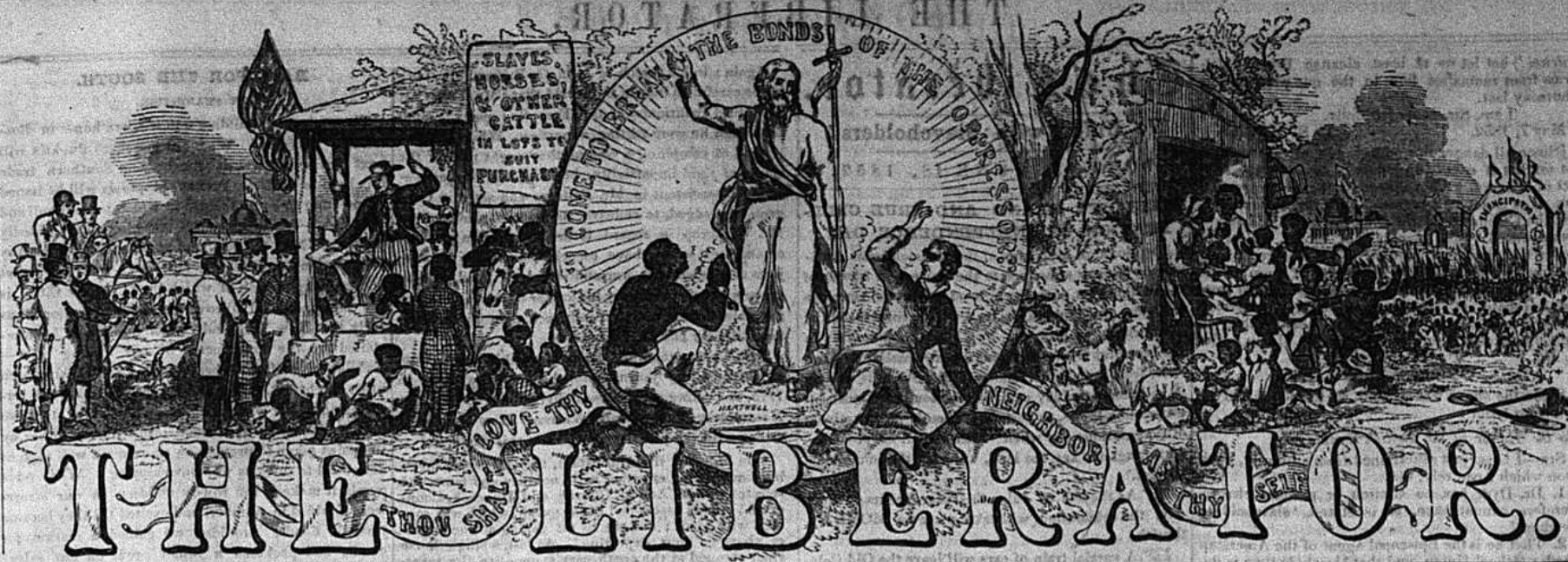


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for the financial economy of the paper—not for  
its contents.



Refuge of Oppression.

WILLIAM R. KING ON FREE-SOILISM.  
WILLIAM R. KING, of Alabama, was among  
the earliest and most ardent advocates of  
free-soilism, in relation to the Presidency.  
His views were expressed in the Liberator,  
and were so forcibly represented, deeply to  
be remembered. And a serious question is presented,  
can we be so ready? For one, I must confess that  
I have no such indications, either North or South,  
to lead me to believe that the breach will be  
so easily closed up; for so long as the  
Democratic party exist in the Democratic party, are  
they so ready to represent, deeply to  
be remembered? For one, I must confess that  
I have no such indications, either North or South,  
to lead me to believe that the breach will be  
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be remembered?

W. LLOYD GARRISON, EDITOR.  
VOL. XVII. NO. 25.

BOSTON, MASS., FRIDAY, JUNE 18, 1852. WHOLE NO. 1118.  
OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.  
J. B. YERRINTON & SON, PRINTERS.

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

Double the spontaneous and just appreciation of an intelligent people is the best earthly reward for earnest and cheerful services rendered to one's State and country; and while it is a matter of unfeigned regret that my life has been so barren of usefulness, I shall ever hold this and similar tributes among my most cherished recollections.  
To these, my sincere and grateful acknowledgments, I desire to add that the same motives which induced me several years ago to retire from public life, and which, since that time, have controlled my judgment in this respect, now impel me to say that the use of my name, in any event, before the Democratic National Convention at Baltimore, to which you are a Delegate, would be utterly repugnant to my taste and wishes. I am, with the highest respect and esteem, your friend,  
FRANK PIERCE.  
Hon. CHAS. G. ATHERTON, Nashville, N. H.  
Mr. King's letter in reply to the inquiries of Robert G. Scott, of Richmond, Va., is as follows:—  
SENATE CHAMBER, May 20, 1852.

