.' Signed, 'Wendell Phillips,' and others. See Mr. Phillips's Petition in the Liberator of March 4, &c., with requests that the Petitions, when filled, may all be sent to him.

3. When women obtain this right to vote and to hold office, I shall immediately argue that they ought not to exercise it.' See Mr. Phillips's letter of April

Why did he not append this last article as a postscript or codicil to the petition itself? If such are his opinno 'lack of frankness' here? Did he not 'smother his convictions' at all, and play at 'Compromise' with the 'American Devil'? Had he or had he not the same mental reservations, -nullifying his purpose and stultifying himself,-when he 'besieged the door of the Legislature,' or petitioned the Boston Aldermen for the use of Faneuil Hall, or Congress on the subject of slavery, or signed the 'mammoth Latimer petition' Does not this present the subject of the Right of Petition in somewhat of a new light? Was it the object of both governments, State and National, to secure by constitutional guaranties the right to petition, not for what the people do want, but for what they do not,-for what they despise, execrate, and believe a soul-destroythe ever-execrable 'Twenty-First Rule' was not so very bad a Rule after all. It only saved people from showing themselves cheats and dunces. But this does not exhaust the case. Mr. Phillips can

e terse as well as terrible. In the last column of his last letter, within the space of fire consecutive lines, he has these three propositions :- 1. 'The possession of the right to vote is no sin." 2. 'The exercise of that right is.' 3. 'Many will vote,'-that is, many women will vote, if invested with the power. Christ said, in the wisest prayer ever made, 'Lead us not into temptation.' Mr. Phillips digs a pitfall school committees, city government, State government, of temptation for all the women of Massachusetts United States government, while he pronounces the very to fall into-nay, pushes them into it; and yet, act of holding office, and being the subjects of pe-ition, to be a sin. From the day when his body was does not send Sims to boudage; he only pays the monbrought into the world by a licensed midwife, till the ey, to save half per cent of costs. He does not bring last anxious prayer is said over him by a priest canon- all the mothers and sisters of the State into a condition ically and legally ordained; and he is laid in a ma- where they are under an express or implied oath to hegany coffin that has paid custom-house duties, carried help catch fugitive slaves; he only gets the Convenon a hearse hired of a body-politic, and deposited in tion to do it, assuring them, with the most solemn of incorporated Mount Auburn,-during all this period faces, that 'it is a measure of vital importance to the from birth to marriage, and from marriage to death, he welfare and progress of the State,' and one of 'the

But perhaps Mr. Phillips will say that women may hell. From his genesis to his exodus, he sits down at vote, notwithstanding this express or implied oath, the common banquet of life, cats more unclean things and still do it conscientiously; and then, to them, it than were prohibited by the Mosaic code, drinks of every will be 'no sin.' If so, then do not all his accusation

consigns his table-companions to perdition for their in- But there is a graver view of the subject than any dulgence, expects to go to heaven himself on 'Total Ab- yet taken. I am willing to suppose that hideous wrongs stinence.' In this 'hell' of a government, he washes may be done, yet under such circumstances of ignoand cooks by the common fire, -only insisting all the time rance or superstition, that they involve no moral guilt. that he will stand back far enough behind those who But though the doer should stand exculpated, yet all stir it up and keep it going, to escape being personally the natural consequences of the wrong will be visited upon the world. And as all wrong violates the moral 2. If Mr. Phillips abjures the government in two order of the universe, it must result in suffering and ways, while he mingles with it and upholds it in ten loss, just as certainly as contact with fire brings pain. thousand, others, seeing his 'sacrifice,' - such 'sacri- So Mr. Phillips prays that women may be allowed to fices' as walking by day and sleeping by night, under vote; knows that they will violate their express or imthe protection of the government, being educated at its plied oath to the Constitution if they do not vote, and public schools, and at Harvard College, inheriting pat- commit 'sh 'if they do ; knows that 'many will vote;' rimonies, having order instead of violence in his neigh- and even supposing that some can vote under such cirhouse,—others seeing these immense 'sacrifices,' [!] knows that the inevitable natural consequences of their 'LIGHT WILL SPREAD.' This kind of light has been wrong-doing will be visited upon themselves and the spreading for twenty years, - and with what result? world for ever! Now, this is not Ethics, but Diabol In other words, how many non-voters has Mr. Phillips on ics, -I must have a new word for a new iniquity ! Mr. his list? How many can he ever expect to have, while he Phillips said, a little before this, that he claimed to exhibits the ridiculous and perverse spectacle of main- know right from wrong.' And he offers this 'Theory

But now look at the Logic by which he defends his horrible doctrines. I will refer, though with cendensa-Mr. Phillips's idea of escaping responsibility, merely tion, to every one of his arguments or analogies. He because he abstains from suffrage, while he does every would defend Daniel Webster's right to speak, and Orthing else, is like that of John Caphart in the 'Res- ville Dewey's right to lecture, and the colored man's right to enlist in the militia, and any man's right to belong to any religious denomination, and to worship in i inquire into the circumstances, to see any church, though he would not ' for all California' do the things that have been done under these rights. But is it possible he can be so blind as not to see that the right to speak, to lecture, to defend one's country or I get all the good I can out of the government, says keep the peace, to investigate and choose one's religious Mr. Phillips. When the tax-gatherer comes, 'I do as I faith, and to worship God, are, every one of them, rights to do right things,-BIGHTS TO DO RIGHT THINGS. The truth is clear. On my theory,—on the Free I repeat? But if voting under our government be a Soilers' theory,—the path of duty is plain. Because 'sin,' and non-voting, for the voter, be perjury, then government is a 'necessity,' we take part in those de-voting, in all forms and under any conceivable circumpartments of it which involve no violation of the stances, is wrong. There is no way to vote without in-'Higher Law.' But Mr. Phillips's theory, while it profes- curring either moral evil or natural evil,—generally ses the greatest abstract holiness, necessitates the great- both, always the latter. Mr. Phillips, therefore, petiest practical guilt. I do not now mean guilt of motive, tions to make all women offenders. It is a thousand but wrong in action, a distinction I shall dwell upon times worse than the old Popish doctrine of Indulgen. below. He soars above the earth; he will not contam | ces. There, they sold indulgences to commit sin only inate himself with any of its impurities; he will breathe to customers who applied, and had the money to pay only the pure ether of the empyreau; he holds himself Here, he forces the indulgences upon all wome

one of the good things which government bestows, in all acts of apparent kindness and courtesy, then fel briefer time than while my pen makes this dash, - upon them and murdered and robbed them. Should Mr. Phillips is in the bottomless Tophet.

