THE LIBERATOR
IS PUBLISHED
EVERY FRIDAY MORNING,
AT THE
ANTI-SLAVERY OFFICE, 21 CORNHILL,
Robert F. Wallcut, General Agent.

TERMS.—$1.50 per annum, in advance.

☞ All remittances are to be made, and all letters relating to pecuniary concerns of the paper are to be addressed, (POST PAID,) to the General Agent.

☞ Five copies will be sent to one address for TEN DOLLARS, if payment be made in advance.

☞ Advertisements making less than a square insertted three times for 75 cts.—one square for $1 00.

☞ The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

Financial Committee.—FRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, WENDELL PHILLIPS. [This Committee is responsible only for the financial economy of the paper—not for any of its debts.]

REV. LLOYD GARRISON, EDITOR. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. J. B. YERRINTON & SON, PRINTERS.

VOL. XXI. NO. 39. BOSTON MASS., FRIDAY, SEPTEMBER 26, 1851. WHOLE NO. 1810.

The Liberator.

FIFTH AND SIXTH MEETINGS OF MR. GEORGE THOMPSON AND HIS CONSTITUENTS.

RESULT OF THE THREATENED OPPOSITION.

Some my last report of the proceedings in the Tower Hamlets between Mr. George Thompson and his constituents, two other meetings have been held. The first possessed the same characteristics as its four predecessors—unbounded enthusiasm on the four predecessors—unbounded enthusiasm and perfect unanimity of feeling. In the second, a strange combination of antagonistic elements was brought to bear upon Mr. Thompson, with the result of nine dissentient votes, in a meeting of 800 or 900 of his constituents. Such is the actual result of the threatened opposition to Mr. Thompson in the Tower Hamlets; such the very wee animal brought forth by the mountain which has been so long and violently in labor!

The first of these meetings was held at St. George's in the East, a district wherein resides those 'starving cut-throats,' who commanded so much of the sympathy of this American press; a district which contains the greater portion of the shipping business of the port and docks of London. If gentlemen from the United States, North or South, should happen to visit, for the purpose of sympathizing with, the laborers engaged in the coal trade upon the Thames, they will soon find that the utterance of a disrespectful word of George Thompson will be likely to involve them in any thing but popularity.

The speeches of Mr. Thompson upon this occasion abounded, with beautiful passages, which I should have delighted to have extracted for insertion in the *Liberator*, but the peculiar and absorbing interest of its special meeting demanding a somewhat lengthy and entire, were—I to indulge my inclination with regard to the first, I am conscious that I should be trespassing too far upon the columns of that journal, with matter which may be said to have only an indirect and secondary bearing. I must, therefore, reconcile myself again, as I have been compelled to do on several previous occasions, to the sacrifice of great and noble thoughts, expressed in the most eloquent and beautiful language.

The meeting was crowded in every part. Mr. Thompson was received with the utmost applause. The chair was taken by one of the most faithful and consistent friends of liberty in this country, DANIEL GAULTY, Esq.

WM. ALLEN, Esq., Churchwarden of St. Paul, Shadwell, and Chairman of the Shadwell Parliamentary Reform Association, in an admirable speech, in which he fully justified Mr. Thompson's visit to America, as well as his prolonged stay in that country, moved the following Resolution:—

'That this meeting, considering that Mr. Thompson's explanations are perfectly satisfactory, inasmuch as the honorable gentleman was entirely engaged in endeavoring to ameliorate the condition of our fellow-men in the United States of America, and for the great success in his anti-slavery efforts, they tender to their beery congratulations, and pledge themselves to use their most strenuous efforts to continue him in the honorable position which he at present so satisfactorily fills.'

J. BLANTY, Esq., Chairman of the Parochial Association, seconded the Resolution.

Mr. JOHN PALEY (a coal-whipper) supported the Resolution. He considered that, instead of needing any apology from Mr. Thompson for his absence, the people of the Tower Hamlets ought to apologize to him. They were unworthy to be represented by such a man. They allowed him to sacrifice his time, labor and domestic comfort in their cause, and yet they were attempted to make him any return. (Hear.) There was, at the very lowest computation, 100,000 men in the Tower Hamlets. Why should they not each subscribe annually one shilling, and thus raise an income of £5000 a-year for Mr. Thompson, take it to Mill, and say, 'There is an income sufficient for the maintenance of yourself and family; give us, in return, the employment of your great talents and eloquence in the House of Commons.' (Loud cheers.)

Mr. FRENCH having supported the Resolution, it was put and carried unanimously.

Mr. Thompson replied, and a vote of thanks was passed to the Chairman, and responded to by that gentleman.

Three cheers were given for Mr. Thompson, and three more for the young couple (Mr. and Mrs. Nonwortby) who had been married that morning, and the meeting separated.

The other, and sixth of the series, of these meetings was held at Hackney, a district containing a large number of the suburban residences of the merchant princes and gentry of the British metropolis. Too many of this class of men, though of very humble origin, and belonging by birth to the great body of the people, are fain to obtain admission into aristocratic circles, and to form themselves into a separate and exclusive set. These men seek to gain this object by removing, as far as possible, in intercourse and sympathy, from the common mass of virtuous industry to which they should feel it an honor, though now themselves removed from labor, to belong, formerly, as that class does, the foundation of our social fabric. It will be no matter of surprise to those in such a region, similar in the position and pretensions of its leading residents, if I am rightly informed, as your own Cambridge, Brookline and Jamaica Plains, that Mr. Thompson should find his minimum of support and his maximum of opposition. Yet, even in this Eastern Belgravia, Mr. Thompson, in fact, headed the poll by a large majority; and although his unfavorable fidelity to the cause of the people, and his stern refusal to be the nominee of a purse-proud oligarchy, may have increased some, who know not the stern stuff of the man when they voted for him, they were utterly mistaken as to the state of public feeling in the Tower Hamlets, if he is not again triumphantly returned for that borough, supported, as he assuredly will be, by those who cherish the national English respect for genuine hereditary aristocracy, but who, at the same time, despise those moneyed upstart pretenders who are ashamed of the rock of grande vertue from whence they were hewn. For some time, it has been no secret among Mr. Thompson's friends, that there were men, especially in this locality, who were desirous of displacing that honorable gentleman, and sending into the House of Commons one of their own other. Shrinking, however, from a personal encounter with a man, who, in his own integrity, and the confidence and love of the people, would have scattered the self-styled 'respectables' to the winds, they have had recourse to the weapons so often employed against yourself, those of whispered calumnies and covert detraction. Wherever they could find a man whose sectarianism, subserviency, or toad-eating propensities pointed him out as a likely instrument, they have sought to alienate him, by innoculation with their own *virus*, from the support of Mr. Thompson.

The counts of impeachment upon which our friend's opponents succeeded in gathering together this one per cent. of dissentients at the Hackney meeting were various, and utterly antagonistic to and destructive of each other. The only principle of cohesion which held together this confederacy of nine, was a spirit of sectarianism. It was not urged that Mr. Thompson's absence from the House of Commons had injured the great and paramount question of national reform; the alleged grievance was, that it had lessened, by one, the minority—not affected the ultimate issue—upon a few questions of Church reform. It was known that in the House of Commons he had voted consistently for all vital questions of religious liberty; that outside the walls of that assembly, he had for many years advocated the same cause, and had given his gratuitous labors to an association, of which his chief opponent on this occasion, Mr. Samuel Morley, was a leading member—the British Anti-State Church Association. These, and other antecedents, were regarded by that zealous non-conformist but as dust in the balance, compared with the loss of a vote, and probably a speech, in one or two small minorities, in debates upon abuses in the Church Establishments. An endeavor has been made to magnify this opposition into importance from the circumstance of Mr. Morley having proposed Mr. Thompson at the last election; but the 23,000 men who compose the Tower Hamlets constituency are not likely to be extensively swayed in their judgments by the defection of one, or even a dozen, wealthy men, whether that constituency may or may not be satisfied as to the perfect rectitude of those motives which led to the change of opinion. Mr. Thompson has, with justice, complained of the unchristian mode of proceeding of his quondam friends, and of those who, however others, had been instrumental in inducing the honorable gentleman to come forward, and who had publicly presented him to the constituency of the Tower Hamlets, he sustained somewhat of the character of his political sponsor, and was, therefore, bound, even as an honorable worldly man, in a friendly spirit to have pointed out to him, privately, his sins, either of omission or commission. But in his higher character, as a professed Christian, if there was aught between him and his brother, it was, at all events, incumbent upon him first to have told that brother privately wherein he had offended, before he sought to publish him with political recrimination. Instead of pursuing the conduct of an honorable worldly man, or obeying the still higher rule of Christian discipline, Mr. Morley, without giving Mr. Thompson any personal notice whatsoever of his intention, suddenly pounces upon him at the Hackney meeting, and endeavors to put an end to his political existence in the Tower Hamlets. His signal failure in that locality, the very centre of his personal and sectarian influence, should teach Mr. Morley, that it is derelection of principle alone, and not the gratification of the pique of rich, and in his case, certainly hitherto deservedly respected men, that will induce the constituency of that borough to cashier their honorable representative.

The above remarks apply, not with equal force, to the conduct of Mr. Morley's supporter, Mr. Isaac Sewell, a leading congregational dissenter, carrying on a large business as solicitor among the non-conformist bodies of the kingdom, and also a Parliamentary agent in London.

Two other of Mr. Thompson's opponents, Mr. Geo. Offer and Mr. Green, are also dissenters—the first orthodox, the second heterodox; but both of these gentlemen were among Mr. Thompson's opponents at the last election; the latter, the Unitarian, violently so, being not merely a supporter of, but the printer for, General Fox.

A fifth antagonist was an open Tory, whose cause of quarrel was the agreement of this honorable gentleman's views upon religious liberty with those of the four previous opponents. With this gentleman, Mr. Thompson's political sins were voting for the admission of Jews to Parliament, and a conjecture that he would have voted in conformity with Mr. Morley's avowed views upon the subject of the Ecclesiastical Titles Bill, had he been present in Parliament.

To whom the other four hands, constituting the remainder of the nine, belonged, or to which of these classes of objectors they were attached, nobody knew. The result of the whole matter has been, as I have stated before, the passing of a resolution, justifying Mr. Thompson's absence in America, and eulogizing him for his labors in that country, with only nine dissentients.

Six meetings have thus been held between Mr. Thompson and his constituents, at which the votes of upwards of 10,000 of the electors and non-electors have been taken. Regarding them, therefore, as they must be taken, as a fair test of the feeling of the Tower Hamlets, the amount of dissatisfaction may be put down in the proportion of 9 to 10,000, or the miserable fraction of one-eleventh per cent.; leaving a majority of 9,990 8-11ths in his favor. There is one lamentable feature of the Hackney meeting, which shows how destructive sectarianism is of the better portion even of the nature of good men. The only individuals who have had the boldness to stand up and declare that Mr. George Thompson was doing wrong in advocating the cause of the slave in America, are professed Christians, prominent members of Evangelical and Unitarian Non-conformist churches; while, on the other hand, uneducated weavers and coal-whippers had humanity enough heartily to endorse their member's mission to the United States.

FREDERICK CLARKE, Esq., (the Chairman,) having made a few pertinent observations upon opening the business and introducing Mr. Thompson,

Mr. THOMPSON rose amidst loud cheers, and said as follows:—

Mr. Chairman, Ladies and Gentlemen,—All that I have upon this occasion, it is to the gentlemen more particularly that my observations are to be directed, seeing that they are, by the principles of the Constitution, the judges of my conduct, and are not only empowered by that Constitution, but solicited by me (hear,) to pronounce upon my conduct their verdict. I ask nothing more at their hands than that that verdict shall be impartial and honest.