SIR:—I have the honor to acknowledge the receipt of your letter, and hasten to reply. I have little expectation that my name will be presented to the Baltimore Convention for the high office to which you refer; but as I have no wish to withhold my opinions upon any question of a public character, I comply without hesitation with your request.  
As respects the series of measures of the last Congress, commonly known as the Compromise, most of them are beyond the reach of legislation; and although I considered some of them as most unjust to the South, I was probably the first individual in the slaveholding States who publicly took ground in favor of acquiescence in all the Southern States. The Fugitive Slave Law was enacted to carry out an express provision of the Constitution, and therefore does not stand on the footing of ordinary legislation; and should it so happen that I should be placed in the Presidential office, I should feel myself bound by every obligation of duty, to negative any act for its repeal, or so to modify and change it as would destroy its efficiency.  
With the highest respect, I am,  
Your obedient servant,  
WILLIAM R. KING.

To ROBERT G. SCOTT, Esq.  
The well known and openly avowed opinions of both the Democratic nominations, taken into connection with the decided and almost unanimous resolutions of the Baltimore Convention, will go far to identify the Democratic party with the Compromise Measures.

THE DEMOCRATIC CANDIDATE.

The following, from the Springfield Republican, is a correct statement of the course of Gen. Pierce, the Democratic candidate for President, on the Slavery question, while a member of Congress:—  
The great battle on the various questions relating to slavery, conducted and under the leadership of John Quincy Adams, involving the right of petition, may be said to have commenced in 1836, when the celebrated report made by Mr. Pinckney, of South Carolina, was introduced, discussed and adopted. That report declared, that Congress ought not to interfere in any way with Slavery in the District of Columbia, because it would be a violation of the public faith, unless it were done by the consent of the Union. It further declared, that all petitions, memorials, &c., relating in any way to any extent to the subject of Slavery, shall, without being printed or referred, be laid upon the table, and no further action be had thereon.  
On the vital questions, embraced in this report, the Yeas and Nays were repeatedly taken; and the name of Franklin Pierce is uniformly found in the affirmative—in favor of sustaining the report to the fullest extent. And in accordance with this was the entire action of Mr. Pierce in both Houses, while he remained in Congress.

THE COMPROMISE RESOLUTIONS.

The Boston Post.—Mr. Greene, one of the editors of that paper, was a member of the late Convention, thus describes the scene in that body on the adoption of the platform:—  
'Agreeably to the usages of the party, it was determined to wait until candidates were selected, before voting on the resolutions. When these were read by the clerk, they were received with great applause. When the resolution acquiescing in the Compromise measures was read, the cheering was tremendous. The members again rose on their seats, and the most intense excitement ruled the assembly. These resolutions had been submitted to the leading men of the States, North and South, and it needed no debate to carry them. The platform was adopted by acclamation. And thus the principles as well as the men of the National Democratic party are now fully and frankly before the people. The platform comes up to the mark of the crisis in the history of the country.'

GEN. PIERCE AT THE SOUTH.

The nomination of Gen. Pierce for the Presidency gives almost universal satisfaction at the South. Even the Charleston Mercury speaks kindly in regard to him. It says:—  
'In politics, he belongs to that respectable portion of the Democracy of New Hampshire which has never made terms with the Free Soilers and Abolitionists, and he is, we suppose, in all respects as good a man for the South as any of those whom he has superseded.'

PREBYTERIAN GENERAL ASSEMBLY AT CHARLESTON, S. C.

This body has held its General Assembly, this year, at Charleston, and its bearing and presence have been a source of great delectation to the freemen of that city. The Rev. J. C. Lord, of Buffalo, was chosen Moderator, an election which the Charleston Mercury announces with much pleasure. 'To the distinction of a learned and zealous divine,' that paper says:—  
'Dr. Lord has also added that of a bold and able advocate of the Constitutional rights of the South. He has wrestled strongly with the accursed errors of abolitionism; and, in the midst of its votaries, stood forth in behalf of equality and good faith. For his noble service he has, of course, been assailed by their revivings and abuse. But in being elected to preside over so memorable a body, we have most ample tribute to the unimpeachability of his character and conduct. It is, moreover, no little praise to this assembly to say, that it knew how to appreciate and honor such a man.'

Selections.

From Frederick Douglass's Paper.  
KOSSTUTH.  
Petersboro, May 25, 1852.

FREDERICK DOUGLASS:—You call, in your newspaper, for my opinions of Kossoth and his mission. There are others, who also desire to know them.  
To write for the million is, of itself, great encouragement and stimulus to write: while to know that it is only a handful who read what is written by one, who takes the unusual and offensive views of things, which I take, necessarily goes far to discourage such a one from writing, and even to disqualify him for it. No person can write too well, even if conscious of having the whole world for his readers. Nevertheless, with such a consciousness to arouse, he writes more willingly and more abundantly than he could without it. It is not this, but the fact, that you, Mr. Goodell, Mr. Garrison, and others, who write for an uphill and unpopular cause?  
Now, if there is not something in what I have just said, which should excuse me from responding to your call, there is, at least, something in it to mitigate the offence of writing, without due spirit and study, the pages, which you request me to write. Under this view of the case, I proceed to write them.