Mr. Phillips petition the East India Company to make

But if I am wrong in sueing, that does not Thuggery lawful, throughout all its dominions, knowing make Mr. Mann right in voting, says he. It is that many would become Thugs, and that all who did

replies: Government is a 'necessary evil.' 'Why ful to me, and, I fear, not useful to the public. I reshould not I enjoy its advantages as well as you?

Mr. Phillips thinks he has detected me in an inconcause of Human Freedom, and I honor the self-denial of that body, and in a large class of cases may even set do not come within that great moral rule which justifies the decisions of that Court aside—as we did in one the public discussion of private vices or delinquer HORACE MANN

REV. E. A. STOCKMAN. - CUMMINGTON, April 8, 1858.

A religious society, under the ministry of Rev. E. A STOCKMAN, held its first meeting here yesterday, and a soul-stirring meeting it was. Mr. Stockman is a powerful and uncompromising foe of oppression, in every form—of the cold and merciless superstition and intol-erance that pervades the theology of our churches—of every thing that stands between the unfettered soul of man and his Maker. Mr. S. has had calls (tempting in a pecuniary point of view) to preach for several different congregations; but in each of which he would be more or less fettered on the subject of American slavery. He has refused them all, and comes here, in the face of the bitterest opposition, of obloquy, detraction and ridicule from the old societies, to preach to a congregation poor, it may be, in purse, but rich in humanity, and untrammelled by sect or party. I should like to give you an abstract of his serme

of to-day, but I forbear, knowing the crowded state of

SALLIE HOLLEY.

This eloquent advocate of truth and justice, in oppo considering the very unfavorable state of the weather, and the speaker succeeded in rivetting the attention, if not in enlisting the sympathies, of her audience. Cold and hard must be the heart that can resist her elequent and touching appeals.

Should Miss Holley visit Dover again, she will re ceive a cordial welcome, and call out an overflowing

New ORLEANS, April 23.
The Steamer 'United States,' from Aspinwall, arrived here to-day, with dates from California to the 1st of

April.

The steamer 'Independence' was lost on the 16th of

ta Island, where she took fire and burnt. About 500 passengers were on board, all of whom leaped into the water, and tried to swim ashore. One hundred and fifty of them were lost. Margaretta Island is on the coast of Lower California.

After striking, the Independence backed off, but finding eight feet of water in her hold, Capt. Sampson ordered the pilot to run her ashore on the beach, at a spot 300 yards from land. There the ship took fire from the intense heat of the furnaces; the flames spreading rapidly, and creating the most frightful constitution. spreading rapidly, and creating the most frightful con-sternation among the passengers, a heavy surf running at the time. All the boats were swamped in trying to

nake the first trip ashore.

To add to the horrors of the scene, the fire reaches To add to the horrors of the scene, the are reached the powder magazine, which exploded, scattering the fragments in every direction. Many of the passengers were blown into the sea, and others jumped, and were immediately carried off by the strong current that was sweeping from the shore. Many who had previously reached the shore were unable to render any assist-

sels lying in Magdalen bay, a few miles off, who came to their assistance with provisions, and finally took Hingham New Hall Thursday,

And why should not girls enjoy as good opportunities for school instruction as boys? Now the latter have decidedly the advantage; for the high schools to which they are admitted, which they are admitted to the second the second they are admitted to the second the second they are admitted to the second the second they are admitted to the second they are admitted to the second the second they are admitted to the second the second they are admitted to the second they are admitted to the second without further notice, it may be more thorough mental culture than it is possible for the grammar schools to afford. What justice or propriety is there in this distinction? Is it worthy of Boston? Is it not a fact that, as a general thing, girls take to learning as well, or even better, than boys? Why should they not be on a footing of equality, then, as to opportunities in the pursuit of it? Can any body tell why? Over in Charlestown they understand this matter. If the city fathers doubt the eagerness with which female intellect advances to mental culture, or its capacity, or its success, let them visit the fine high school that thrives at the base of the monument. If they still doubt, let them go among the female teachers of Boston, talk with some of the best, and see if they do not say they are graduates from the Charlestown public ton, talk with some of the best, and see if they do not say they are graduates from the Charlestown public schools. In this matter of treating the sexes on a footing of equality, as to schools, Fancuil Hall is behind Bunker Hill. This should be the case no longer. Everygirl should be entitled, as of right, to the splendid dowry which a well-conducted high school can furnish.

Saturday and Sunday next, (April 30 and May 1.) It is the most precious gift that a fortunate community can bestow; and Boston will not do its whole duty un-til it makes ample provision for its distribution to every one of its deserving daughters. We hope this move ment for a high school will be successful.—Boston Post

JOHN P. JEWETT & Co .- The attention of our reader is called to the list of valuable books published and to be published by Mesers. Jewett & Co., advertised in another column. Their's is now one of the largest rub. be published by Messrs. Jewett & Co., advertised in another column. Their's is now one of the largest publishing houses in New England. And what is not a little to their credit, they have tried the experiment, and succeeded, of publishing only works of a genuine value, whose tendency is to make the world wiser and better, and thus hasten along 'the good time coming' when every man shall know God as his Father, and Man as his Brother. We hardly need single out any of the books in their list, as above the others worthy of special commendation, at this time. Some of them we have commendation, at this time. Some of them we have already noticed, and shall notice others as we have leisure and opportunity.—Hartford Republican.

THE SLAVE TRADE.—We learn from a credible source that three Portuguese captains and one Catalan mer-chant arrived from Cuba by the Cherokee and Black Marrior steamers, and are now in this city, making arrangements for despatching vessels to the coast of Africa, to engage in the slave trade between that coast and Cuba. They have already contracted for three elippers, to be built at Baltimore, and are making other

preparations in this city.