Sir, this is the sixth meeting that I have voluntarily attended, for the purpose of furnishing the electors and non-electors in every section of the Tower Hamlets an opportunity of attending a free public meeting, and of putting to me whatever questions they may deem right to put with reference to my past conduct as one of your representatives in Parliament. Do not imagine I am brought here by any warrant. (Hear.) Do not imagine that I am here with any view to alter results. Do not imagine I am here to conciliate, except so far as truth may conciliate. Do not for a moment suppose that I have come here on bended knee, 'with bated breath,' to ask forgiveness of you, unless I feel in my conscience that I require it also of myself. I come here frankly to declare that I have done my duty—(cheers)—frankly to measure my own pretensions with those of any man that can be named in comparison with me, and who, in the estimation of any, may be thought to be more entitled to a seat in Parliament, and to a seat in Parliament for this great constituency, than I am. I come before you now, after four years, to declare that I have not, to the thousandth part of the breadth of a hair departed from any principle I avowed when I entered this borough. (Cheers.) I ask you to go through the House of Commons, and try me by the standard of any man there, and I will give you the world besides, and if I come not up to the full measure and stature of an incorruptible man, then dismiss me with *disgrace*. (Loud and prolonged cheering.) Gentlemen, I have heard of whispers behind my back (hear); now let me have the thing out face to face. I have heard other persons spoken of for the representation of this borough, and intimations of various kinds as to what was intended for the future. I leave the future to take care of itself. I can fall back upon my public reputation, walk through the British lines, cross the Atlantic, and through the continent of America, fearless of meeting the man who ever sought to do more for the human family or for freedom. (Cheers.)

But, gentlemen, when I was elected to a seat in Parliament for the Tower Hamlets, it was an election upon popular principles, and it shall be an election upon popular principles again, if I can make it so. The people shall not want, when the hour has come, an opportunity of testing, through the length and breadth of this borough, which they shall prefer—public, unsullied, incorruptible integrity, or some accident and adjunct connected with the man, which may give him favor in the eyes of the *par excellence* representative portion of the constituency. (Cheers.) If ever there was a free election in the world, it was my election for this great constituency. (Hear.) I look back upon it without a feeling approaching to self-accusation or remorse. I redeemed every promise, and more than every promise, that I gave before I entered this borough. I did not seek this borough, this borough sought me; and when I entered it, I did so not as the nominee of a clique, not as the *protege* of a party, not as the representative of an interest. I crossed into this borough as the representative of the great principle of equality in religion—(hear) —liberty of conscience, freedom of trade, the suffrage for every man, and liberty throughout the world. (Cheers.) I was not returned for this borough by the interest or influence of any party in it. I cannot name the portion of the people of the Tower Hamlets, liberal in political and religious matters, which not did any other portion in the spontaneity of their zeal, in the disinterestedness of their labors, and the freeness with which they gave me their votes on the day of the poll. I found all portions alike zealous in my cause. I think, if I recollect aright, I was transcendently at the head of the poll in every booth in the borough. Well, gentlemen, it was a pure, uninfluenced, spontaneous act and feeling as I have ever known to be done; and, grateful to the people of the Tower Hamlets for the honor that they then conferred upon me, I have resolved, that whenever they shall intimate their desire to receive the trust they then reposed in me, and place it in hands that they may deem more worthy of it, it shall be theirs. Let me gather up your feelings to-night, and let them be interpreted to mean that I should resign my seat in Parliament, and show me that in this feeling your brother electors and non-electors participate, and I cross no more the three hills of St. Stephen's.

Gentlemen, I did not go into Parliament valuing the honor of the thing. The idle wind is as indifferent to me as the honor of a seat in the House of Commons. I would rather be amongst the abhorred, persecuted, maligned and hunted, but still noble beings in America, with whom I have been associated, and with whom I have laboured in the cause of humanity there, [hear,] than sitting night after night, listening to tedious dullness in the House of Commons, observing the conduct of those who call themselves the representatives of the people, and scarcely ever able to discover, in more than a very few, any manifestations of the slightest sympathy with the great mass of the working classes. I did not go there for profit. I have made sacrifices for this borough which they did not know of, and shall not know of; but this I will say, that I can look any shareholder in the face, and say, while you can swell the subscription list, and anticipate your epitaph, you know nothing of the bitter sacrifices I have made to be the honest and incorruptible representative of those who elected me in 1847. (Cheers.) Gentlemen, I have done nothing to forfeit the confidence of a solitary human being who supported me when I was here last. I have heard various complaints against me, to some of which I will plead guilty. It is said that I have not spoken enough in the House of Commons. Well, that was not, I own, unintentional. I determined, when I went into the House, that I would disprove the charge that had been so freely promulgated in the newspaper journals, that I should be a long-winded Scotchman in the House. But, sir, I have spoken when I thought there was any honor to win, but something of scorn to endure, I have spoken. I have spoken for the People's Charter. [Hear.] I spoke on behalf of men maltreated on yonder fields. [Hear.] I spoke for Ireland when Irish members shouted their duty, and to the eleventh hour, I sought to avert from that country the evil of a renewal of the unconstitutional powers of the Lord Lieutenant. But I confess that, upon certain crack questions of the day, I have not spoken, because there were speakers enough, men whom we might justly estimate and venerate, men whose opinions I would much rather hear than have precluded them by expressing any of my own; and when I have heard that which I would have said, well and fully said by others, I have been content to be silent. Possibly, I should have spoken more; possibly, I should have magnified a voice more half I, as member for the Tower Hamlets, been more frequent in my addresses to the House. I confess that my silence has been, to a great extent, intentional, and if that is a sin, I acknowledge it. But I am here to compare information with any man upon any branch of any great public question that affects the rights and interests of the people of this country. If I have been silent, I have not been inattentive. I do not think there is a man in that House who listens to the debates with more intense interest than I do, or with a greater desire to understand and estimate the true merits of every question brought before that House.

It is said that I have been absent from my duties in that House. [Mr. Thompson having explained the cause of his absence from the division upon the repeal of the window duties, namely, a previous engagement of great importance at Sheffield, proceeded to say—I acted as I did then with the perfect concurrence of the largest assembly of electors and non-electors of the Tower Hamlets that I could convene. Whatever other objections there may be to my votes, let them be urged to-night. I want this to be a free and candid meeting. I want to vindicate myself, if I can; to know what faults I have committed; what errors I have fallen into; wherein I have proved myself unworthy to be the people's representative. I have given them the best of my life; I am no richer by a penny now than when I first espoused the people's cause. I might have been enriched by accepting it. Doubtless, I might have found favor in the eyes of some in this borough, who now despise me for my poverty, had I taken the ordinary means to be rich. I have spurned all offers and rejected all temptations; and I am here to declare, that I have never departed from one principle I ever advocated, and never advocated one that did not square with the rights and happiness of the human race. If I am not worthy to sit in that House of Commons, then tell me what are the qualifications you require in your member? Let any man who has said to any other man in this borough, who may be here to-night, that I have forfeited my claim to sit in the House of Commons, take this platform and show upon what grounds he makes this assertion. If gratuitous and long-continued labors will establish such a claim, I have performed them. If sacrifices that no other living man has made establish such a claim, then I have made them. If facing poverty and reproach, and never thinking of myself, can establish a claim, that claim is mine. Men you may find who could do more for you; who, having influence with the Government, might accomplish objects that I cannot; who might entertain you in mansions with liveried servants, who might shed a lustre upon your house when you crossed their threshold, and sat down at their table, and you would doubtless be invited to do so, if they were rich. But if that be the proper foundation of a claim to represent a great metropolitan constituency, I repudiate and spit at it. [Cheers.] Measuring myself by the man whose qualification is his balance at the banker's, I will say—

'An honest man, though ne'er so poor,
He's king o' men for a' that.'

Now, I went to America. I have heard strange stories about why I went, why I stayed, what kept me away, why I was not with you at the time specified. Well, you shall know, as truly as God knows. I went because my heart yearned to see those with whom I had laboured and suffered in years gone by. I went because I was poor, and I thought that the kind of talent that I had might, during four months in America, put me in a position to bring something home which would enable me still to be your incorruptible representative through another session. Now you know the truth. I did not go to fly from duns, for none pursued me, nor when I left were there any to search after me; but I went to gratify my friendly feeling on the one hand, and if I might honestly and honorably do it, replenish an empty pocket on the other. I made myself unpopular and even infamous, because I identified myself, not with the monied class at Boston, nor the pro-slavery millionaires of Boston, Washington or New York, but because I saw beings like this boy with me, have brought within my reach, the opinions (pointing to Charles B. Sumner,) and I joined with those who would succour and save him. [The youth was brought to the front of the platform amidst prolonged and most enthusiastic cheering.] While a minister of Boston (the Rev. S. L. Pierce) writes to Sir Culling Eardley a letter, which I will demonstrate throughout the Tower Hamlets to be utterly false and malicious—while this same professedly pious divine, and almost every other minister in Boston, left every fugitive to be captured by the Marshal, I walked through the crowded streets of that city, on the first Sabbath that I got there, to find out the retreat of two of these hunted fugitives. [Mr. Thompson then detailed his interview with William and Ellen Craft, and the opposition he met with on landing.] I established my right to be heard in defence of three millions and a half of slaves, and in utter denunciation of that practical atheism made-easy of the nineteenth century—the holding of Christ's truth in iniquity—the declaration that God hath made of one blood all nations of men, that they are equal in their original right to liberty and the pursuit of happiness, and yet, with that sacred book and that famous declaration in the one hand, wielding in the other the bloody scourge over three millions and a half of the human race, upon whom they have placed the hoof of relentless despotism, and brought down from a dignity little lower than the angels, and classed God's immortal children with beasts, and creeping things of the earth. Although the men with whom I associated in America have been enlightened here, yet I have never seen living Christianity more lovely, pure, vital or effective, in any part of the world, than in those men. They were true, and we proved together the efficacy of the truth. I have faith to believe, that though my enemies might sow tares at Hackney, Limehouse, or elsewhere, while I slept, careless of political reputation, yet give me but a chance, after they have done their work, of getting amongst the people, and bringing the truth to their ears and hearts, and I do not care for the machinations of my enemies. When the day of revelation comes, I will be there to meet them, and to say upon Stepney Green, as I declare here to-night, he who hath aught against me, let him appear, and declare the cause of his dissatisfaction. [Cheers.] I do not justify, except in such a case as that of Mr. Cobden, a member roaming about out of doors. But my right of speech was stricken down, and through me the right of every other man. Let the gentleman who has been interrupting me know that the cause of liberty is one; that you have no right to ask it to be given only to a section. The principles of liberty are for the universe. You have no right to maintain truth for a section; maintain truths for yourselves because they belong to mankind, and when you have won them for yourselves, use that liberty to bless others who have less of it than yourselves, or who are too weak to obtain it.

Gentlemen, having your confidence, and, above all, having your sympathy, upon broad and universal grounds, in reference to one question to which I have devoted a large share of my life, and being permitted to speak in your name when I demand that a glaring outrage upon man and an insult to God should cease, that the personal liberty enjoyed by the sun-lions here should also be enjoyed by the three millions and a half of slaves in America, I have spoken upon this question, believing that the cause of liberty is one and inseparable. If the United States is to live as a country, and now its gigantic proportions—if, colossal in dimensions, millions in population, and invincible in energies, it is the foe of freedom, [Hear,—] if, I say, it is to live, then, I declare the Declaration of Independence had never been written; better that George Washington had never drawn a sword to fight in the cause of the Revolution, if, where Liberty should find her sanctuary, she is violated and smitten down, made a by-word and a reproach, so that every despot in Europe can spit with scornful emotion at every sallow-faced slave-driver; better that, from the regions of eternal snow to the Isthmus of Panama, the red man still tenanted the forest, and that the sound of the emigrant's axe had never broken the silence of those vast wildernesses, than that men, in the sacred names of Christianity and Liberty, should inflict bleeding wounds upon Freedom, and enslave within their midst a nation of helpless and unoffending human beings. (Loud and prolonged cheering.)