I sympathize neither with the most favorable, nor with the most unfavorable opinions entertained of Kossoth. In the eastern of many, he is the man of men. On the other hand, there are some, who believe him to be weak in judgment; and some, who believe him to be destitute of integrity.  
I have not seen Kossoth—but I have read his Speeches. The impression they have made upon me is, that he is not only transcendently eloquent—especially when his country, his deeply wronged country, is his theme—but that he is a man of extraordinary judgment, discernment, skill, tact; and that he is, moreover, eminently selfless. Nevertheless, Kossoth is, in my opinion, but a patriot. To be a patriot—a true, and not a sham patriot—such a patriot, as is Kossoth—a lover of one's country, instead of a lover of one's self—is, indeed, something. Nay, it is much. He is at a wide remove from unmingled and mere selfishness, who, instead of being absorbed with his individual interests, carries in his patriotic and sympathizing bosom the interests of a whole nation. Still, it is not in the patriot, that we are to find the summit of human excellence.

It is the philanthropist, who is the highest style of man. His country is the world, his countrymen are all men, and he is a one world God, as well as man. It never fails, that he, who loves all men, loves their Maker also.  
But we have no right to contrast the philanthropist with the patriot for the purpose of disparaging and underrating the patriot. The different quarters of a City are suddenly and simultaneously fired. A vast amount of property and thousands of lives are in awful peril. Now, he is a noble and glorious inhabitant of that City, who, in this hour of her distress, forgets his property, his family, and himself, and studies and seeks to save the whole City. Less noble and glorious, indeed, is that other inhabitant, who still will not praise, who, in this dread hour, thinking not of his possessions, and refusing to betake himself to safety, searches out a helpless friend, and, at every hazard to his own life, devotes himself to the preservation of his friend's life. What friend?—and what, if in making a way for this friend, he is even guilty of jostling others, and impeding their progress, and endangering their escape?—nevertheless, because all this is done, not for his own good, but for the sake of another, we are far more disposed to praise than blame him. It is true, that it requires a John Howard to perform the disinterested and sublime part of the former inhabitant; and that Kossoth is to be compared only with the latter inhabitant. Nevertheless, how small a proportion of men are worthy of even so honorable a comparison! It is true, that Kossoth, as he leads poor Hungary by the hand, concerned alone for her deliverance, is guilty of forgetfulness of others. But he is not equally and beautifully forgetful of himself also? It is true, that he is so absorbed with the wrongs of his own country, as to forget the unnumbered deeper wrongs which are suffered in other countries; and that he is so anxious to terminate the wrongs of his own country, as to descend to the policy of ignoring and blinking those deeper wrongs, and of flattering, for the sake of gaining their favor and help, the very authors of those deeper wrongs. Nevertheless, when we look at Kossoth's great and lofty object, and at the self-sacrificing benevolence with which he pursues it, we can pardon much in him, which we would not pardon, were it the offspring of selfishness, or of patriotism. It is true, that a philanthropist could not come from Ireland to America to ask help to overthrow Irish oppression, and, all this time, keep silence respecting the infinitely greater American oppression. It is true, that a philanthropist could not go from America to Brazil for help to put an end to American slavery, without reminding the Brazilians, that they too are slaveholders. It is true, that a philanthropist could not do all the things, which Kossoth does. But a patriot can—and when he does, let us not visit unmitigated condemnation upon him. Let us remember, that his errors are committed for his country's sake; and let us not treat them as the errors of a selfish man, who, were self-interest involved, would not help to lighten the burdens which crush any of his fellow men—even his own countrymen. I admit, that Kossoth cannot afford to be measured by the standard of philanthropy. But, when measured by his proper standard—the standard of patriotism—what patriot is there, either of ancient or modern times, who surpasses him? Enough, however, to express my sympathy with his patriotic action, which he calls for, is proper. Possibly I should think it so, did I regard Civil Government in the light, in which most persons regard it, and did I believe with them, that it may concern itself with such interests of its subjects, as their schools, and churches, and trade, and canals, and roads. Possibly, they, who have the common views of Civil Government, and hold, that the relation between it and its subjects is like that between the teacher and his ignorant pupils, or that between the parent and his toddling children, are bound, in consistency, to approve the Governmental action which Kossoth calls for. But, believing, as I do, that the only legitimate province of Civil Government is to protect its subjects in their rights of person and property; and that its subjects are to do their own work, and not to solicit, nor suffer, Civil Government to do it for them; I am, manifestly, not at liberty to favor such action of Government, as Kossoth commends to us.