It is known that there are in this city several merca tile houses engaged in the slave-trade, and that half a dozen vessels have recently left this and other American

This known that there are in this city several mercantile houses engaged in the slave-trade, and that half a dosen vessels have recently left this and other American Cuban ports for the African coast. These vessels clear for some Cuban port, where they never arrive; and being provided with false papers, and saling under the American flag, they succeed in reaching the coast, obtaining cargoes of slaves and landing them in Cuba, with the connivance and complicity of the Spanish authorities.—New York Times.

New York Times.

**Seizure of a Portuguese Slaver by the Dominities and Government.—Santo Domino, Feb. 20.—Some short time since, the Portuguese schooner Ceres, a well-known slaver, and companion of the Yenus, presented herself at Curacoa. Her true character was immediately suspected; but the local government, in spite of existing treaties, satisfied itself with warning her off. She proceeded to Portor Platas, with intentions to avait there new equipment from Trinidad de Cuba. However, the authorities of that small place acted with most praise worthy seal and energy. As soon as shewas suspected General Pelletier, the Commandant-at-Arms, visited her, and, his suspense by the laws of the Republic, having received information of these circumstances, dispatched one of their men-of-war to Portlata, and conveyed the Ceres to the city of Santo Domingo, where the master and his crew were arraigned before the Supreme Court, and found guilty of having local courts of the sundance of

The Cleveland Herald gives the particulars of a recent temperance movement on the part of the women of Ashland, Ashland Co., Ohio, to restrain the liquor trafflic, which is quite novel. The Herald says: 'Some hundred of them, backed by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery of Anthony Jacobs, and asked by gentlemen, proceeded to the grocery and a sparent proceeded to the grocery and a parent proceeded to the grocery and a parent proceeded to the grocery and a parent proceeded to kegatelle' into kindling, wood, and emptied his liquors. They then visited another grocery and a parent proceeded to kegatelle' into kindling, wood, and emptied his liquors. They then visited another groce

On the 28th ult., the bill to prevent fugitive slaves and manumitted negroes from settling in Pennsylvania, was defeated in the House of Represent-atives of that State. The vote, on the motion to pro-ceed to the second reading of the bill, stood yeas 28 nays 50—as follows:

YELS—Messrs. Anderson, Arnold, Barton, Bigelow, Brock, Campbell, Demers, Eyster, Flanigen, Hague, Hill, (Fayette,) Hook, Hutchinson, Kilgore, Laury, (Lehigh,) Magee, Meany, Merriman, Mott, Piper, Rowe, Shull, Skinner, Taylor, Walter, Waterbury, Williams,

Yost—28.

Nays — Messrs. Abraham, Alexander, Appleton, Atherton, Beale, Bergstresser, Chamberlin, Chase, Collins, Cook, Denison, Foster, Frits, Fulton, Gilmore, Gray, Gwin, Hammer, Harris, Hart, Rickman, Hill, (Erie,) James, Kelso, Kilbourn, Kingsley, Kinnear, Knight, Lancaster, Landis, Lowry, (Tioga.) M'Connel, M'Donnald, M'Granahan, M'Kee, Mellinger, Moore, Passmore, Porter, Pownal, Raney, Richards, Rubicam, Seltzer, Sergeant, Walker, Warton, Wright, Zerby, Schell, Speaker—50.

The Providence Methodist Conference closed its session, at New Bedford, on Tuesday. The Confer-ence passed resolutions denouncing American Negro Slavery and the Fugitive Slave Law, which it declared 'most barbarous, cruel, unjust, and wicked.'

The Ursuline Convent matter has been This eloquent advocate of truth and justice, in opposition to robbery and wrong, lectured at the Town Hall in Dover, according to notice, on Thursday evening, the 14th inst. The number in attendance was large, sustaining a certain decision of the chair.

The 'Black Swan.'-Miss Greenfield sailed in the Cunard steamer Asia, on her last trip, for Europe. She engaged a first cabin state-room, and was accompanied by her manager, Mr. Kemp, (white.) two serving women, (white.) and a young serving man, (white.)

Fugitice Slave .- A negro was seen to run STEAMER 'INDEPENDENCE' WRECKED AND BURNT—GREAT LOSS OF LIFE.

NEW OLIFICAS AND 192

down to the river on the Kentucky side, near Jamestown, on Sunday, and jumping into the river, swam over to the Ohio side, landing near Pendleton. After resting himself, for he was very much fatigued, he started off-for the hills. Shortly after, two white men were seen to ride down to the edge of the river and cros The Steamer 'United States,' from Aspinwall, arrived here to-day, with dates from California to the 1st of April.

The steamer 'Independence' was lost on the 16th of February, having run ashore on the shoals off Margaretta Island, where she took fire and burnt. About 500 passengers were on board, all of whom leaped into the

What an item to be going the rounds for a free per

Horrible Murder .- In Fall River, on Sur day night of last week, an Irishman named John Mur y murdered his wife in a most brutal manner. He und her hands and feet, and then forced her to swallow vitriol. He threatened the children's lives if they told of it. The miscreant made his escape, but was soon after secured

Dotices of Meetings, &c.

PLYMOUTH COUNTY. ANDREW T. FORS, A gent of the Old Colony Anti-Slavery Society, ture as follows :--Bridgewater Friday eve'g, April 29 reached the shore were unable to render any assistance, and were obliged to remain passive spectators of the destruction of hundreds of men, women and children, by fire and in the sea.

The number actually lost has been variously estimated at from 150 to 200. The ship finally swung round broadside to the beach, where the coal also took fire, and she was totally destroyed. The passengers who were saved, found themselves on an uninhabited island, without water, where they remained 46 hours in a condition of intense suffering. Finally, by firing a cannon, they attracted the attention of some whaling vessels lying in Magdalen bay, a few miles off, who came

Scituate, Union Hall. Tuesday, 10 the came of the ca

Hingham, New Hall, Friday, Plymouth Sunday,

the Sunday meetings in the above list will be meetings of the County Society, at which we hope to see a gen-eral rallying of the friends of freedom.

In behalf of the Society, LEWIS FORD. PARKER PILLSBURY, an Agent of the Masse April 29

SALLIE HOLLEY, an Agent of the Mass. A. S. Manchester, N. H., ... Sunday eve'g, May Concord, ... Thursday ... Milford, ... Sunday ...