Gentlemen, honorable as it is to be your member—and no man can outdo me in appreciation of that honor—I will enjoy it no longer than I have the privilege of frankly telling you what I think and feel; and then, when I sit down, of according you the right of as freely catechising me. If the time should ever come when, losing your confidence, I should retire from my seat in St. Stephen's Chapel, if I can do it with a good conscience, I will take refuge in the thought that these hands are clean, that never since I breathed have I been unfaithful to the cause of truth, to the cause of civil and religious freedom and equality, and that, if I can leave no other legacy to my children than this, it shall be the legacy of a spotless reputation, enabling them to say that their father did to-night what he had done in his early life, 'He kept the faith.' Meet me face to face! [The honorable gentleman resumed his seat amidst loud and long-continued cheering, and the waving of hats.]

Mr. GUIDOON inquired what position Mr. Thompson had taken with respect to the Ecclesiastical Titles Bill, and the measure for the admission of Jews to Parliament.

Mr. THOMPSON replied that he had voted, from first to last, in favor of the abolition of every religious distinction amongst men, as a test of eligibility for civil or political office. With regard to the Ecclesiastical Titles Assumption Bill, he would give no opinion upon a question where he had not heard the evidence and listened to the debates [hear, hear]; but he would carry out his principles of religious liberty, wherever they might lead him.

Mr. GUIDOON again inquired whether Mr. Thompson would allow the Jew, who acknowledged only one person in the Godhead—the Father—denying the divinity of the other two, to make laws affecting the country generally. [Cries of 'O!']

Mr. THOMPSON said, the simple question the gentleman puts to me is this—Would I allow one who does not admit the Christian religion to be a revelation from God, and does not hold the popular evangelical sentiments of this country, to sit in Parliament, and make laws for this Christian empire. Now, a word about this 'Christian empire.' What Christian empire? Why, if every heathen, idolatrous subject of Her Majesty were to take up a handful of dust, and throw it upon Her Majesty's Christian subjects, they would be buried. (Hear.) Why, sir, Her Majesty has 200,000,000 idolatrous subjects in the Indian seas, and on the great peninsular of India. She is rapidly multiplying Chinese subjects at Hong Kong, and Shanghai, and Canton, and by and by at Pekin. She is multiplying her Caffre subjects on the Southern Cape of Africa; and we are only, therefore, as far as our religious complexions are concerned, but a particular congregation or community of the people. But I will meet the question thus. This country will never be wisely or well ruled, until the people shall lay upon their representatives an embargo against touching the question of religion. (Loud cheers, and cries of 'No State Church.') The House of Commons has its functions, that are broad, and grave, and responsible; but among its functions are not to be found that of meddling with your conscience or mine. They have no right to demand of a man, freely elected by the people, at the bar of the House of Commons, of what religion he is. (Cheers.) If he be of no religion, no oath will stop the hypocrite from taking his seat. If he be an honest man, he walks away from the House, and denounces as evil, and not Christian, that which sets up an intolerant barrier against the admission of honest men. (Cheers.)

Mr. ROBERT SMITH, (of Dalston,) in a brief speech, warmly eulogized Mr. Thompson for his labors in the anti-slavery cause, and denounced the American churches for their almost universal participation in the guilt of slavery.

Mr. E. GOSNELL rose, and was about to move a resolution, but was stopped by

Mr. THOMPSON, who again rose, and said,—I wish this meeting to be faithful with me. I am here to-night upon my trial, voluntarily. I have heard my bosom, and let every man that has aught against me stand forward and state it to-night. I do not want my friends to say one word in my behalf; but I want any man who ever had any thing to say touching my conduct as representative for the Tower Hamlets, to say it to-night. I ask this, injured me unwittingly, to be honorable and magnanimous enough to accept my explanation, if satisfactory, and to tell in public what he has whispered in private; or to express his sorrow that he, in error, injured one whose every pulsation, from infancy, has been for his happiness and the happiness of the human race.

A pause of a considerable period ensued, but no one rising in the meeting to respond to this appeal,

Mr. GOSNELL then rose, and without a word of comment upon its merits, moved the following resolution:—

The CHAIRMAN having waited some time without any speaker rising, was about to put the resolution, when he was interrupted by

Mr. GREEN, (an Unitarian printer,) who rose and said he wished to ask a question on a point upon Hamlets would turn: With what motive did Mr. Thompson leave the country, and neglect his duties here, and go to America? He asked persons to question him. Perhaps he would question them as to what are, as he has most manfully avowed his. If Mr. Thompson left this country with a view of promoting his own pecuniary interests, mixed up, they might be, with a great public question, then I should be disposed to condemn Mr. Thompson, inasmuch as there were personal feelings and interests mixed up with it. But if Mr. Thompson, from a Quixotic feeling, from an excess of benevolence, (cries of 'Oh, oh!' 'Order, order.') I do not wish to say one word disrespectful of Mr. Thompson. I say, if Mr. Thompson really left his country with the view of promoting his pecuniary interests, in connection with a great public question, then I should not be disposed to give him a verdict of acquittal; but if, disregarding his own pecuniary interests, he neglected his duty only that he might promote and serve a higher duty, then I should be disposed to give him a verdict of acquittal.

Mr. THOMPSON. I can only say, as God is my judge, that I lost all thought of pecuniary profit in the presence of that gigantic system of wrong, for denouncing which my own liberty and life were put in peril. I remained there to fill my pocket, but to pour out my heart, and, if necessary, to die defending that liberty in America which is worth more than life in that or any other country of the globe. I did not go to neglect my Parliamentary duties for hire. It was not lecturing for profit that kept me in America. It was not any other consideration than this—that a great and mighty people, calling themselves a free republic, had said that I should be silenced forever. I demanded, in the name of that Being who made me capable of speech, capable of thought, and capable of sentiment—in the name of that Being who, when he gave me the power to speak, gave me the right to speak, to stand wherever I chose upon his footstool, to vindicate his law, and say to the sheriff-cal robber that comes to lay his felon hand upon a brother man—'Caiiff, forbear—I have a hold! Give to my brother his right!' (Cheers.) Now, if any gentleman present this evening, insinuates that I remained for any other motive, let him do so. I will bring him a hundred thousand witnesses, as fast as mails can travel, and intelligence return to these shores again. (Cheers.)

Mr. GREEN.—Sir, I have been misunderstood by Mr. Thompson. I did not question the purity of his motives, but the views with which he set out to America.

Mr. THOMPSON.—The gentleman has no right to ask me with what motives I travel between the rising of one session and the opening of another. (Cheers.) Have I any right to ask that gentleman with what motives he travels?

Mr. R. SMITH, (Kingsland,)—Will he tell us with what motives he canvassed for General Fox? (A voice. 'A good job of printing.')

Mr. THOMPSON.—I am the representative of the people in Parliament, and of no party. I tell that gentleman that I am and will their representative abroad; and I have not much mistaken the people of the Tower Hamlets, if I do not obtain the verdict of the large majority in every enlightened audience. (Cheers.) I will take that gentleman, if he will come, to a great and mighty gathering in Dorsnne's Fields, some evening. We will have an annual turn-out upon that greensward. I will show him the gathered thousands of heavy-handed artisans of the Tower Hamlets. I will show him the weavers sent forth from Spitalfields. I will show him the toiling tailors and weavers, cobblers and laborers of all sorts from the Tower Hawlets. I will show him, that while they toil in garrets or down in cellars and places of obscu-

NO UNION WITH SLAVEHOLDERS!

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

☞ 'Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second, was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandize, under the name of persons. . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation of the chair of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.'—JOHN QUINCY ADAMS.

rity with a crust or without it, they can pity 1,500,000 women in America—and not a wife among them all—men who love liberty so well that they can denounce perfidious hypocrites who sell whole generations in their fathers' loins. I never represented the Tower Hamlets more truly than when, with the dignity they had given, me, I stood three thousand miles away from them, yet still true to them, and there I manfully denounced the most gigantic felony ever permitted by God to be committed. (Loud cheers.)

Mr. Samuel Morley then rose and said:—I am not disposed, Mr. Chairman, to give a silent vote upon this occasion, because I cannot vote against the resolution which has been moved and seconded. (Hear, and a solo cheer.) As it is really probable that the large majority of the meeting present this evening will differ from me in opinion, I can with greater confidence appeal to them to listen to me calmly and patiently as they may be disposed to the very few words I wish to offer in support of the opinion I have formed. I am one who gave to Mr. Thompson, at the last election, my hearty and earnest support. I presided at the meeting at which Mr. Thompson was presented formally as a candidate. I proposed him upon the hustings at Stepney Green. I did so without the slightest reserve—in the full and perfect belief that, in doing so, I was promoting the extension of what I believed to be, in common with yourselves, right principles. I felt at the time without the amount of coincidence of opinion between Mr. Thompson and myself, which no doubt exists between Mr. Thompson and a number of his constituents; but I did so on this principle, that I would infinitely prefer, as I say now, to support some gentleman who was for going somewhat faster and further than I myself was disposed to go, than support a gentleman who would not go at all. Therefore I desired, by my support of Mr. Thompson, to get rid of Colonel Fox, a gentleman most estimable and honorable, but who must be regarded as nothing more than a tool of Lord John Russell. I am bound to express, in doing so, that I have no insinuations whatever to utter against Mr. Thompson. I believe in the existence of splendid powers for good in him; but I still am bound, as an honorable man, one of a constituency of 30,000, to express my disappointment as to the course of Mr. Thompson's Parliamentary career. I have strong sympathy with questions affecting the abolition of what I believe to be great ecclesiastical abuses. There has never been a period, during which so large an amount of the exposure of the abuses of the Church Establishment of this country has been made as during the last two sessions; as, for instance, those made by Mr. Horsman and Sir Benjamin Hall, both thorough Churchmen, and both gentlemen being willing that the system of state churches should be bolstered up. Now, it is a serious aggravation of neglect upon Mr. Thompson, in his Parliamentary duty, that he who knows better than any other man in the House of Commons the great principles bearing upon these important questions, should not on these occasions have given utterance to those opinions which I know he entertains upon them. I submit that if Mr. Thompson had this conviction, that it was his duty to obey the call of his friends in America, and to remain there for such a period as involved his absence during almost the entire session, (Cries of 'No, no; four months.')

Mr. Thompson.—I was in the House, and voted upon the ballot, the 8th of July.