narrow limits. As it is, Civil Government overshadows the people, instead of being owned by the people. As it is, it degrades and dwarfs the people, by doing the work of the people. But, when it shall have receded from its usurpations, then the people will be seen to rise rapidly into their proper places and character.  
Kossoth would interest the American Government in Hungary. But, if the views of Civil Government which I have now advanced are just, then the American Government has nothing to do either with Hungary or with Kossoth. It has but to look at home, and mind its own and only business of protecting one American from the aggressions of another American, and all Americans from the aggressions of foreigners—its own and only business of holding a shield over the heads of its subjects, beneath which they may, in that manly self-reliance, which seems to hang on Government, accomplish with their own hands their own heaven-appointed tasks.  
But, though I dissent with Kossoth, when he claims, that the American Government should do for Hungary, I nevertheless, agree with him, when he claims, that the American people should do for her. I would have every people, but not its Government, do for the cause of freedom in foreign lands. Moreover, it is entirely clear, that Government has the right to hinder its subjects from arming and organizing themselves in their own country for the purpose of going into other countries? Is it entirely clear, that the laws of Congress, which forbid a military expedition or enterprise, in such cases, are not laws to restrain and debar the exercise of natural rights? Do not these laws invade the freedom of the individual, in respect to matters with which he has every thing, and his Government nothing, to do? If Americans are, or must, invade Cuba, or Canada, or Ireland, or Austria, or Russia, it is, of course, a proper concern of the Governments of those countries;—but it is perfectly certain, that it is a proper concern of the Government of this country? I readily admit, that, in no distresses which might beget them, would these invaders have the right to look to the American Government for relief. But, it is not to distract the attention of the American Government has the right to interfere with their departure from America, or with their preparations for such departure. I am aware, that one, who should deny this right, might possibly be embarrassed by such extreme cases as Mr. Jefferson supposes in his letter to Governor Morris. But should such extreme cases be allowed to overthrow the general rule? And, indeed, could not even such extreme cases be disposed of under the general rule? If the people of America should, each one upon his own responsibility, go to war against Great Britain, and yet the American Government not declare war, this non-declaration of war would not necessarily prevent the Government of Great Britain from declaring war against both the American Government and American people.  
I am yet to speak of the greatest error in Kossoth's political platform. This error is, that foreigners have no right to interfere with the internal policy and arrangements of a nation. This error is another proof, that Kossoth is but a patriot, instead of a philanthropist. How very natural, that a patriot should feel thus! For how can a patriot distrust the ability of his own idealized country to regulate her own concerns? And how can a patriot's pride of country brook foreign interference with those concerns?  
Should Hungary gain her independence; and her Government ordain, that, in all coming time, her light-haired men and women shall be excluded from all share in the soil, or be consigned to the galleys, or, what is worse, to slavery, it follows that Kossoth, to be consistent with himself, could deny to foreigners all right to interfere with his wrong, and to distrust the ability of the patriot, is the Government of his country? So sacred, that it must not be broken through by foreigners, even though for the purpose of rescuing the victims of a wrong so wanton and cruel, and diabolical! But, it is not so with the philanthropist. In his eye, those victims are infinitely more sacred than the Government. Indeed, in his eye, to use the words of our beloved Whittier:—  
— the one sole sacred thing  
Beneath the cope of Heaven is man.'

Reason forbids the repression of our sympathies out of respect to geographical and national lines. It is only for convenience sake, that such lines may be drawn across the human brotherhood. It is true, that they bound the flow of patriotism. But philanthropy is paramount to patriotism; and they have no authority and no power to arrest its tides, or to release from the obligation, which every man is under to be the helper of every other man. In all this, religion agrees with reason. When it says: 'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard,' it does not add, that it is lawful to stop the ears, to cries, which come from under a foreign Government.—When it requires us to sympathize with 'them that are drawn out death, and those that are ready to be slain;' it does not exclude from the range of our sympathy all others than our own countrymen. On the contrary, it requires that the Samaritan shall endeavor to deliver the Jew, and the Jew the Samaritan; and that, in this work of manhood and mercy, they may have to cross and re-cross lines of jurisdiction.  
Every family has the government of itself. Nevertheless, if my neighbor is beating his wife, I have the right to break into the family enclosure, and rescue her. So, too, every nation has its government; and, so, too, if the Government, be it of my own, or of any other country, outrages and tramples upon any portion of its subjects, I am at liberty to hear, and be moved by, the cries of my common humanity, and to express my sympathy in the most effective form, albeit my doing so may bring me into conflict with such Government.  
I cheerfully admit our obligation to respect Civil Government. There is no institution, which I more profoundly respect. But, we are never to forget, that man is more than Civil Government: that it was made for him, and not he for it; and that, hence, whenever a case arises, in which one must be sacrificed to the other, it must be sacrificed to him, and not to it. A true Civil Government, however, never comes in collision with human rights.  
It is not easy to decide, what, on the whole, will be the influence upon this country of Kossoth's visit. It will be bad, so far as it increases the war-spirit among us:—for the less we have to do with swords and guns, the better. And it will be bad, so far as it increases our patriotism;—that patriotism being already disgustingly bloated, and being of that most hateful type, which cries out: 'Our country, right or wrong,' 'whil' we live,' or, 'by the chains of slavery,' with the other it swings its bat for liberty. I can but hope, however, that the tone of our patriotism will be a little (I fear, but very little) improved by Kossoth's visit. Happy for us, if it shall, thereby, be elevated into somewhat of respectability by his own loftier, and truer, and more honest patriotism. There is one point of view, in which every enemy of oppression rejoices in the visit of Kossoth to America. The quakings of the terrified

slaveholders in his presence—the presence of a strong, eloquent, earnest denouncer of oppression—do most impressively tell the whole world, and the slaveholders themselves especially, how unnatural and cowardly and wicked is slavery, and how precarious its existence. The afflicted slaveholders regarded Kossoth's burning words, as an earnest burning brand among the powder-casks of slavery; and they were in as great a hurry to rid the South of him, as Louis Napoleon was to rid France of him. The Gadarenes 'besought Jesus to depart from them, for they were taken with great fear.' But not more troubled by the presence of Jesus were the owners of the literal swine, than were the owners of the human swine by the presence of Kossoth.