ET J. J. LOCKE, an Agent of the Mass. Anti-Sla-

MEETING AT LOWELL. On Sunday, May 1st, an Anti-Slavery meeting will be held at Wells Hall, in Lowell ;—to be attended by PARKER PILLSBURY and (probably) STEPHEN S. FOSTER.

LORING MOODY will lecture on Slavery in Taunton Sunday eve'g, May

The 'burden' of these lectures will be-the danger and perils of being a Christian, in this country. Friends are requested to make all needful arrange-

HENRY C. WRIGHT will hold a meeting in Concord, Mass., on Sunday, May 1. In East Stoughton, Saturday evening and Sunday, May 7 and 8. Subject: Progress of individual and social Man; and the obstacles in the way of true Progress, especially.

PLACE WANTED—in the country, for a likely colored boy, in his thirteenth year, and large of his age. He is desirous to go upon a farm. Application may be made to Samuel May, Jr., 21 Cornhill.

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commendation to those who have read the volume as originally published. To those who love to go with the Redeemer of men, to meditate in the garden of Gethsemane, or upon the mount of Olives, or by the sea of Gallee, this volume will afford a vein of sacred thought. Price \$1 00. Dr. Beecher's Third Volume. We have just issued the third volume in the series of

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BY REV. PROF. PARK, D. D. WITH A MEMOIR, BY DR. PARK. This work, which has been unavoidably delayed, will be issued in two volumes, 12 mo., about the 1st of

April.

The numerous admirers of Dr. Edwards will hall with pleasure this announcement. The collected writ-ings of such a man are an invaluable contribution to our literature, more particularly when compiled by so ripe a scholar as Dr. Park. The Memoir glows with all the fervid enthusiasm of the Editor.

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Phillips or many or beer it can Stund for the stund for th ipa ay d. it ri hars refr so de solv to and to and the solv and when all and and when

buthing in the remotest way to uphold it, then we can

POETRY.

From the Scioto Gazette. RAIN ON THE ROOP. When the humid storm-clouds gather Over all the starry spheres, And the melancholy darkness Gently weeps in rainy tears; 'Tis a joy to press the pillow

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

Of a cottage chamber bed,

And to listen to the patter

As she used in years agone, To survey the infant sleepers, Ere she left them till the dawn. I can see her bending o'er me, As I listen to the strain Which is played upon the shingles By the patter of the rain.

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

And another comes to thrill me With her eyes delicious blue; I forget, as gazing on her, That her heart was all untrue; I remember that I loved her As I ne'er may love again, And my heart's quick pulses vibrate To the patter of the rain.

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

SPRING,-A NEW VERSION. BY HOOD.

. Come, gentle Spring ! ethereal mildness, come ! Oh, Thomson ! void of rhyme as well as reason, How could'st thou thus poor human nature hum?

The Spring? I shrink and shudder at her name! For why! I find her breath a bitter blighter. And suffer from her blows as if they came From Spring the fighter.

Her praises, then, let hardy poets sing, And be her tuneful laureates and upholders. Who do not feel as though they had a Spring

Let others eulogise her floral shows, From me they cannot win a single stanza; I know her blooms are in full blow-and so's The influenza.

Poured down their shoulders

Her cowalips, stocks and lilies of the vale, Her honey blossoms that you hear the bees at, Her tansies, daffodils, and primrose pale, Are things I sneeze at.

Pair is the vernal quarter of the year, And fair its early buddings and its blowings-But just suppose consumption's seeds appear With other sowings !

For me, I find, when eastern winds are high, A frigid, not a genial inspiration ; Nor can, like iron-chested Chubb, defy An inflammation.

mitten by breezes from the land of plague To me all vernal luxuries are fables : Oh, where's the Spring in a rheumatic leg-Stiff as a table's ?

I limp in agony-I wheeze and cough ; And shake with ague—that great Agitator ! Nor dream before July of leaving off My respirator.

What wonder if in May itself I lack A peg for laudatory verse to hang on? Spring mild and gentle-yes, as Spring-heeled Jack To those he sprang on.

In short, whatever panegyries lie In fulsome odes too many to be cited, The tenderness of Spring is all my eye, And that is blighted.

GENTLE EVA. BY MRS. R. S. NICHOLS.

Have you heard the touching story, Told so sadly, of that clime Where the rose, in crimson glory, Brightens all the summer time? It tells us of a maiden-Golden-buired and starry-eved-Young in years, by thought o'erladen, Who in angel beauty died. Gentle Eva, loving Eva, Sleeping by the ebbing wave, Wail or woe shall never grieve her, Shrouded in her mossy grave.

Once she wept o'er wrong and sorrow, Chiidish tears so wisely shed; Birds of Eden, on the morrow, Warbled dirges o'er her head ; Velvet leaf and snowy blossom Crowned her young and radiant brow; O'er her white and heaving bosom Little hands are folded now. Gentle Eva, loving Eva. Sleeping by the moaning tide. Never more shall sorrow grieve her, Who in angel beauty died.

WEATHER WISDOM.

The following are a few of the 'old saws' relating to the weather, which abound among us :-A rainbow in the morning Gives the shepherd warning ; A rainbow at night Is the shepherd's delight.'

· Evening red, and next morning gray, Are certain signs of a beautiful day. . When the glow-worm lights her lamp, Sure the air is always damp."

. If the cock goes crowing to bed, He'll certainly rise with a watery head. When you see a gossamer flying, Be sure the air is drying." When the peacock loudly bawls, Soon we'll have both rain and squalls.

. If the moon shows like a silver shield, Be not afraid to reap your field.

When rooks fly sporting high in sir,

It shows that windy storms are near.

And for help by Boulevilles general Dr.

THE LIBERATOR.

LETTER PROM A PUGITIVE FOUR MILE CHEEK, March 8th, 1853. My RESPECTED FRIEND:

I take this means of writing to you, knowing you to be a true friend to the poor down-trodden feeling in my heart a thankfulness to God that I cannot express, that I have been permitted to reach this land in safety. I have been in this province one year and several months, having a large family to provide for, and being a stranger, without one dollar to call my own; and the climate not agreeing with me, I have been sick nearly all this winter. In consequence of this, and other difficulties, we are now in actual want. etimes think that I could bear with hunger and the cold, if my strength would allow me; and in the force of these thoughts, looking at my five helpless children and my wife, I take my axe and go to the woods. Chopping in the woods is the only kind of work that I can get to do; and, being faint and weak, I cannot make a day at that. I know I have, by all friend.