Mr. Morley.—Very well; be it so. I contend, that when Mr. Thompson considered he was constrained to return to the vacated seat, to him in America, that he should remain,—for, I have no doubt, good,—he should have sent home his resignation. (Laughter, and cries of 'Oh, oh.' A voice—'And have sold the representation of the borough.') I contend that the interests at stake are too great. This constituency is entitled to ask a man who has speaken a behalf of the largest constituency but one in the kingdom, to desert his post. I do think it was an enormous mistake on the part of Mr. Thompson, a man of the power which he possesses, and which I have never known him use on the wrong side, (immense cheering.) I say that this with all my to myself individually in any remark of Mr. Thompson as to what he says has been said behind his back. What I have said behind his back is what I would have said before his face. I do only express my opinion as an independent elector of this important district, that Mr. Thompson has not done as the justice he ought to have done, and that it would have been infinitely better for the cause of freedom and his own reputation that he should have resigned before he went to America. (Cries of 'Oh, oh!') I have listened often, and more frequently than I read the speeches of Mr. Thompson ever since I had an opportunity of becoming acquainted with him, with intense delight. I have to doubt whatever Mr. Thompson has done immense service to the cause of progress and freedom; but I do deliberately feel that the House of Commons is not the sphere for the exercise of those powers. I speak this with much frankness. Property is not the reason why a man should have the vote. I am bound to admit this without any degree of limitation. There is no extent of change I would not support in this matter, because I have faith in man. I tell you I have no faith in mere property as a qualification, and I would not turn my back upon a man for his want of it, especially with the knowledge I possess of the prodigious evils connected with property. I want some better test than a man wearing a coat made of fine cloth. I have now expressed my opinions, and I have done so frankly and distinctly, for the reasons of the vote I am about to give. (Hear.)

Mr. Thompson.—Sir, I am exceedingly grateful to Mr. Morley for having attended upon this occasion, and for having so candidly and temperately expressed his honest convictions. I would just say in reference to the remark he made, that he thought I ought to have sent home my resignation, that I never meant to have stayed beyond the time of the opening of Parliament. I was leaving America from packet to packet. At the moment when I was about to come, I was surrounded with the most urgent inducements to stop, not for honor and emolument, but for usefulness and duty. Had I therefore sent home the resignation of my seat, when I had the full hope of going home, perhaps by the very packet that should carry my letter, I should have been performing a very injurious act indeed. I never did intentionally for a single moment desert the people of the Tower Hamlets. Gentlemen, I assure you,—and this does not apply to Mr. Morley,—that had I wrote, I should equally have put upon my shoulders, had I trod the deck of a seventy-four, or with a red coat upon my back mounted a horse, and flourished away upon some field of carnage elsewhere, and had returned with a few scratches or bruises, or even with all, heralded by gazettes, my pockets lined with prize money, with a fortune made by plunder—methinks the people of England are so fond of that sort of valor and that sort of heroism, that they would not have cashiered the man for cutting throats in defence of his country. I was fighting; but I was fighting a Christian battle, a pure and bloodless battle, handed over to me, a layman, by the recreant and thrice-traitorous clergy of America. (Cheers.) And here, Sir, I must draw the attention of the meeting, which I omitted to do in my speech to an extract of a letter which I hold in my hand, addressed to Sir Culling Eardley Eardley, by the Rev. Mr. Pomroy, late of Bangor, in the State of Maine, now one of the Secretaries of the American Board of Commissioners for Foreign Missions. Writing at the date of April the 12th, while I was in America, he makes use of the following language:—'I hope our English brethren will be as patient as they can with us on the subject of slavery. (Loud cries of 'Oh, oh!' and laughter.) We have the worst of it.' I do not know how. I rather think the slaves have the worst of it. 'I know they cannot be so anxious for the removal of this dreadful curse as are the ministers and churches of the friends of the free States of this Union.' Now I am here to challenge any defender of Mr. Pomroy in Hackney upon this subject. I am prepared to demonstrate, by overwhelming, irresistible, conclusive evidence, that the great body of the American churches are allied to slavery, in union with slaveholders, and that their constant and unceasing action, as ecclesiastical bodies, is in favor of slavery, in opposition to the efforts of the abolitionists. (Cries of 'Shame.') Why, Sir, there is not Utica when the General Assembly of the Presbyterian Church was being held. I was in that city when an estimable member of that body introduced a resolution, expressing sympathy with the fugitive slaves, who were then flying by thousands beyond the Niagara river into British territory—expressing sympathy with those hunted, pilfering wretches who were flying from Southern slavery, and denouncing as inhuman and anti-Christian the atrocious Fugitive Slave Law. I have religious papers containing the reports of that Presbyterian Assembly, which tell the story of the day afterwards, that the mere presentation of that resolution was received with loud laughter by these reverend divines. (Great sensation, and loud cries of 'Shame.') But, gentlemen, that is not a solitary case. I am here to declare, that several of the ministers of the Church of Boston, where this same Rev. Mr. Pomroy lives and preaches, have delivered sermons which I have in this country, but not here, in defence of the Fugitive Slave Law; one of them taking for his text the passage of Scripture, 'Be ye ready for every good work,' making the 'good work' which the people were exhorted to perform, the catching of fugitive slaves. (Groans and hisses.) Mr. Pomroy then goes on:—'Mr. Thompson's visit to the United States will be productive of no good. Our people are generally very jealous of foreign interference.' (Loud cries, 'Oh, oh!') 'Jealous of foreign interference!' Why, Sir, you may traverse the globe, and I will undertake to say, that you shall not visit any barbarous country, or any country with any thing like a population, where you shall not find an American missionary.—[Hear.] On the banks of the Gambia, he is there. On the banks of the Kat river, he is there. On the banks of the Ganges, he is there. On the banks of the Irriwaddy, he is there. In the isles of Greece, up the Euphrates, and in Syria, you find him. In Turkey, Constantinople, Damascus, where institutions are to be put down, and national customs and public institutions to be overthrown by the influence of the preaching of the gospel, there you find an American missionary, scattering spiritual anti-slavery books in the shape of Bibles and Testaments; preaching every where doctrines that are calculated to the earth the superstitions and tyrannies under which, unfortunately, and yet, to this hour, in the United States, in the very land from whence these missionaries proceed to put down slavery by foreign interference, it is death for the second offence to teach a slave, to read the Bible. [Intense sensation, and vehement cries of 'Shame.'] It is even now more than the life of any minister in the whole Union is worth, to stand up in the Southern States, from Maryland to Louisiana or Texas, from the Potomac to the Colorado, and preach deliverance to the captive, and the opening of the prison doors to them that are bound. Six millions of men, who have been sold over one-sixth part of its own population to the sympathy of others, whether barbarous, civilized or semi-civilized,—is a nation that has cut them off from gospel privileges, and rolled a stone over the well of Divine truth, and has shut three millions and a half to drink thereof—are men who are constantly, by their ecclesiastical action, supporting slavery, and fraternizing with it, and denouncing those who are, in defiance of danger and death from the Slave Power, seeking to abolish this great national crime of their country. Sir, I say that that is a nation, and that that sympathizing with its prevalent spirit, a man to talk of 'foreign interference!' [Cheers.] If upon that continent I see, as I have twice seen, the priest and the Levite pass by, leaving by the wayside three hundred and a half of my countrymen bleeding from the wounds inflicted by Southern chivalry, and they are held in bondage, shall not I, because I am a stranger, because I am a Samaritan, it may be, pity the captive, and pour oil and consolation into his bleeding soul, and, if possible, put him where he may find rest from the man-hunter; and if an American minister of the gospel will not, may not an English layman pay the reckoning? [Loud cheers.] Well, then, this reverend divine goes on to say,—

Mr. Green and Mr. Sewell—'Question! Question!'

Mr. Sewell.—This is not the question before the meeting. (Cries of 'Oh,' 'Oh.' 'It is the question.')

Mr. Thompson—I say it is the question. I have had my attention drawn to this letter by a very respectable elector of the Tower Hamlets, as a document which was operating prejudicially to me in the opinion formed of the results of my American mission by the people of the Tower Hamlets. This is an allegation made behind my back, with a view to injure me with my constituency. However, I have no wish to dwell upon it, if the gentlemen near me think it is not relevant to the subject of the present meeting. [Cries of 'Go on.']

Mr. Sewell.—There is no difference of opinion upon the subject of slavery here.

Mr. Thompson.—I have no desire to dwell on this letter; but, at the same time, I know that it has been made one of the grounds of adverse opinions, and I have done so frankly and distinctly, for the reasons of the vote I am about to give. (Hear.)

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Mr. Thompson

both the North and the South are keenly sensitive. Every intelligent and observing man in the North will be ready to affirm, that nothing so unnecessizes that hatred people so fast—nothing so much alienates the affections of the slave-property which is already the prevailing feeling of the free States, as a wanton and needless enforcement of that humanity of which even the free disregard of that humanity which even the free States Fugitive Slave Law is presumed to allow the fugitive slave, in making arrests of, in substantiating claims to, and in carrying back, persons claimed as fugitive slaves.

When William Craft was to be arrested in Boston as an alleged fugitive slave, and when his friends had to the United States Marshal that said Craft had fortified himself in a certain house from which he could not be dislodged, and would not be taken without a process of law, the entire city of the honor, the City Marshal, who is a law-abiding man, doubted, hesitated, and took counsel, with regard to his legal right to make forcible entry in the case. The result was, that he did not make the arrest. Mr. Gorsuch, according to our account, was entirely to have disregarded, or never to have heard of, such scruples. He, with his friends, found his alleged fugitive slave in the protection of a house, and claimed the right to deny all the Marshals in the nation entrance, except at the accepted and critical process. They were warned to desist and retire. They were warned of the consequences they persisted. They were warned, but they persisted, and attacked the blacks in the house. Yet they did attack them, and they plunched down destruction upon their arm bands. As to the neighboring inhabitants, it appears that, so far from inciting, they counselled against violence. The whole thing is a natural fruit of the abominable Fugitive Law.

This tragic affair is a legitimate fruit of the fugitive slave law. The only wonder is, that such bloody fruits have not taken place before. The law is inherent, and can bear none but infernal fruits. Slavery belongs to barbarism, and is purely a matter of violence. All slavery in fact, are laws to promote violence, and trample down justice and humanity.—Against justice and unshaken, it wages a perpetual war, and unsheathing no right in the war, but the right of violence and the strongest. And, in this matter of the fugitive slave law, by which the slaveholding interest compels the Free States into a hunting ground for their diabolical institution, the case is made worse by the fact, that the State jurisdictions are transferred over for the unconstitutional and despotic action of the Federal Government. May political perdition overtake all concerned in creating that law! May their names blacken and rot forever more!

Since the fight occurred, about thirty persons have been arrested. One or two of them are white persons, the rest are colored. Seven of them are charged with the crime of *treason against the United States!* Treason, is it? Certainly, the unconstitutional despotism of the General Government is asserted with a vim that must become the Russian Nicholas.

Yet even a right estimate of the case, it should be remembered, that the colored people have been hunted down and have been exasperated and maddened by personal kidnapping outrages. They dwell in a community by themselves, and are mostly brick-makers. About two years ago they were invaded by a lawless gang of kidnappers, who came at midnight, and, without any pretence of legal warrant, broke into a house, seized a colored man, beat him horribly, put him in a wagon, and carried him off to Maryland or Virginia. This outrage very naturally inflamed the colored people to the highest pitch of indignation.—They have since been scared and organized for battle with such kidnapping pirates. Now they have madly fought a battle with their oppressors and killed a slaveholder.—*Hartford Republican.*

HEROISM AND BLOODSHED!

We hope the events which have transpired in Pennsylvania will open the eyes of some to see what slavery and slaveholders are doing, and the desperate track upon which they are placed the country. That blood is on the soul of every man who supports the inhuman, cruel law, which has shed it so freely. And we think men will be scarce, possessing the effrontery to blame those men for fighting for their liberty. Believe not any man who says he is for the Union, if he is not willing to be a right to fight for Hungary?—and is it less noble?—Their country had made war on them, and they have the clearest rights of belligerents. We may hang, and we may burn, but for shame let us not blame them for defending their rights. Haynsu will be put upon their track, but while we persecute, imprison, hang, and burn them, let us not be ashamed with their blood, let us have the magnanimity to honor a manly resistance. The struggle of those men was heroic, and should be applauded by all. Ask Kossuth how this is. We have no lovely words on this subject. A man hunted for his liberty has a right to fight to the last drop of blood, and we honor him for its fearless exercise as we do Leonidas, Hampden and Warren. If we kill such men, let us not, men them by asking their consent. The Cubans did not do that.