Are you familiar with the writings of Mazzini? I am not. Nevertheless, I know enough of them to be persuaded that his is a wise and profound philosophy. He is the friend and fellow revolutionist of Kossoth. I wish that he, too, would visit America. He would, in my judgment, make broader and more effective appeals to our human nature than Kossoth has done. He would speak less for his country, and more for universal man, and for the benefit of universal man—for the oppressed every where, and against the oppressive every where. I do not forget that Kossoth does, sometimes, speak for, and in the name of, our common humanity—for, and in the name of, all mankind. But, it is manifest, that he does so only sentimentally and rhetorically.  
The men of all men, who should have come to America to plead for his oppressed countrymen, was Daniel O'Connell. O'Connell was a patriot. Never was there a more devoted one. He was, however, more than a patriot. He was a philanthropist. He was as true to the Negro, as to the Irishman—ay, to the Negro, whom he had not seen, as to the Irishman, whom he had seen. Kossoth can flatter the oppressor; and not only receive but solicit help from him. I cheerfully admit, that he does all this for the poor Hungary's sake, and not selfishly and not sordidly. But O'Connell scorned the help offered by one set of oppressors against another. His language in regard to assistance from American slaveholders to liberate Ireland, was: 'We do not want blood-stained money. These who commit, and those who countenance the crime of slavery, I regard as the enemies of Ireland; and I desire to have no sympathy or support from them.' And such are equally the enemies of Hungary. Every slaveholder is the enemy of freedom, every where. He is such, whether he knows it or not—whether he wills it or not. He is, necessarily, such from the mere fact, that he is a slaveholder. And his enmity is against all kinds of freedom—individual, social, political, and spiritual.

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

Would to God, that Irishmen in America had, all of them, the soul of O'Connell! Then would slavery very soon disappear from America. The Irishman has beautiful characteristics. Nevertheless, I confess, that when I see the emigrants from Ireland—from the land of oppression and the land of O'Connell—as ready as the emigrants from other countries, and as ready as native Americans to fraternize with oppressors and with the revilers of O'Connell, to vote for them and with them—I confess, when I see this, that I feel none the prouder for being the grandson of a woman, who was born in Ireland.  
Will Kossoth succeed? Possibly, he will. Possibly, Hungary will be able to throw off the yoke of Austria. God grant that she may. And, yet, it is a comparatively worthless success—for, if achieved in the spirit and policy of Kossoth, it will be the success of patriotism instead of philanthropy. The world is yet to see a philanthropic political revolution—a revolution, which shall place its subjects on the side of man and liberty. Hitherto, the best political revolutions, instead of transforming their subjects into lovers of man and lovers of liberty, have left them the enemies of both—and, even, increased such. The American Revolution is no exception to this remark, and how lamentable that it should be! Had that Revolution been the offspring of philanthropy, the whole civilized world would, probably, ere this, have been won to its blessed example. But, it had no higher parentage than patriotism;—and America is, at this day, the mightiest of all hindrances to the political redemption of the nations. Had the American Revolution originated, been carried on, and consummated, in philanthropy, America would not, now, be pre-eminently the friend and contempt of man, and in her hatred and contempt of liberty. She should love white men, as no more evidence that she loves man; and that she loves liberty for white men is no more evidence that she loves liberty; that being a sectarian is evidence of loving Christians. He, alone, loves man, who loves all men; and he, alone, loves liberty, who loves it for all men. The slaveholder fancies that he loves liberty. But he mistakes self-love for the love of liberty. Did he love liberty, he would love to see it enjoyed by his slaves. Strengthenness for his own liberty, so far from being an evidence of his love of liberty, is a characteristic of all other tyrants, as well as of himself. The 'liberty,' which Edmund Burke says the slaveholder is pre-eminently attached to, deserves not that name. True liberty is a beautiful and holy thing, which cannot, possibly, be appreciated by one who is 'proud, jealous, stubborn, haughty'; and as such is the slaveholder characterized by Burke.

That America prates much of liberty proves but her self-ignorance and hypocrisy. That she, who holds millions in a bondage, one hour of which is worse than a whole life-time of Hungarian oppression, should presume to send a ship for Kossoth, and to express sympathy with Hungary, proves only, that she either has no eyes to see herself with, or that she willfully shuts them. Again, it is not the affection of all afflictions, and the force of all forces, for America to complain of the interference of Russia with the cause of liberty in Hungary? 'O man,

that judged them, which do such things, and does the same? Hayti had gained her independence. Napoleon resorted to the policy of starving her into submission to his despotism.—He called on America to concert in his policy.—America was shameless, enough to concert in it. Congress attempted to instruct her representatives in the Congress at Panama to oppose the recognition of Hayti as a free and independent State. But these are not only the instances in which America has furnished Russia with precedents for her attack on Hungarian liberty. Mexico and Columbia were about to deliver Cuba from the yoke of Spain, and her slaves from the yoke of slavery. For this America threatened them with war; and they desisted. Nay, in her dilemma to take possession of Cuba and Port Rico;—so determined was she to prevent the independence of those islands and the abolition of slavery in them. But the cream of the joke is, that America which now denounces Russia for crushing the cause of liberty in Hungary, did actually call on Russia to help her crush the cause of liberty in Cuba!