Apology for the above remarks would be desirable or acceptable to you. They are the suggestions of a true friend.

HENRY C. WRIGHT. honest means in my power, strove to be better prepared for this severe winter than I was. If it is in will be gladly received. I wrote a letter to Mr. Nell last winter, when I was

in a great deal of trouble, at a place called Richmond Hill. Mr. Nell favored me with an answer. Will you please to do the same? If you cannot assist me, (I pray to God that you may be able to,) I will be truly glad if you will write me. I have not been so fortunate, as yet, as to meet with any of my friends that I knew at what I once called home. In fact, I have been obliged by my circumstances to be more separated from my own people in this country than I want to be. There is but one colored family within four miles of us. I have not heard from Boston since I received a letter from Mr. Nell.

I hope and pray to God every night and day that the Fugitive Law may be repealed scon. O! the miscry, the sorrow that cruel Slave Bill has been the cause of! When I turned my back on my native land, I thought my heart would break. I then was leaving my wife and my children behind. But, thanks be to God,

Resolved, That to trample on what is sham law and no law is to honor true law; and that the rescues of Jerry did, therefore, prove themselves to be law-abiding instead of law-breaking men.

Resolved, That Jerry was rescued, not by a mob, but from a mob; from the hands of a tyrannical Government, and by lovers of law and order.

Resolved, That slavery is to be overthrown, not by speeches and writings, which, however learned and eloquent, admit its legalization, and therefore its respectability; but by a regenerated public sentiment, which shall assign to slavery its preëminent place among pirates.

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Resolved, That to tramp

through all my troubles, I have them now with me My wife was a free woman ; and I can say of a truth, I believe her to be a sincere Christian, which is a great blessing to me in my present trials. Surrounded as we are just now by so many troubles, I can yet thank God, and look to heaven with a firm and blessed hopea hope that reaches beyond the grave; and believe if I continue faithful, that God will bless me, and I shall find rest where sickness and sorrow and pain slavery.

Mr. Lewis C. Caswell, No. 86 Leverett street, Bos ton, gave me permission to write, when I left Boston, if I was in distress, and if it was in his power, he said he would help me, if I would write him word. I wrote him word. I feel myself to be greatly indebted to him for what he did for me. I cannot venture to speak the fullness of my heart, for fear this letter might not only no right to be there themselves, but their being Yours respectfully, DAVID BROWN. reach you.

We publish the above letter for a two-fold reason : first, as one proof, among ten thousand, of the cruel sufferings which the people of the United States, by their laws, are inflicting upon their poor and needy brethren; and, secondly, to say, that if any person wishes to send a little pecuniary aid to D. Brown, (whom we have reason to think a very worthy as well as destitute man,) and will send it to the undersigned, 21 Cornhill, Boston, it shall be faithfully forwarded. A small sum for immediate need has been already sent. SAMUEL MAY JR.

A WORD TO GERRIT SMITH. Boston, April 15, 1853.

DEAR FRIEND,-In your speech at the Jerry Rescue

Celebration, you say :-

"It will not be long before he [Charles Summer] will learn that no piracy, and least, slavery, the most atrocious form of piracy, can come within the pale or protection of law. . . Only one thing is wanting to the destruction of slavery, and that is, that we should agree to regard it, like any other piracy, as an outlaw poetry in vogue in England, a few years ago, which was ducing Jerrys to slavery! From year to year, till ev-

Thus you, justly, as I think, regard slavery as 'PI-BACY, and every slaveholder as a 'PIRATE,' beyond the pale and protection ' of constitutional and statute law. Slavery and slaveholders, as such, can have no legal-

Many of these outlawed pirates are members of Congress. Twenty-five of them, at least, are there as the representatives of slavery. They were nominated, chosen and sent there by pirates, and solely with a view to protect them in their illegal, inhuman maraudings upon humanity. These outlawed pirates are there to control the national government, and to use it to protect, extend and perpetuate slavery. And thus far, from its foundation, they have succeeded in their sims.

Do you think these representatives of piracy have a constitutional right to seats in Congress? You do not; sane men, commissioned to make inquisition concerning you have frequently spoken and written to that effect, insanity. It is, that the Union of these federal States earnestly, and with great fidelity to truth and justice, calling attention to the fact, that slavery can have no sin and relieves itself of the direct curse that a people legal existence, and that all who are in Congress, sent | can commit and suffer ! The final and full express there by the Slave Power, and to look after its interest, have no constitutional right to seats in that body.

You are a member elect to Congress, and are about to take your seat, side by side, with pirates. What Law. The main body of the literature is merely comwill you do, when you take your seat, and find one of mentary and exposition of that. The principle of Comthese pirates on your right hand and another on your promise was very forcibly illustrated here, a few eveleft? Will you take them by the hand and welcome nings ago, by our laureate :them to seats in that House, as equally entitled with yourself to all the privileges, courtesy and respect of members of that body, and law-makers for a great nation? Will you deliberate, advise and counsel with those whom you regard as 'infamous outlaws,' as ' most atrocious pirates,' to 'establish justice, secure liberty,' and elevate and protect the character and hap piness of twenty-five millions of your fellow-beings Will you recognise piratical outlaws as being competent to watch over the lives, liberties and happiness of this

Can you descend from that high eminence to which your private, social and public virtues have raised you. and which have so endeared you to the hearts of All who love you, and to whom your name has been a tower of strength to encourage them to be true to God and Humanity, to become the boon political companion of pirates slave-breeders, slave-traders, slave-hunters? You are a husband and father. Will you sit down in the National Council as an equal companion with those wrongs of England ;—another illustration, be it said who traffic in infants and mothers and fathers, who despise the holiest relations and affections of life, and crush under their feet all the endearments of home?