THE CHRISTIANA OUTRAGE.

The terrible affair shows what inflammable elements lie hidden beneath the quiet surface of society. From one point of view, we readily take its most important bearings.

First of all, we are forced to mark the essential wrong of an institution which claims men as property, and so strays the noblest instincts of our nature against a law of the land.

In the second place, we cannot admire or approve the conduct of those persons who push to extremities their legal rights, and who afflict, with their aggressions, peaceful communities, that would be unwilling to interfere, aggressively, with their neighbors in other sections of the land. Granting the binding force of the obnoxious law, we by no means allow that men are obliged to insist upon their legal rights to the utmost. Certainly the Christian slave-owner and such men there are—should think well of the prayer, 'forgive us our debts as we forgive our debtors,' before they demand their pound of flesh at the hands of people, most of whom look upon the whole transaction with horror.

In conclusion, we need not, at any length, express our aversion to the violence which, in shedding the blood of an oppressor, has stirred up the worst passions of his allies, and brought fatal harm upon the cause so vainly defended. The wrath of man worketh not the righteousness of God.—*N. Y. Christian Inquirer.*

THE CHRISTIANA OUTRAGE.

The following is the reply of the President, through the acting Secretary of State, to a letter from the Governor of Maryland:—

DEPARTMENT OF STATE,
Washington, 16th Sept., 1851.

To His Excellency, the Governor of Maryland:

Sir,—The letter of the 15th inst., to the President, has been received. In reply, I am instructed to say that, on Saturday last, official reports of the affair referred to by your Excellency were received by the Commissioner of the United States for Philadelphia, and the District Attorney for the Eastern District of Pennsylvania.

After a consideration of the subject, orders were despatched by the President to the proper officers of the United States in Pennsylvania, requiring them to proceed immediately to arrest all persons criminally concerned in the transaction.

The District Attorney was especially instructed to ascertain whether the facts would make out the crime of treason against the United States, and if so, to take prompt measures to secure all concerned for trial for that offence.

I am instructed to assure your Excellency that the President regards this violation of the rights of the peaceful citizens of Maryland with deep abhorrence, and that he will not fail to exercise all his constitutional powers to bring the offenders to merited punishment, and to prevent similar outrages in future.

I am, sir, respectfully, your ob't serv't,

W. S. DERRICK, *Acting Secretary.*

MORE ARRESTS. The U. S. Commissioner Ingersoll, U. S. District Attorney Ashmead, and U. S. Marshal Roberts, were at Christiana yesterday, and examined two colored persons, who had been wounded on Wednesday night, at the Welsh Mountain, upon suspicion of being participated in the bloody outbreak in Lancaster county. One of the persons was discharged for want of evidence, and the other, whom officer Kline recognized as one of the party that resisted the officers in attempting to arrest Pinckney and Nelson, was brought down to the city, and placed in the prison.

The U. S. District Attorney represents the vicinity in which the recent murder occurred as quiet, and only some officers remaining.

Marshal Roberts started for Williamsport yesterday, in search of Pinckney, whom the telegraph announced as being in that neighborhood.—*Ledger.*

The Liberator.

No Union with Slaveholders!

BOSTON, SEPT. 26, 1851.

GRAND RAILROAD JUBILEE.

Boston has had its memorable 'three days,' as well as Paris,—but as unlike those of Paris as peace and fraternity are opposed to revolution and civil war. The parallel was complete, however, equally conspicuous and permanent, in the historical transactions of the city, with reference to the common weal. In accordance with the programme previously announced, Wednesday, Thursday and Friday were consecrated to the grand celebration of the completion of the chain of Railroad communication from Boston to Montreal—or, in figurative language, of the formation of a conjugal union between Canada and the ocean.' The first day was signalized by the reception of the President of the United States and his suite, by a strong military display; the second, by an excursion in the harbor, consisting of six steamers and two revenue cutters, having on board several thousand persons; the third, by a grand procession, civil, military and industrial, unequalled in extent by any previous demonstration, and occupying upwards of two hours in an uninterrupted march,—sixty-two trades and professions being represented, the streets being crowded with spectators,—flags, festoons, ornaments and devices of every kind, meeting the eye along the whole route,—ending with a sumptuous Civic Dinner under a tent erected on the Common, 350 feet in length by 150 in width, and containing 1100 yards of tables, or a mile and a quarter of sittings,—and, finally, in the evening, with illuminations and fireworks. Lord Elgin, the present Governor of Canada, with his suite, arrived in the afternoon train of Thursday, and was tendered by Mayor Bigelow a public welcome, and the hospitality of the city. President Fillmore was too unwell to join the procession on Friday, but presented himself for a short time at the dinner, and then departed for Washington in the evening train.

The twenty-four columns of our paper would scarcely suffice to give the particulars of this great festival. We have room only for a brief reference to it. If all the motives which led to its being held could be analyzed and publicly revealed, there would be found, no doubt, a curious mixture, ranging from the lowest to the highest,—self-interest, the vanity of display, the love of excitement, a taste for sensual indulgence, and party purposes to subserve, being largely predominant. Of course, there were many objectionable concomitants attending it—wasteful expenditures, empty ceremonies, and convivial indulgences; but the current itself was worthy of universal congratulation, and makes an era in the grand march of humanity.

'Peace hath her victories as well as War'—

and, in comparison with one like this, over time and space, bringing the near and remote together in the spirit of amity, all the victories achieved on the battle-field fade into insignificance. If it be true, as Cowper mournfully sung long ago, that interposing mountains make enemies of those who, else,

'Like kindred drops had mingled into one,'

then the removal of more than mountainous obstacles between people of different nations, and enabling them to have daily intercourse with each other, was very much to be desired, as promotive of a hostile world. While, therefore, we estimated the mere pageantry attending this jubilee at a low rate, behind it all, and underlying it all, we discerned the principles of peace, fraternity and human brotherhood, in silent but powerful operation, and our spirit was gladdened by the spectacle.

It is lamentable that, an achievement so sublime, so peaceful in its tendencies, so directly and exclusively identified with industrial skill and energy, should be marred in its celebration by a formidable military escort. That fly in the pot of ointment took away from it much of its sweet savor, and smelling savor. What have the army or navy, what the military forces of the Commonwealth, to do with the arts of peace, with the fruits of industry, (except to devour them,) with the burial of national antipathies or rivalries? We commend, on this occasion, the National Lancers—battalions of riflemen—companies of light infantry from Roxbury, Woburn, Lowell, Worcester, Salem, Beverly, Lawrence, Stoneham, and other places. 'Gentlemen,' said a distinguished military officer, in England, to his associates, on a certain occasion, 'I think we should be ashamed to be a damnable profession.' Honestly and truthfully spoken! They who persist in clinging to it, in this nineteenth century of the Christian era, are to be rendered dishonorable by the proclamation of the truth.

'Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:
The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear the badge of infamy of Cain!'

A Christian soldier (in a military sense) is, like a sober drunkard, an absurdity. No man, bearing arms, enters into the kingdom of heaven. His employment is inhuman, and his code murderous. It is not lawful to do evil that good may come, nor does the end always sanctify the means. To talk of preserving peace by the weapons of war is just as rational as to propose the extension of the kingdom of Christ through the co-operation of 'the Prince of the power of the air.' War is as hostile to peace, and therefore to human safety and happiness, as Belial is to Christ, as revenge is to forgiveness. What, in every nation in Christendom, is the most grievous source of taxation, the heaviest burden borne by the masses, the most corrupting in its influences? The war system. What but the spirit of peace in every bosom is needed to enable every man to sit under his own vine and fig tree, 'with none to molest or make him afraid?' Freedom and security can never co-exist in any land with an army and a navy. A truly brave man never yet took up the sword—a truly good man never yet sought the life of his enemy. 'Peat not those who can kill the body,' said Jesus, to his disciples. That was genuine courage, unquestionable heroism. Instead of seeking to defend his life from the assaults of murderous foes, Jesus allowed himself to be carried as a lamb to the slaughter, 'leaving us an example that we should follow his steps.' That was to do good indeed. Alas! that such teaching, that such an example, is regarded as the acme of infatuation by a people claiming to receive His gospel as divine! If He has come to 'destroy the works of the devil'—to cause swords to be turned into ploughshares, and spears into pruning hooks—to put down all rule, authority and power—then how can we be His disciples, who, on any pretence, keep themselves armed and equipped, as the law directs, for military duty?

At different stations on the route, there were many speeches delivered, complimentary and on general topics. Among the speakers were President Fillmore, Lord Elgin, Daniel Webster, Edward Everett, Mayor Bigelow, Gov. Boutwell, and Gen. Wilson. We take the last first. Gen. Wilson is a prominent supporter of the Free Soil party, and has frequently committed himself to the cause of the slave in earnest and eloquent speeches. No man has more strongly reprobated the Fugitive Slave Bill, or denounced more severely the act of Millard Fillmore in signing that bill, than himself. Yet, (alas for human inconsistency!) as chairman of the Committee of the Legislature, he could address that detestable hunter of innocent men, women and children, in the following complimentary language:—

'*Mr. President*—The legislature of Massachusetts, at their last session, appointed a committee to tender you the hospitalities of the State, in case you should visit it in the course of the year, and to *assure you of the pleasure which this visit affords the whole people!* (!) *of the commonwealth!* I gives me, pleasure, sir, as the organ of that committee, to greet you upon your landing in our State . . . . Permit me to congratulate, again to tender to you a respectful, but *cordial welcome* to the State of Massachusetts, and to assure you of the PERSONAL HONOR and good wishes, which accompany you in your visit to Boston.'

If this is not throwing principle to the winds—if this is not blowing hot and cold with the same breath—if this is not compromising the cause of the slave—what is it? How could Gen. Wilson say, that he had any 'personal respect' for such a base sycophant of the Slave Power as Millard Fillmore—for the signer of that infernal bill, by which all human rights are cloven down at a blow? How could he honestly declare, that it gave him pleasure to greet this wretched traitor to liberty upon his landing in the old Bay State,—Fugitive Slave Law, Proclamation, and all! Is it pleased, that it was the office, and not the man, to which this homage was paid? Such a plea is absurd. Let there be no evasion. The man and the office are inseparable. Gen. Wilson complimented him personally, and spoke of him as 'illustrious predecessors'—Andrew Jackson, John Tyler, James K. Polk, and Zachary Taylor, inclusive! Self-respect, consistency, regard for his anti-slavery professions, should have impelled him at the time to decline the legislative appointment, and to seize the opportunity to declare that Millard Fillmore deserved no welcome in behalf of the Commonwealth. But this shows how little reliance can be placed, in the hour of popular seduction, upon those who 'receive honor one of another.' In parting with the President, Gen. Wilson said—'In behalf of the Committee, and in the name of the Commonwealth, allow me to express to you the *high gratification* your visit has given the official authorities of the State. I need not, sir, speak for the people: *they have spoken for themselves.*' And yet, in a Free Soil meeting, he will not hesitate to brand the President as a man unfit to occupy the Presidential chair, and deserving of universal execration!!