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

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

THE SUNDAY SCHOOL UNION AND AMERICAN SLAVERY.

To the Editor of the London Morning Advertiser:—  
Sir—I am in common with many Sunday School teachers, I thank you for your fearless denunciation of the conduct of the Committee of the Sunday School Union, in permitting Dr. Dyer to speak at the annual meeting.  
A little incident for the truth of which I can vouch, will illustrate the 'wakefulness' and the unwillingness of the committee to fraternize with an abettor of American Slavery. At the conference in the morning, one of the secretaries informed one of our London ministers, known as an advocate of civil and religious liberty, that Dr. Dyer was to speak in the evening. The person so addressed replied, 'Are you prepared to meet the question whether Dr. Dyer is an Abolitionist or not.' The secretary replied, with some show of indignation, 'It would be very wicked to raise the question.' This fact may serve as a caution to the letters of Mr. Grosor; and it would be well if the Union were to commit more the wishes and opinions of their fellow laborers, rather than seek to gain standing by the appearance and speech of a pro-slavery Doctor of Divinity.  
I am, Sir, your obedient servant,  
LIBERTY.

To the Editor of the London Morning Advertiser:—

Sir—I was much surprised on reading in your paper of Monday, the 10th inst., that the Committee of the Sunday School Union had introduced at their annual meeting a supporter of American Slavery. I was present at that meeting, and was not aware that Dr. Dyer was an advocate of that iniquitous system; and I am persuaded if the fact had been known to the audience, he would have met with a very different reception. This is not the first instance in which the Committee of the Sunday School Union have thus disgraced themselves. At their annual meeting in May, 1842, they introduced a Dr. Tyng, from America. Dr. Tyng, upon that occasion, made an eloquent speech, which produced a powerful impression upon the meeting; but the succeeding speaker, the late Mr. Knibb, missionary at Jamaica, revealed the secret that Dr. Tyng was an advocate for slavery. The startling announcement aroused the indignation of the assembly, and so strong were their expressions of disapprobation that the Doctor was glad to make his exit, and, although pledged to speak at a meeting of another religious society on the following day, he was afraid to make his appearance. You wish to know the names of the individuals who invited Dr. Dyer. As I do not now belong to that committee, I cannot say for certain, but when I was a member, it was usually left with the secretaries and some few of the influential members of the committee. The secretaries are Mr. W. H. Watson, Bouverie-street; Mr. P. Jackson, bookseller and publisher, Angel-street; and Messrs. Laiter and Grosor. Among the influential members of the committee are Mr. Charles Reed, printer, and Mr. Stoneham, bookseller. Paternoster Row, but the responsibility of inviting speakers rests principally with the secretaries.  
I tender to you, Sir, my sincere thanks for making the public acquainted with the fact, and I trust that if any advocates and supporters of slavery appear on our platforms at our public meetings, they will receive those marks of just indignation, which we can give to those who deserve them. I feel that we have a right to express our respect with respect to his fellow distinction made by you has chosen to cover him with a black skin.  
I am, Sir, yours obediently,  
AN OLD SUNDAY SCHOOL TEACHER.

To the Editor of the Morning Advertiser:—

Sir—I know the odds are so fearful against me, in contending with a pen so powerful and practised as yours undoubtedly is, yet I feel confident you will permit me to correct any error into which you may have been led.  
The Rev. Dr. Dyer did not occupy so prominent a place in our meeting as you suppose. He supported

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 extraction, fete to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

Refuge of Oppression.

WILLIAM R. KING ON FREE-SOILISM.  
WILLIAM R. KING, of Alabama, was among the earliest and most ardent advocates of free-soilism, in relation to the Presidency. His views were expressed in the Liberator, and were so forcibly represented, deeply to be remembered. And a serious question is presented, can we be so ready? For one, I must confess that I have no such indications, either North or South, to lead me to believe that the breach will be so easily closed up; for so long as the Democratic party exist in the Democratic party, are they so ready to represent, deeply to be remembered? For one, I must confess that I have no such indications, either North or South, to lead me to believe that the breach will be so easily closed up; for so long as the Democratic party exist in the Democratic party, are they so ready to represent, deeply to be remembered?

ence to myself, be not one of desire on my part, the expression is not, on that account, the less gratifying.  
Double the spontaneous and just appreciation of an intelligent people is the best earthly reward for earnest and cheerful services rendered to one's State and country; and while it is a matter of unfeigned regret that my life has been so barren of usefulness, I shall ever hold this and similar tributes among my most cherished recollections.  
To these, my sincere and grateful acknowledgments, I desire to add that the same motives which induced me several years ago to retire from public life, and which, since that time, have controlled my judgment in this respect, now impel me to say that the use of my name, in any event, before the Democratic National Convention at Baltimore, to which you are a Delegate, would be utterly repugnant to my taste and wishes. I am, with the highest respect and esteem, your friend,  
FRANK PIERCE.  
Hon. CHAS. G. ATHERTON, Nashville, N. H.  
Mr. King's letter in reply to the inquiries of Robert G. Scott, of Richmond, Va., is as follows:—  
SENATE CHAMBER, May 20, 1852.