No, you cannot! Reason, conscience, self-respect, will not allow you thus to prostitute the noble, manly nature God has given you. What will be your first step, as you enter Congress? Your soul, I think, can one answer. You will make a motion to expel from the House all who are there to represent slavery and watch over its interests, on the ground that they have no constitutional right to be there. If they are written by Commissioner Ingraham or Judge Kane not expelled, you will, obedient and true to justice and and was most appropriately issued from the press the private, social and public morals and interests of a nation. Such a termination of your Congressional eareer would be a testimony against this crime of all crimes that would be felt, and it would endear you to the hearts of the wise and good in all coming time.

Suppose twenty-five Algerine pirates, fresh from leeds of rapine and murder, should enter Congress. They are there to control the action of that body, and to shape it all to favor, to protect and perpetuate cy. They have no constitutional or legal right to be there. You move that they be expelled the House. The House refuses to expel them, but recognises them as being entitled to equal respect and honor with your self, as members of that body. Would you remain in your seat as an associate legislator with such men I cannot think you would. Congress itself would be an illegal body.

The representatives of slavery, as you view the mat-ter, have no more legal right to be there, as legislators, than would those Algerine pirates. As a legislator will you remain the equal political associate of these 'monsters,' these 'infamous outlaws,' these 'American can pirates,' to secure the blessings of 'life, liberty and happiness' to your constituents and their posterity?

But enough. I know you too well to suppose that an apology for the above remarks would be desirable or

P. S. I am just informed that you penned and read pared for this severe winter than I was. If it is in to the meeting at the Jerry Rescue celebration, Oct. your power to send me any money, a sum ever so small 1st, 1852, in Syracuse, the following Resolutions which were there unanimously and enthusiastically

> Resolved, That inasmuch as slavery is the most flagrant wrong to its victim, and, therefore, the deepest insult to his Maker; and inasmuch as the sole end of law is to protect man and honor God, there can be no law for slavery.
>
> Resolved, That Constitutions and Statutes, so far as

they undertake to legalize slavery, are but sham laws and no laws. Resolved, That to trample on what is sham law and

Resolved, That the rescue of Jerry, being of incalcu

Resolved, That the rescue of Jerry, being of incalcu-lable value, as an efficient teacher and practical ex-pounder of sound doctrines in regard to law, and slave-ry, and kidnapping, should be celebrated every year, until there shall no longer be a wretch who dares to be a kidnapper, and no longer be a slaveholder to give employment to a kidnapper.

Resolved, That we solemnly pledge ourselves to each other, to the oppressed, and to the God of the oppress-ed, that, come what will to our property, liberty or life, we will obey no law, and know no law, for slavery.

Thus you most justly assign to slaveholders a 'PRE-EMINENT PLACE AMONG PIRATES,' Will you sit with them, and, in your official capacity, recognise them as honorable men, as you will J. R. Giddings? Will you welcome them to your side, as fellow law-makers, as you will him ?-especially when you have decided that they have no legal right to be there? They have not allowed to be there makes your presence there, and the presence of every other member, unconstitutional.— While these outlawed pirates are there, Congress itself is an illegal body, and its acts are null and void. A crew of pirates on the sea have as really a constitution al right to legislate for this nation, as has Congress, with those 'outlawed pirates' in it. 'The honorable outlawed member from South Care-

lina '- 'The honorable preëminently piratical member from Louisiana ! ' How will this sound in Congress ! And this, of course, should be your form of address to the representatives of slavery. Plainly, your first word in Congress should be to move to expel all the outlawed pirates' from that body, as having no legal right to be there. H. C. W.

EXTRACT

FROM A LYCEUM LECTURE UPON THE 'LITERATURE OF FICTION AND THE LITERATURE OF FACT.'

poetry in vogue in England, a few years ago, which was an unprotected, infamous outlaw. . . . May every returning anniversary of the rescue of Jerry be hailed by multitudes of enthusiastic men and women? From year to year, may it be observed, while there remain prose, and originated a new species of literature, which among us any monsters engaged in the business of remay be called the Literature of Compromise. Its first ery anti-slavery man shall become convinced that the only way to subdue the slaveholder is to brand him as a uthentic utterance was heard on the 7th of March, a pirate! of angels. Since then, it has been exceedingly prolific in every department, saving always poetry. That fountain it has not polluted, and, thanks to Nature's unquenchable instincts, it cannot defile. But even the walls consecrated to Christ and the race Christ came to

redeem have echoed its appalling lies. The first fundamental principle of the school is, that human law, in certain conditions, which do now exist, is paramount to the divine law-if the divine law, being higher than the Blue Ridge, is a reality; for the present, it is doubtful-a fiction-to be verified when the present emergency is passed, and there is time to take the altitude and bearings of the said Blue Ridge. The second principle of the school would, in other and better times, have been, of itself, a decisive proof of hopeless mental derangement, before any jury of will be dissolved, if the nation repents of the blackest of these principles—the great Scripture of this literature-is that consummation of all that can be infamous and infernal in human legislation, the Fugitive Slave

'That formal treaty with the devil, To split the difference between good and evil; How the old rascal in his sleeve must laugh! The bond is sealed—he's sure at least of half, And the sly twinkle in his cunning phiz Tells us right well he knows the whole is his; Our souls are mortgaged to secure oppression.'

I give a single illustration of this new literatur In the January number of a literary magazine, of the widest circulation, published in Philadelphia,—the city of Penn, the city of brotherly love,-whose editor i George R. Graham, was an article entitled. Black Letters, or Uncle Tom Foolery in Literature. 'Uncle Tom's Cabin' was the subject of the article, and the writer did his work with the spirit and the tools of butcher. There was nothing like criticism, only savage, indiscriminating invective. He repeated that most wretched, yet the best, because the only apology yet offered for American slavery, derived from the social in passing, of the Literature of Fact. The Duchess of Sutherland, and the women of Stafford House, were, of course, greeted with the choicest bouquets of Billings gate which this odorous literature could furnish. To characterise the article in a few words, the writer seem ed resolved to demonstrate his devotion to the power to which he had bartered his soul, at any sacrifice of truth, self-respect, good sense, good taste, manly courtesy, the amenities of literature, and the commones decencies of criticism. The article might have been ity, leave your seat, go home, and report to your that doomed city in which they perpetrated their enorm that you cannot cutrage your moral nature possessing with 'outlawed pirates,' to watch over Pennsylvania Hall, a temple infinitely more precious the state. than the shrine of Diana of the Ephesians, or the state liest Christian cathedral or republican Capitol-of tha

*This term is used as the adjective form of fact, distinguished from fiction.

and aghast, amid the smoking ruins of their dwellin and aghast, amid the smeking ruins of their dwellings, which white mobs had destroyed, as offerings to the

That article did not exhaust the capacity of the Sa-That article did not exhaust the capacity to pression.