In this connection, we must refer to another instance of glaring inconsistency, as exhibited in the conduct of another distinguished Free Soiler, the Hon. Charles Sumner. At the same time, a crowd, at assembly in Faneuil Hall, Mr. Sumner gave utterance to the following scathing language:—

'Into the immortal catalogue of national crimes, this (the Fugitive Slave Law) has now passed, *drawn into with the blood of the fugitive!* Hereafter, and *chiefly* him, who, as President of the United States, set his name to the bill, and breathed into it that breath of life, without which it would have no life. Other Presidents may be forgotten, but the name signed to the Fugitive Slave Bill can never be forgotten. There are *depths of infamy*—there are heights of fame. I regret to say what I must—*but truth compels me.* THERE WAS FAR MORE HAD in his arrest than will be, better for his memory, and for the good name of his *children*, had he never been President.'

Will the fact be credited, that the author of this merited denunciation made a formal visit to the President, last week, to profer his respects and congratulations on the arrival of the man, who, a few months before, in his estimation, occupied the lowest depth of infamy, and of whom he declared—'Better far for him had he never been born! Yet such is the statement in the *Courier*, (made in that journal, it is true, with malignant satisfaction in having caught a hated political opponent tripping, and not to enter a moral protest against such conduct,)—a statement which *the Commonwealth* meets as follows:—

'The Boston Courier, with its usual good sense and discretion, has published a statement, that it was secured Mr. Sumner, our Senator elect from Massachusetts, because, during the late visit of the President, Mr. Sumner waited upon the President, and, in a matter of *respectful acknowledgment due to his Chief Magistrate.*

The Courier *foolishly* gives as reasons why Mr. Sumner should not have called upon the President, quotations from Mr. Sumner's speeches, denouncing the Fugitive Slave Law, for which he voted for it, signed it, or had any thing to do with it.'

And this is Mr. Sumner's justification, is it? Now, we submit whether, after such denunciations of President Fillmore by Mr. Sumner as we have quoted, it was in accordance with 'good sense' or 'the decencies of life' for him to call on the President—not to say to him, face to face, as Nathan said to David, 'Thou art the man,' but with a countenance wreathed in smiles, 'as a matter of respectful acknowledgment due to his Chief Magistrate?' Is it not a mockery? Is it a 'foolish' objection, why one person should not call upon another, to express pleasure and satisfaction in his presence, that he has publicly stigmatized him as another Judas, for whom it would have been better if he had never been born! It seems to us that the Courier is entirely consistent in its impeachment. If the organ of the Free Soil party can justify Mr. Sumner and Gen. Wilson in acts like these, it is time to renew the petition with special earnestness, 'God save the *Commonwealth* of Massachusetts!'

In replying to the cordial welcome extended to him by Gen. Wilson, the President remarked:—

'I know well, gentlemen, and I appreciate the character of the people of Massachusetts. I know what they have done for the country, for *liberty*, for civilization, and for man; where is there a deeper response to the blessings we enjoy are owing mainly to the Constitution under which we live, and no where is there a stronger determination to be faithful to the Constitution.'

In his response to Gov. Boutwell, the President said:—

'You have said, sir, that your State is prepared to receive the Constitution and its laws. Sir, I have to pass through this city, and saw your streets lined for miles with a dense multitude of people, often excited, and without the exception of one that prevailed every where, I could never for a moment believe that this community could be brought to commit treason against the United States.'

To compliment a people on their attachment to LIBERTY, and on what they have done for it, and then to threaten them with death (see Fillmore's proclamation in regard to the rescue of Shadrach) if they continue to deliver themselves from the direct effect which the reading of these lines produced in the countenances of the passing multitude; he would have seen that there is a chord of human brotherhood that can be made to thrill at the touch, uniting all hearts in one.

When the Hungarian Kossuth was in England, (it was at the time of the Queen's entertainment,) Mr. Thompson wrote for their first concert in London, the following verses, impromptu, the last of which is the one we have referred to, ('Hungary, Hungary, Hungary,') and they were sung with deep thunders of applause:—

Oh! may the human race
Heaven-born, be soon set free!
Gently will it make
Hushed be the battle's sound,
And o'er the earth around,
May joy and peace abound
Through every land!

Oh! then shall come the glorious day,
When swords and spears shall perish,
And brotherly love and kindness
The kindest thoughts shall cherish!

When Oregon no more shall fill
With angry darts our quiver,
But England never with Yankees dwell
On the great Columbia river.

Then, let us haste those bonds to knit,
And in the work be handy,
That we may blend 'God save the Queen,'
With 'Yankee Doodle Dandy.'

OUR CAUSE IN OHIO.

DEAR FRIEND GARRISON:

I have already sent you the most important Resolutions passed at the recent anniversary of the Western Anti-Slavery Society. The following, however, on account of its radical and revolutionary character, may be worth your notice, especially as upon it we had some of our most thorough and interesting discussions:—

Resolved, That the anti-slavery enterprise is based on the immutable and eternal principles of justice and righteousness, and, as such, is to be prosecuted and carried out to a full and final triumph, without regard to any consequences, imaginary or real, disastrous or desirable, which may follow; and though thrones and dominions, principalities and powers, in states or churches, be hurled to the ground, still it is our unalterable purpose and determination, in the spirit and by the power of truth and love, to press on in our moral warfare against slavery as now existing in this country, until the glorious Jubilee shall ring the deliverance, amid the broken and shivered ruins of this nation's government and religion, or in the temples and groves of a repentant people, who have learned to do justly, love mercy, and joyfully obey the laws of nature and the divine Humanity.

Although we had Resolutions relating directly to the Free Soil party, we had none that more strongly conflicted with its policy. That party makes no issue with the Slave Power, and never has proposed the abolition of slavery on any terms that might even endanger the Union. On the contrary, it has become difficult to say whether its zeal be strongest to save the Union, or to destroy slavery. To be sure, it curses the one, but it always blesses the other. Charles Sumner has even pronounced the Union 'ever blessed;' and he, who of the party proclaims slavery 'twice accursed'?

Here in Ohio and at the West, it seems to me the defection and danger of the party are becoming more and more apparent. I speak particularly of its leaders. You know how Giddings has succumbed. Salmon P. Chase, U. S. Senator from this State. His praise has been sounded by his party all over the land. But he has fallen, fallen, from the little eminence to which even we had hoped he had ascended. He has abandoned the Free Soil party, and, returned, a repentant prodigal, to the Democratic Pandemonium. Many will be swept with him to the same unhallowed consecration.

And there are other revelations crowding upon us, equally, if not more instructive. The Indiana *Free Democrat*, a Free Soil paper, contains an editorial article of more than usual ability, in which it is expressly declared—'A Fugitive Slave Law of some kind is necessary, as well for the protection of Northern freemen, as for the benefit of the slaveholder.' A Free Soil men, so do others, admit that the Federal Constitution imposes the obligation to allow the recapture of fugitive slaves.'

So, then, the party has no objection to slavery wherever established, and is ready to comply with any *constitutional* requisitions to return slaves to bondage. But Judge Parsons, of Indiana, (a chosen champion of Free Soil, I am assured,) in a recent speech, has placed the whole subject in a very strong light. I quote from the *Democrat*, as above, where the speech is published. The Judge says:—

'From these views it follows, without any available doubt, that a constitutional fugitive slave law must provide—

'First. That, if the person claimed as a slave shall deny the right of the claimant, the question of slave or no slave shall be tried by the regular and proper common law judicial court, having jurisdiction of the place and of the amount, by a jury, under the common and general rules of evidence and proceedings of other suits *for any OTHER PROPERTY of the same value.*

Second. That the complainant and the person claimed should severally have the right of appeal and the writ of error, as other suitors, and under the same rules and regulations.

Thirdly. That, in the mean time, the person claimed should be secured by sufficient security, or, in default of that, be *kept in jail; and that the expenses of delivering to jail should be paid by the State in which the trial might be pending.*

Such a law would be constitutional, just and satisfactory. *All opposition would cease. The hiding and running of colored people would cease, and peace and good will be restored.*'

The editor of the *Free Democrat* adds—'We concur mainly with the Judge as to the kind of law, and *entirely as to the effects of such a law.*'

Such specimens of what we are witnessing in the West, where I have ever insisted that the Free Soil party exists in its highest purity.

No wonder, then, that it startled when we tell of the slave's song of deliverance until the 'shivered ruins of this nation's government and religion.' As a party, its avowals every where denote that, if our Union can be secured only while a sixth of the whole population are sacrificed on slavery's reeking altar, then should the Union be lost, like the Paradise sacred fire, be kept ever burning. Let the blood-besmeared god be propitious to the Union, though the smoke and incense of millions of bodies and souls, consuming day and night forever, curl upward into his infernal nostrils.

Such is the position of the Free Soil party. Should we not preserve our holy enterprise from its seductive influence? Yours truly,

PARKER PILLSBURY.

New Garden, O., Sept. 10, 1851.

PLEASING INCIDENT. No street in the city was so highly decorated, or presented so beautiful an appearance, at the late Railroad Jubilee, as Dover-street; and nothing in that street, or during the day, secured so much attention, remark and applause, as the immense procession marching along, at a honest brow across the street, on which were full length portraits of President Fillmore and Lord Elgin shaking hands, and underneath this inscription:—

Now let us haste these bonds to knit,
And in the work be handy,
That we may blend 'God save the Queen,'
With 'Yankee Doodle Dandy.'

Of the thousands who read and applauded this transcendental verse, scarcely one knew that the author of it was that 'British incendiary,' Gerrit Smith Thompson. Had they done so, we fear their gratification would not have been so warmly manifested, such is the temper of a blind and malevolent prejudice. We wish Mr. Thompson could have occupied our seat, that he might witness the effect produced by the direct effect which the reading of these lines produced in the countenances of the passing multitude; he would have seen that there is a chord of human brotherhood that can be made to thrill at the touch, uniting all hearts in one.

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☞ See 'REVOLUTION OF OPPRESSION,' with its truly diabolical contents, on the last page. While reading those inflammatory articles, 'set on fire of hell,' just substitute Washington, Hancock, Adams, and their associates, for the hunted fugitives and the abolitionists, and the Stamp Act for the Fugitive Slave Bill, and realize how dastardly, inhuman and murderous is the spirit of their authors.

ANTI-SLAVERY MEETING IN HYANNIS.

On Monday evening, September 1st, S. S. Foster and G. W. Putnam held an anti-slavery meeting at the school-house in Hyannis. A goodly number assembled. The exercises were commenced by singing a hymn of freedom. Mr. Putnam then spoke on the duty of all who labor for bread to make common cause with the slave against oppression; showing that a great compact of villany between the money-power of the North and the slave-power of the South now exists to crush both black and white.

S. S. Foster then spoke upon the guilt of the clergy and churches of America, and their responsibility in the matter of slavery. Mr. Foster's closing remarks were eloquent and impressive. He spoke of the absence of all fear of death in the faithful and devoted friends of the slave; to plead for him, the most abject of all creatures, was indeed to bear the cross of Christ, and he who faithfully discharges his duty to the slave need not fear to die, for he can meet the slave and the God of the slave in peace.

Though surrounded with opposition, the noble friends of freedom at Hyannis are faithful to the cause, and do their duty well in the midst of a gainsaying and perverse generation. G. W. P.

MEETING AT BELLINGHAM.

On Sunday, Sept. 7th, Lucy Stone and Messrs. Fish and Putnam held meetings at Bellingham. Owing to the death of a friend there, the notice was not so widely circulated as was desirable, yet the evening meeting was well attended, and we trust good will be done. The pastor of the Baptist Church kindly read the notice of the meeting, and though there is great opposition existing, yet the people are not unwilling to hear the truth, and more meetings might be held there with advantage. G. W. P.

MEETING IN NORTH MIDDLEBORO'.