SIR:—I have the honor to acknowledge the receipt of your letter, and hasten to reply. I have little expectation that my name will be presented to the Baltimore Convention for the high office to which you refer; but as I have no wish to withhold my opinions upon any question of a public character, I comply without hesitation with your request.  
As respects the series of measures of the last Congress, commonly known as the Compromise, most of them are beyond the reach of legislation; and although I considered some of them as most unjust to the South, I was probably the first individual in the slaveholding States who publicly took ground in favor of acquiescence in all the Southern States. The Fugitive Slave Law was enacted to carry out an express provision of the Constitution, and therefore does not stand on the footing of ordinary legislation; and should it so happen that I should be placed in the Presidential office, I should feel myself bound by every obligation of duty, to negative any act for its repeal, or so to modify and change it as would destroy its efficiency.  
With the highest respect, I am,  
Your obedient servant,  
WILLIAM R. KING.

To ROBERT G. SCOTT, Esq.  
The well known and openly avowed opinions of both the Democratic nominations, taken into connection with the decided and almost unanimous resolutions of the Baltimore Convention, will go far to identify the Democratic party with the Compromise Measures.

THE DEMOCRATIC CANDIDATE.

The following, from the Springfield Republican, is a correct statement of the course of Gen. Pierce, the Democratic candidate for President, on the Slavery question, while a member of Congress:—  
The great battle on the various questions relating to slavery, conducted and under the leadership of John Quincy Adams, involving the right of petition, may be said to have commenced in 1836, when the celebrated report made by Mr. Pinckney, of South Carolina, was introduced, discussed and adopted. That report declared, that Congress ought not to interfere in any way with Slavery in the District of Columbia, because it would be a violation of the public faith, unless it were done by the consent of the Union. It further declared, that all petitions, memorials, &c., relating in any way to any extent to the subject of Slavery, shall, without being printed or referred, be laid upon the table, and no further action be had thereon.  
On the vital questions, embraced in this report, the Yeas and Nays were repeatedly taken; and the name of Franklin Pierce is uniformly found in the affirmative—in favor of sustaining the report to the fullest extent. And in accordance with this was the entire action of Mr. Pierce in both Houses, while he remained in Congress.

THE COMPROMISE RESOLUTIONS.

The Boston Post.—Mr. Greene, one of the editors of that paper, was a member of the late Convention, thus describes the scene in that body on the adoption of the platform:—  
'Agreeably to the usages of the party, it was determined to wait until candidates were selected, before voting on the resolutions. When these were read by the clerk, they were received with great applause. When the resolution acquiescing in the Compromise measures was read, the cheering was tremendous. The members again rose on their seats, and the most intense excitement ruled the assembly. These resolutions had been submitted to the leading men of the States, North and South, and it needed no debate to carry them. The platform was adopted by acclamation. And thus the principles as well as the men of the National Democratic party are now fully and frankly before the people. The platform comes up to the mark of the crisis in the history of the country.'

GEN. PIERCE AT THE SOUTH.

The nomination of Gen. Pierce for the Presidency gives almost universal satisfaction at the South. Even the Charleston Mercury speaks kindly in regard to him. It says:—  
'In politics, he belongs to that respectable portion of the Democracy of New Hampshire which has never made terms with the Free Soilers and Abolitionists, and he is, we suppose, in all respects as good a man for the South as any of those whom he has superseded.'

PREBYTERIAN GENERAL ASSEMBLY AT CHARLESTON, S. C.

This body has held its General Assembly, this year, at Charleston, and its bearing and presence have been a source of great delectation to the freemen of that city. The Rev. J. C. Lord, of Buffalo, was chosen Moderator, an election which the Charleston Mercury announces with much pleasure. 'To the distinction of a learned and zealous divine,' that paper says:—  
'Dr. Lord has also added that of a bold and able advocate of the Constitutional rights of the South. He has wrestled strongly with the accursed errors of abolitionism; and, in the midst of its votaries, stood forth in behalf of equality and good faith. For his noble service he has, of course, been assailed by their revivings and abuse. But in being elected to preside over so memorable a body, we have most ample tribute to the unimpeachability of his character and conduct. It is, moreover, no little praise to this assembly to say, that it knew how to appreciate and honor such a man.'