This is a sin against every Christian on the take some notice of the strictures it had called forth. In the March number appeared a second article—a fit sequel and companion-piece to the first. There is a good deal more of the same stale, stupid and most nanseating declamation about English ignorance and hypocrisy, and plentiful abuse of Mrs. Srows, for going to partake of English hospitality, and for her libels upon her own country. Here are a few specimens.*

I shall not defend 'Uncle Tom's Cabin'; it needs it to the state of t

not. It has a higher witness than words can give it. Every one who has considered the intrinsic nature and observed the actual workings of American slavery, knows that it is a true record of the earth's abominations. Every one who has a human heart, human affections, and human aspirations in his bosom, feels affections, and human aspirations in his bosom, feels ment. O, holy church universal, throughout all ment. O, holy church universal, throughout all ment. O, holy church universal, throughout all ment. affections, and human aspirations in his bosom, feels it to be true, and reverently honors it, as one of the noblest offerings which literature, inspired by genius, ever offered upon God's altar, for man's service. I make one remark upon this case, as an illustration

of the fearful extent to which the literature of Compronise has debauched the sentiments of the people. How long is it since any editor of a merely literary public tion, depending for its support mainly upon the Northern opinion concerning its truth and value, would have ventured, as a matter of business and circulation, to send out his magazine loaded with the burden of two such articles? If I do not mistake the anti-elavery sentiment of even four years ago, any publisher would have been very speedily taught that he must thence forth look for his wages exclusively to the masters whose devil's work he was doing. Yet Mr. Graham boasts that, between the publication of his two articles, he received three thousand new subscribers, four fifths of whom were north of Mason and Dixon's line ! Shall we pour vials of wrath upon the head of George

R. Graham? Poor wretch! No. He knows no god but money, and he tells us he is getting the price for which he sold his manhood. He only exhibits a single cruption of a disease that has eaten deep into the heart of the leaders of the people. The fountain of corrup-tion was opened and walled in with the Constitution of the United States, and it continued to rise and swell, weltering and fermenting, until it overflowed and inundated the land, on that portentous 7th of March,-that fatalest of all the days on which God's blessed sun ever

No; let the poor wretch, Graham, pass quietly, for us, into the oblivion, or everlasting contempt, he has prepared for himself. He has only preached with bolder words and stronger tropes than others, greater than himself, that devil's gospel, which is the Scripture of the new literature. He has but clothed, in its own appropriate language of the nether deeps, that which professed minister of the Redeemer of all men had already proclaimed at His altar, in words fliched from the lexicon of faith and devotion—that which scholars and orators have uttered, in periods of classic eloquence -that which a President of the new dispensation of Compromise has declared to be the evangel of the Union, in phrases stolen from the vocabulary of Freedom ; but which, thanks to the testimony of victorious Uncle Tom, with his million of copies, and ten millions of readers, we know - what we did not doubt - the great, true heart of the people, true ever to the eternal great, true heart of the people, true ever to the eternal fact, loathes, abhors, rejects, and holds for ever and full legislative protection. Besides, our Instituever accursed.

* The extracts are omitted, because they have been already published in The LIBERATOR.

From the 'Key' to 'Uncle Tom's Cabin.' APPEAL TO THE CHURCHES. AN ALLEGORY.

Suppose a fire breaks out in the streets of Bos ton, while the regular conservators of the city, who have the keys of the fire engines and the regulation of fire companies, are sitting together in some distant part of the city, consulting for the public good. The cry of fire reaches them, but they think it is a false alarm. The cry is no less they think it is a false alarm. The cry is no less frequently forgotten almost as soon as acquired.

The influence of such a share on the moral consomething must be described as that something must be done. A few stout leaders break open the doors of the engine houses, drag out the engines, and begin, regularly or irregularly, playing on the fire. But the destroyer still advances. Messengers come in hot haste to the ployments, and her wages the more highly and wed. guage of fear and terror, revile them for not com-

what horrible language these men use!'
'They show a very bad spirit,' says another;
we can't possibly join them in such a state of

Here the more energetic members of the body rush out to see if the thing be really so; and in a few minutes come back, if possible, more earnest

· O there is a fire !- a horrible, dreadful fire ! The city is burning!—uen, women, children, all burning, perishing! Come out, come out! As the Lord liveth, there is but a step between us

'I am not going out; every body that goes gets crazy,' says one.
'I've noticed,' says another, 'that as soon as any body goes out to look, he gets just so excited —I won't look.'

But by this time, the angry fire has burnt into their very neighborhood. The red demon glares into their windows. And now, fairly aroused, they get up and begin to look out.

'Well, there is a fire, and no mistake,' says

'Something ought to be done,' says another.
'Yes,' says a third; 'if it was not for being LUCY STONE, ixed up with such a crowd and rabble of folks, Thomas W. Higginson, I'd go out.'
'Upon my word,' says another, 'there are women

'Upon my word,' says another, 'there are women in the ranks, carrying pails of water! There, one woman is going up a ladder to get those children out. What an indecorum! If they'd manage this matter properly, we would join them.'

And now come lumbering over from Charlestown the engine and fire companies.

'What impudence of Charlestown,' say these was the word of the companies.

'What impudence of Charlestown,' say these was the word of the companies.

'What impudence of Charlestown,' say these was the word of the companies.

men, to be sending over here—just as if we could not put our own fires out. They have fires over there, as much as we do.'

hands across the streets. They leap over the stee-ples, and glare demoniacally out of the church

going at, says one of these spectators.