An Anti-Slavery meeting was held at North Middleboro', on Sunday, Sept. 14th, in Clark's Hall. It was attended by N. H. Whiting, Lewis Ford, and G. W. Putnam. Mr. Holmes, of Bridgewater, presided. The exercises were opened in the morning by the reading of the scriptures by Mr. Ford, who followed with some appropriate remarks upon the subject of slavery. G. W. Putnam also addressed the meeting in the forenoon. In the afternoon, N. H. Whiting and Lewis Ford made able speeches, which were listened to with attention by a goodly number of hearers. At 5 o'clock, G. W. Putnam addressed the audience upon the identity of the interests of the laborers of the North with those of the slave.

This is, we understand, the first meeting of the kind ever held in this village, and the audience was good, and the interest manifested highly encouraging when we reflect that some of the most wealthy and influential people there are deeply engaged in traffic with the men-thieves of the South, and that two pro-slavery churches are there, to frown down humanity, and make a mock of the sufferings of millions of their fellow-men. More meetings might be held there with benefit to the cause. D. M. Sturtevant and a few others stand in the midst of a Hunker community and heathen Church, the representatives of freedom and true Christianity. G. W. P.

LIBERTY BELL FOR 1851.

As the time approaches when it will become necessary to take measures in reference to the publication of the Liberty Bell, we wish to call attention through the columns of the *Standard* and *Liberator*, to bring the subject before the minds of such persons as have hitherto aided, or who may wish for the first time to aid us, rather than as heretofore by private correspondence.

We trust that our friends, who have hitherto encouraged us with our gift, will give us the same less readily, that we *are prevented by want of leisure from bringing the subject before them in any more direct mode.*

We would say to those friends of the cause designing to devote a specific sum towards preparations for the Bell, that it would be well to have the money they could be more wisely expended the present year than in aiding the Bazaar's Annual, feeling as we do, from year to year, an increased assurance that it is, in a variety of ways, irrespective of its pecuniary success, a most valuable and efficient instrumentality.

For the necessary sums we shall look to early upon those friends whose position will enable them on this point to coincide in opinion with ourselves, knowing that we may safely trust to the anti-slavery friends throughout the country, and in Europe, for so extensive and beautiful a collection of articles generally, as shall exceed that of any previous exhibition.

We have received promise of literary assistance from many distinguished friends of freedom, both at home and abroad, and we earnestly beg all such to transmit their articles as early, if possible, as the 1st of October.

All communications and donations may be directed MISS A. W. WESTON,
Weymouth, Mass.,
or to the *Anti-Slavery Office*, 21 Cornhill, Boston.

WOMEN'S RIGHTS CONVENTION.

In accordance with a vote of the Women's Rights Convention, held in Worcester, Mass., the 23d and 24th of Oct. last, another Convention, for the same objects, viz., 'to consider the Rights, Duties, and Relations of Woman,' will be held in Worcester, Oct. 15th and 16th.

We invite all, both men and women, to meet at the appointed time and place, for the free and full discussion of this great question.

Reports will be presented from the Committees appointed by the last Convention; on Education, Industrial Avocations, Civil and Political Functions, and Social Relations.

In addition to those who last year gave interest to the Convention, Mrs. Coe, of Ohio, will be present.

In behalf of the Committee,

LUCY STONE,
WM. H. CHANNING,
PAULINA W. DAVIS.

WHAT IS SAID OF IT.

MR. EDITOR:—We do not know how it looks to you, but you must allow us to say, that the late proceedings of General Wilson and his Free Soil brethren are not what should characterize honest and consistent men. So say the people here in ABINGTON.

GEORGE THOMPSON—THE TOWER HAMLETS. Ten columns of our present number are devoted, gladly devoted, to an admirable report of two other triumphant meetings held with his constituents by Mr. Thompson—the one at Spitalfields, the other at Hackney. It will be seen that, at the latter place, two or three attempts were made to disturb the meeting, in consequence of his unavoidable detention in this country, but their discomfiture was signal, and the verdict he received of a most gratifying character. He has thoroughly canvassed the Tower Hamlets, and wherever he has spoken, has endeared the popular appreciation of his great worth, his noble spirit, his incorruptible integrity. His re-election, if he should not decline, is settled, by an overwhelming majority.—*Sun.*

'So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.'

☞ See 'REVOLUTION OF OPPRESSION,' with its truly diabolical contents, on the last page. While reading those inflammatory articles, 'set on fire of hell,' just substitute Washington, Hancock, Adams, and their associates, for the hunted fugitives and the abolitionists, and the Stamp Act for the Fugitive Slave Bill, and realize how dastardly, inhuman and murderous is the spirit of their authors.

Dunnsville, Ind., Sept. 22.—Terrible Steamboat Accident—Thirty-five Persons Killed and Wounded.—The steamer Jackson left this city Saturday, as she is leaving Shawneetown, killing and wounding thirty-five persons. The siege was heart-rending in the extreme. Among the killed are Hon. Jacob Rose of La. Capt. Holmes of Natchez, Capt. Walker of Arkansas, Charles C. Greene of Texas, Solomon Warren and Austin Johnson of New Orleans, Dr. W. Wood of Georgetown, Judge Jackson of Mississippi, and some eight or ten others. Col. Stewart of Penn. was seriously wounded. The Jackson was completely torn to pieces. The engineer is reported to have escaped uninjured, immediately after the explosion, and has not since been seen.

☞ Accounts have been received of the death of the Duke Ferdinand of Saxe Coburg, brother of the Duchess of Kent, and uncle of Prince Albert.

☞ According to a letter from Naples, recently received by a respectable house at Lyons, the small Neapolitan town of Barille had been swallowed up by an earthquake. Seven hundred bodies had already been taken out of the ruins.

☞ Three slaves, the property of Mr. J. W. Crampton and Mrs. Eliza Thomas, of Petersville, Frederick county, ran away on Saturday night last. A reward of $1,000 is offered for their apprehension.

ANTI-SLAVERY CONVENTIONS.

NEW SERIES.

BOYLSTON CENTRE, (Worcester Co.)
Saturday Evening and Sunday, Sept. 27 and 28.
To be held in the Town Hall, and attended by Stephen S. Foster and Sojourner Truth.

WEST SUTUATE (Plymouth Co.)
Sunday, Sept. 28.
This meeting will be attended by George W. Putnam and Nathaniel H. Whiting.

OLD COLONY A. S. SOCIETY.
QUARTERLY MEETING.
A quarterly meeting of this Society will occur on the second Saturday and Sunday in October.
The place of meeting and speakers will be given hereafter.

BOURNE SPOONER, *President.*
H. H. BIGELOW, *Secretary.*

THE SEVENTH COURSE OF LECTURES.
The Seventh Course of Lectures, before the *Salem Female Anti Slavery Society*, comprising eight in number, will be delivered on successive Sunday evenings, commencing Oct. 5th, at Lyceum Hall, at 7 o'clock.
Particulars in a future notice.
E. J. KENNY, *Rec. Sec.*

PENNSYLVANIA A. S. SOCIETY.
The Fourteenth Annual Meeting of the Pennsylvania Anti-Slavery Society will be held at the Horticultural Hall, at West Chester, on the 7th, 8th, and 9th of October, commencing on Tuesday, the 7th, at 11 o'clock.

MARRIED—In this city, 22d instant, by Rev. Dr. Sharp, Mr. John M. Lenox, of Waltham, to Miss Louisa Cresar, of Boston.

NEW FALL GOODS.

C. F. HOVEY & CO.

HAVE received by recent arrivals, a full and complete assortment of

French and English Goods,

IN PART AS FOLLOWS:

SILK GOODS.

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Aug. 29. tf

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August 29 1tf

NOTICE.

THE subscriber offers his services

Refuge of Oppression.

POETRY.

For the Liberator.

ASPIRATIONS.

BY M. A. G.

Many are the teachings of men!
Oh Lord, do Thou teach me!

Heavenly Parent! lend thine ear!
Deign thy supplicant voice to hear!
I am darkness—grant me light!
Thou art wisdom, Thou art might.

Make the path for me to tread
Plain before my footsteps; led
By thy wisdom, may I see
Clear my duty, Lord, to thee.

Speculations, vain and wide,
Crowd the brain from every side—
Father, from distraction free,
Still I would commune with Thee.

All Thy works bespeak Thy love;
Let its breath my being move!
Freed from self, oh! may I be
Kind and loving, Lord, like Thee!

Kindly seek all woe to soothe,
Faithfully sin to reprove;
Kindly seek each wound to bind,
Both of body and of mind.

Father, yet I plead Thy love,
Guilt and misery to remove;
Let me soon its influence see—
Father, still I look to Thee.

Let me feel Thy wisdom leads,
Not the worldling's scorn I heed;
Let my Father's smile approve,
All is pleasure, all is love!

For the Liberator.

'THEY'VE CARRIED HIM BACK.'

BY HARRIET N. HATHAWAY.

A worn traveller sat 'neath a spreading tree,
His brow bore traces of care,
Down his sable cheeks the tears coursed free,
Every look betokened despair.
His mind reverted to happier days,
In thought he was living them o'er:
O, carry me not—O carry me not
To old Carolina's shore!

He thought of his cot on the side of the hill,
Where his children were sporting free;
Of his wife, who was waiting his coming still,
'Neath the shade of the locust tree.
He knew that the bloodhounds were on his track,
His coming she'd greet no more,
For they'd carry him back! O, they'd carry him back
To old Carolina's shore!

He thought of his vines, and his flowering trees,
He had nourished with tender care;
He heard the hum of the murmuring bees
As homeward their spoils they did bear.
The hissing, guilty flitter'd from bough to bough,
And sang as blithe as of yore;
'O, I cannot go back! I cannot go back
To old Carolina's shore!'

I would rather far in a dungeon pine,
Shut out from the sun's pure ray;
I would rather dwelve in the darkest mine,
Toiling hard by night and by day;
I would rather, far rather by living beg,
As I passed from door to door,
Than be carried back! than be carried back
To old Carolina's shore!

My heart I'd bare to th' assassin's steel,
Nor shrink from his death-dealing dart;
O! joyfully now this moment I'd feel
The 'arrow of death' at my heart!
For-better, far better for me to sleep
That sleep that knows waking no more,
Than be carried back! than be carried back
To old Carolina's shore!

They sprang from their ambush—they bore him away,
'Mid shrieks and soul-stirring cries;
Though anguished and loud the captive did pray,
Unavailing his heart-rending sighs.
The waters flashed bright 'neath the sun's rich light,
As they piled their unerring oar,
And they carried him back! O, they carried him back
To old Carolina's shore!

The sun sank low 'neath the western hills,
Still his wife awaited him there,
Till her eye grew dim, and her heart grew chill,
'Neath the weight of deep despair.
His children no more met his fond caress,
As he entered his cottage door;
For they'd carried him back! they'd carried him back
To old Carolina's shore!

Fairhaven, Sept. 3, 1851.

For the Liberator.

GEORGE THOMPSON,

THE CHAMPION OF LIBERTY THE WORLD OVER.

O'er the Atlantic's waves
A noble stranger came,
To speak a word for slaves,
And strive to break their chain.
A glorious spirit he
Possessed to dare all shame,
And bitter calumny,
And questionable fame.

But daring all for truth,
In Freedom's holy cause,
Proclaim'd to age and youth
The infamy of laws
That fetters place on men,
In God's own image made,
Mid scorn and insult, when
Unflinching, undismayed.

He told how Christ had taught
The brotherhood of man;
And he the right had bought
To tell that truth again.
God made all men alike,
And all alike will serve,
The black man and the white,
The coward and the brave.

From his youth upward he
Was ever with the weak,
Declaring all were free—
A nation's faults to speak.
His heart and hand he'd lend
Untiring, true, and bold,
The poor and wrong'd defend
With power and might untold.

THOMPSON, thy name shall live
When nations have decay'd,
And tyrants up shall give
Their spirits, all dismayed,
Thou shalt remembered be,
Honor'd thy glorious name,
When all alike are free,
To give thy wreath of fame.

Untiring spirit, still
Press on thy bold career;
Still check the tyrant's will,
Still make the despot fear,
Then shall the future tell
The patriot's name of all,
Who lov'd the people well,
Nor sold himself for gold. W. G. W.

For the Liberator.

PRACTICAL WORKING OF THE HIGHER LAW.

The deplorable event which we have just had occasion to chronicle in our columns—namely, the murder of two American citizens by an armed mob of negroes, must give a most serious and alarming turn to the thoughts of every man who has been heretofore in the habit of looking with apathy and surprise upon the doings of the Abolitionists and Free Soil agitators. There is no man of common information, who does not see that the melancholy occurrence never would have taken place but for the instigations which have been applied to the ignorant and deluded blacks by the fanatics of the 'higher law' creed. They are the principals in the murder; the blacks are the agents; the principals will escape punishment, while the unhappy and misguided agents are sure to suffer.

All this we clearly foresaw from the beginning, and distinctly pointed out to the public, wherever common sense and common discretion are in connection with the newspaper press. In the nature of things, *could* any other consequences than sedition, riot and murder, with their regular concomitants of evil and suffering, follow the teachings of those madmen who have been urging people to resistance against legal authority?

Again we say, these dreadful deeds of bloodshed ought to bring to his senses every man who has been so far misled as to lend the smallest countenance to the anti-slavery 'higher law doctrine.' What has been done in Pennsylvania, at the instigation of the pseudo-philanthropists in that region, might, but for mere accident, have taken place at our own doors, as a consequence of the insane ravings of Theodore Parker, Wendell Phillips, Garrison, &c. If we have escaped bloodshed thus far, it has been owing to the greater self-restraint of the blacks in this quarter, greater vigilance of the authorities, and greater cowardice in the apostles of sedition and murder.

And now, let each one ask of himself, Are you in the real friends of the blacks? Are those men their friends, who stir them up to crime, and then leave them to suffer the penalties of the law? Are those men their friends who are doing their utmost to change their character from that of peaceable and inoffensive beings to that of rioters and shedders of blood? Are those men their friends, who are fomenting between them and the whites, that most savage and impassable of all hostilities, a war of races? Are those men their friends, who, under the mask of philanthropy, emancipation, equal rights, and the like fine-sounding phrases, have in all quarters brought upon them prejudice and suspicion, enmity, a heavier present evil, and a blacker prospect for the future?—who have added weight to the chain of the slave, and made the free black an object of jealousy and suspicion?—who are making darker and more dreary the house of bondage, and removing farther off the day of universal freedom?

The sad destiny which awaits the colored race in this country, should they continue much longer under the guidance of such 'friends,' is well depicted in the following extract from the New York Express:—

'The poor negro of the free States, under the criminal advice to 'arm and shoot' of the Free Soil Abolitionists, is prepared for himself a bitter doom. The wounding of United States officers in Pennsylvania, shot by the negroes there, and the blood of Gorsuch, father and son, are very certain to result in a cry of vengeance, and in that severe excitement of the white race against the black, which will lead to the prohibition of their further emigration into Pennsylvania, if not the wholesale expulsion therefrom. The blood of white men, in the faithful execution of the Constitution and the laws, cannot be shed with impunity by the black race in any State; and when it is shed, that blood will sow the seeds of retribution, the product of which, it is easy to foresee, will be the conviction that the two cannot live together in the free States, as they have been living until the abolitionists taught them to arm against and to shoot white men. Indiana has already reached that conviction, and the negro is forbidden to enter that State; but this is only a step preparatory to his expulsion, if abolitionism keeps up its excitement and its efforts to array the black man against the white man.

The atrocious murders that have been perpetrated in Pennsylvania, by a mob of colored people, *they* are held responsible for under the laws, as they were the instruments used to perpetrate the murders; but the real murderers are the white abolitionists, who advised the negroes to arm, and to resist the law surrendering the fugitive slave. The 'higher law' we have been hearing so much of in theory, is only the mode of resistance in practice; and when the ignorant negro is taught this higher law, he knows no other way to execute its high behests. Hence, when the fugitive slave law is nicknamed, of the Constitution and of the Federal Government, is brought to bear upon one of his race, he naturally resorts to the higher law of shooting the other race; and so came these murders and these mobs we record to-day in Pennsylvania.

Teaching men day after day, especially the ignorant negro man, that a law is unconstitutional and void, and which the Judges of our Courts all inculcate obedience to, is no law, if law, a law against God, and then teaching him nonetheless to fly in defiance of out, by prevarication, falsehood, force, and murderous weapons, even, is only teaching murder, as we now see in Pennsylvania. The greatest efforts were made in Boston to perpetrate like murders there; but the good sense of the people and the good government of the City saved Boston from the disgrace,—not, however, until a mob had entered the sacred halls of justice, and rescued a black prisoner from the custody of the law.

Have the reader any doubts no sense left to see where they are drifting in these United States, and to feel that the abolitionists are their greatest curses? See they nothing in that alarming number of faints? Have they forgotten the vote in New York on the adoption of the Constitution of the State? Are they blind to the fact that twenty-five years ago they had a hold in the hearts and heads of the white population of these United States, which Abolitionism has nearly lost to them by its insane ravings, and its action yet more insane? The finger is on the wall—do they not see it?—which is writing now: '*Such scenes as those in Pennsylvania are expelling us from the free States.*' 'We shall be driven out as were the Acadians from Nova Scotia.' 'We are demonstrating that the white man and the colored man cannot live in the free States together.' We expect no heed to be paid to these signs by the abolitionists proper, who glory in these excitements, and revel in them as giving them the elements of agitation; but why should the colored man be his dupe? Why his instrument? Why fire the musket the abolitionist puts in his hand, and so be hung for the abolitionist's murder?

From the Boston Evening Journal.

THE FUGITIVE SLAVE RIOT IN PENNSYLVANIA.

The late bloody riot in Pennsylvania, consequent upon an attempt to arrest a fugitive slave, deserves something more than a passing notice. Indeed, we are much mistaken if it does not arrest the public attention, and lead to a thorough consideration of the causes which have produced effects of so grave a character. It appears from the published accounts, that Mr. Gorsuch, a respectable citizen of Maryland, with his two sons and several United States officers and police men, proceeded to Christiana, for the purpose of arresting a fugitive slave. The colored population of the place were informed of the intended visit, and acting, it is said, under the direct advice of several leading abolitionists, assembled to the number of about eighty, fortified an outhouse, and deliberately fired upon the party—killed Mr. Gorsuch, mortally wounded one of his sons, and wounded one or two of the others.

If these statements, which we find in the Philadelphia papers, are true,—and there is too much reason to believe that they are correct,—there is no mistaking the character of this outrage. It was as wanton as it was malignant. '*It was not intended to secure the liberty of the slave, but to punish the master for claiming the rights guaranteed to him by the Constitution and the laws.* The liberty of the slave might have been secured without bloodshed, for it appears that the colored rioters had warning of the approach of the officers, and ample time to hurry the fugitive to a place of security. But no! the abolitionists *thirsted for the blood* of the Southerners, and they urged their ignorant dupes, the colored mob, into an attitude of hostility to the laws, and aided and abetted them in the commission of a most foul murder!

Our readers will remember, that when the case of the fugitive Sims was under examination in this city last spring, some of the prominent Free Soilers and abolitionists counselled a resort to force to effect a rescue of the slave from the custody of the officers. The colored population were urged to go home and bring their guns, and fire upon the officers of the law. Some prominent men from the Pennsylvania abolitionists—the advice was acted upon, and we now see the results. We ask those who reprobate the laws, who prize the blessings of good order and good government, to consider the fruits of the seed sown by the Free Soilers and Abolitionists. Is not human life precious, and can blood be shed with impunity? Can an ignorant mob be encouraged to deeds of violence, without danger to society? Melancholy as are the results of the cold-blooded outrage in Pennsylvania, will that be the end? Will the negroes who have tasted human blood now settle down, and become good citizens? Does not all experience teach us that a spirit of disorder once aroused is not easily allayed?

The more remote consequences of this outrage will not be here considered, for they are too obvious to be alluded. The unhappy differences between the North and South having been amicably adjusted, the people of both sections were beginning to resume their old relations of harmony and good fellowship. But this affair will probe anew the half-healed wound. It will give the enemies of the Union aid and comfort, and furnish them with an argument which will be potent to arouse the passions of the excitable. The abolitionists, who are laboring to break down the Union, may rejoice at this; but the patriotic—the sincere friend of the Union—can reflect upon this outrage, other than with feelings of deep regret and mortification.

We take it for granted that the perpetrators of this outrage will be brought to justice, and we hope that not one of the rioters will escape punishment, and right-eous way, so that full justice may be done against all engaged in this most seditious and sanguinary tumult.

Even in the hour when all men, of all parties, openly declare that the abolitionists and their allies are GUILTY of the blood of Mr. GORSUCH, that hunted-down, Johnson and his organ conspire to shield them. A more audacious insult to the community has never disgraced the press, than that these men are see and feel that their doom is approaching. * * *

We will not, however, insult the reader by arguing that which has not been heretofore doubted, and which is now clear to the mind of every man in the State—and that is, that the Abolitionists are implicated in the Christiana murder. All the ascertained facts go to show that they are, if not the chief instigators. White men are known to harbor the fugitives in the neighborhood of Christiana and those who have been arrested for the murder, *Abolitionists*—known to be opposed to the Fugitive Slave Law, and known to be the warm friends of William F. Johnston. And, as if to clinch the argument, no less than seven white men are now in Lancaster prison, and were arrested on the morning of the 11th. And one of these white men was committed on a charge of Highway Robbery, on Friday last, by U. S. Commissioner Ingraham.—*Pennsylvanian.*

One would suppose, from the advice of forcible resistance, so familiarly given by the abolitionists, that they are quite unawares that there is any such crime as treason recognized by the Constitution, or punished with death by the laws of the United States. We would remind them, that not only is there such a crime, but there is a solemn decision of the Supreme Court, that all who are concerned in a conspiracy which ripens into treason, whether present or absent from the scene of actual violence, are involved in the same liabilities as the immediate actors. If they engage in the conspiracy and stimulate the treason, they may keep their bodies from the affray, without saving their necks from a halter.

It would be very much to the advantage of society, if an example could be made of some of these pestilent agitators, who are so ignorant and reckless to treasonable violence, from which they themselves shrink, but who are, not only in morals but in law, equally guilty with the ignorant dupes in imprisonment with the victims of their inflammatory counsels.—*Washington Republic.*

From the Journal of Commerce.

HORRIBLE MASSACRE.

THE DOCTRINES OF THE 'INDEPENDENT' PUT IN PRACTICE.

By extracts from Philadelphia papers in another column, it will be seen that the assassination doctrines of the *Independent* have been carried into effect, at a place called Christiana, in Lancaster county, Pa., upon Edward Gorsuch, of Baltimore county, the owner of a fugitive slave, and upon his son, Dr. Dickinson Gorsuch, (who is now one dead; and upon several other persons, two of whom are missing, (supposed to have been killed.)

The particulars of this horrible business are but imperfectly given in the accounts which have reached us; but of the killing of several persons, including the claimant and his son, there can be no doubt. One despatch says, that the fugitive first shot the owner, that then the owner's son shot the fugitive, that then another negro shot the son, &c. That it was not until after the fugitive had fired upon the owner, that