Brave men, who have rushed into the thickest of

there might have been extinguished by thee. Now, thou standest like mighty men astonished—like a mighty man that cannot save. But the hope of Israel is not dead. The Savior thereof in time of

If every church in our land were hung with mourning—if every Christian should put on sack-cloth—if 'the priest should weep between the porch and the altar,' and say, 'Spare thy people, O Lord, and give not thy heritage to reproach!' that were not too great a mourning for such a time said in the midst of thee. What a heresy hast thou tolerated in thy bosom! Thy God the defend-

Thou hast suffered false witness against thy Re-deemer and thy Sanctifier. The Holy Trinity of heaven has been foully traduced in the midst of thee; and that God whose throne is awful in jus-tice has been made the patron and leader of op-

I shall not defend 'Uncle Tom's Cabin'; it needs it soul, and will accept no such service. From our not. It has a higher witness than words can give it. souls we adore and love him, because he is holy ment. O, holy church universal, throughout all countries and nations! O, ye great cloud of witnesses, of all people and language and tongues! differing in many doctrines, but united in crying, Worthy is the Lamb that was slain, for he hath redeemed us from all iniquity!—awake! arise up! be not silent! Testify against the heresy of the very elect. Your God, your glory, is slandered. Answer with the voice of many waters and mighty thunderings! Answer with the innumerable multitude in heaven, who cry, day and night—Holy, holy, holy! just and true are thy ways, O King of saints!

THE CONSTITUTIONAL CONVENTION AND EQUAL POLITICAL RIGHTS.

Fellow Citizens :- In May next, a Convention rill assemble to revise the Constitution of the Com-nonwealth. At such a time, it is the right and duty of every one to point out whatever he deems erroneous and imperfect in that Instrument, and press its amendment on public attention. We deem the extension to woman of all civil rights, a mea-sure of vital importance to the welfare and progress of the State. On every principle of natural justice as well as by the nature of our Institutions, she is as fully entitled as man to vote, and to be eligible to office. In governments based on force, it might be pretended, with some plausibility, that woman, being supposed physically weaker than man, should be excluded from the State. But ours is a government professedly resting on the consent of the gov-erned. Woman surely is as competent to give that onsent as man.

Our Revolution claimed that taration and repr

entation should be coextensive. While, then, the is entitled to a voice in fixing the amount While she is liable to be punished for crime, she is entitled to a voice in making the laws that regulate punishments.

It would be a disgrace to our Schools and civil

Institutions, for any one to argue that a Massachu-setts woman, who has enjoyed the full advantage of all their culture, is not as competent to form an opinion on civil matters, as the illiterate foreigner, anded but a few years before upon our shores,unable to read or write,—by no means free from early prejudices, and little acquainted with our Institutions. Yet such men are allowed to vote.

Woman, as wife, mother, daughter, and owne of property, has important rights to be protected The whole history of legislation, so unequal ber tween the sexes, shews that she cannot safely trust these to the other sex. Neither her rights as moth receiving protection from another; but on the well recognized rule, that each class or sect is entitled to such civil rights as will enable it to protect it-The exercise of civil rights is one of the best

means of education. Interest in great questions, and the discussion of them under momentous responsibility, call forth all the faculties and nerve them to their fullest strength.

The grant of these rights, on the part of society

would quickly lead to the enjoyment by woman or a share in the higher grades of professional em-ployment. Indeed, without these, mere book study is often but a waste of time. The learning for which no use is found or anticipated, is too

now into few employments, women starve each and enterprise of the more highly endo vill find full scope in honest effort, and the frightful vice of our cities will be stopped at its fountain We hint, very briefly, at these matters.

circular like this will not allow room for more. Some may think it too soon to expect any action from the Convention. Many facts lead us to think that public opinion is more advanced on this question than is generally supposed. Beside, there can be no time so proper to call public attention to a radical change in our civil polity as now, when the whole framework of our Government is to be subjected to examination and discussion. It is never too early to begin the discussion of any desired change. To urge our claim on the Conven-tion, is to bring the question before the proper tribunal, and secure, at the same time, the immediate attention of the general public.

Massachusetts, though she has led the way in most other reforms, has in this fallen behind her rivals, consenting to learn, as to the protection of the property of married women, of many younge States. Let us redeem for her the old preem nence, and urge her to set a noble example in this the most important of all civil reforms. To this end, we ask you to join with us in the accompanying petition to the Constitutional Convention.

THOMAS T. STONE, JOHN W. BROWNE FRANCIS JACKSO, JOSIAH F. FLAGG, MARY FLAGG, ELIZABETH SMITH, ELIZA BARNEY, ABBY H. PRICE. SAMUEL MAY, JR., ROBERT F. WALLCUT, ROBERT MORRIS.

I now the flames roar and burn, and shake To the Convention assembled to revise the Constitution of the Commonwealth:

The undersigned, citizens of Massachu 'For Heaven's sake, do something!' is the setts, respectfully ask that you will report cry. 'Pull down the houses! Blow up those blocks of stores with gunpowder! Any thing to stop it.' stop it.'
Sec, now, what ultra, radical measures they are in that instrument.

Brave men, who have rushed into the thickest of the fire, come out, and fall dead in the street.

'They are impracticable enthusiasts. They have thrown their lives away in foothardiness,' says another.

So, Church of Christ, burns that awful fire! Evermore burning, burning, over church and altar: burning over senate house and forum; burning up liberty, burning up religion! No carthly hands kindled that fire. From its sheeted flame and wreaths of sulphurous smoke, glares out upon the world the eye of that enemy who was a murderer from the beginning. It is a fire that burns to the lowest hell!

Church of Christ. pon the world the eye of that enemy who was a survey as Mr. Garrison and Mr. Phillips are in their notions in support of the forces of the lowest hell?

Church of Christ! there was an hour when this re might have been extinguished by thee. Now, the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with ungloved mawlies. Mr. Sumner and Mr. Mann the standard like with ungloved mawlies. A Veteran Thief .- In our Court Journal will

be noticed the arrest of a colored woman, named Elizabeth Wilson, charged with a complicity of robberies.

One hundred and ninety-one indictments have been preferred against her, and should she be convicted on each count to the extent of the law, she could be sentenced to the State Prison for nearly one thousand years.—N. F. Mirror.

She was actually sentenced by the Court to fifted years in the State Prison. nast discovered in the dead letter office at Washington, la A 'dead letter' containing \$2500 was · PENNSYLVANIA

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