narrow limits. As it is, Civil Government overshadows the people, instead of being owned by the people. As it is, it degrades and dwarfs the people, by doing the work of the people. But, when it shall have receded from its usurpations, then the people will be seen to rise rapidly into their proper places and character.  
Kossoth would interest the American Government in Hungary. But, if the views of Civil Government which I have now advanced are just, then the American Government has nothing to do either with Hungary or with Kossoth. It has but to look at home, and mind its own and only business of protecting one American from the aggressions of another American, and all Americans from the aggressions of foreigners—its own and only business of holding a shield over the heads of its subjects, beneath which they may, in that manly self-reliance, which seems to hang on Government, accomplish with their own hands their own heaven-appointed tasks.  
But, though I dissent with Kossoth, when he claims, that the American Government should do for Hungary, I nevertheless, agree with him, when he claims, that the American people should do for her. I would have every people, but not its Government, do for the cause of freedom in foreign lands. Moreover, it is entirely clear, that Government has the right to hinder its subjects from arming and organizing themselves in their own country for the purpose of going into other countries? Is it entirely clear, that the laws of Congress, which forbid a military expedition or enterprise, in such cases, are not laws to restrain and debar the exercise of natural rights? Do not these laws invade the freedom of the individual, in respect to matters with which he has every thing, and his Government nothing, to do? If Americans are, or must, invade Cuba, or Canada, or Ireland, or Austria, or Russia, it is, of course, a proper concern of the Governments of those countries;—but it is perfectly certain,

the first resolution, and was third speaker; the only one open to him.

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

You then inquire, has Mr. Grosor accompanied whether Dr. Dyer ever had a charge, and if so, were any of his members feeling and love of fair dealing, if any such inquisitorial task could be demanded of me and of my colleagues?

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

The American Sunday School Union, Philadelphia, March 29, 1852.

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

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

With sentiments of great respect, I am very obediently, &c.

FREDK. W. PORTER, Corresponding Sec.

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

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

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

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

I ensure no one for exercising a jealous vigilance in this matter, and would willingly recall any hasty word I may have employed; but I do complain of misstatements being put forth as proved facts, more especially as compelling me to embark in controversy, which is always foreign to my habits, and to court a notoriety which is ever repugnant to my inclination.

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

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

IS DR. DYER AN ADVOCATE OF SLAVERY?

To the Editor of the British Banner:—

Sir—Being a constant reader of the Banner, and admiring what you said on the subject of Slavery, I take the liberty of asking you an question—viz: Is the gentleman who spoke last evening on the platform at Exeter Hall, named Dr. Dyer, from Philadelphia, a slave owner, or an advocate of Slavery? As a lover of truth, I am desirous of learning if the rumor of last evening is correct, before I say anything to the Committee of the Sunday School Union on the subject. Your obedient servant,  
JAMES B. HEATHER.  
102 Wood street, May 7, 1852.

To the Editor of the British Banner:—

Sir—At the Anniversary of the Sunday School Union, last evening, the Rev. Dr. Dyer, from America, was introduced, and addressed the meeting.

Many persons were anxious to know the Rev. gentleman's sentiments respecting Slavery, but, from the very cautious manner in which he avoided all allusion to that subject, we were left in doubt, and even in fear.

If his hands are clean in this matter, he is welcome to our Christian assemblies; but, if not, the sooner he knows the feelings of the British Churches, the better.

Can you inform your readers?  
Yours, truly,  
ROBERT GAMMAN.

To the Editor of the British Banner:—

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

With the most perfect composure, Dr. Dyer stood before a British audience, whom he must know to be the enemies of Slavery wherever it exists, and unblushingly discloses to them the glorious doings of the American Sunday School Union; their success in raising funds, establishing schools, and planting the standard of the Cross wherever a white man was to be found. He spoke, too, of the flood of immigration that was continually pouring into the shores of America from our sister island, the destination of which, and of the vast settlements that were being made in the valley of the Mississippi, and expressed a hope, that, at some future time, not very far distant, that great country would be thoroughly evangelized; but not a word did he say of that system which tears husbands from wives, brothers from sisters, and parents from children; which outwits all other systems in its refinement of cruelty, its more than barbarous atrocities, and its wholesale murders. No Sir, was this cautiously left out of the catalogue, and the those who had the management of the meeting. Let it not be supposed that the Sabbath School teachers of England have had any sympathy with the principles which Dr. Dyer upholds and enunciates, or that they have made any compromise of principles which were so openly avowed at their previous meeting; but, let it now be known that they have the deepest abhorrence of that infernal system which robs so many of their sacred liberties, and which is even practised and supported principally by those who profess and call themselves Christians. Do, Sir, use your influence to screen Sunday School teachers from any imputation of inconsistency that may be cast upon them by this event, which, if passed over in silence, will, most assuredly, be construed into a tacit recognition of the justice of Slavery! Dr. Dyer and Dr. Baird would do well to go hand in hand (par nobis

but let us at least cleanse British platforms from anomalies like to the one witnessed on Thursday last. I am, Sir, yours faithfully,  
T. S. MARKS.  
May 7, 1852.

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

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

To the Editor of the British Banner:—

Sir—I have just ascertained from authority, upon which I can rely, that

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

2. That he is the Episcopal agent of the American Sunday School Union, and that his whole time is devoted to the objects of that extensive and useful Institution.

3. That when Dr. Dyer replied, as stated by a correspondent of the Morning Advertiser, in answer to the question, does your Church contain slaveholders? 'I presume so,' he meant the Episcopal denomination—a fact patent to all English eyes, and I fear every religious denomination in the Southern States of America is tainted with this moral leprosy.

I am, Sir, yours obliged,  
WILLIAM GROSER,  
Cor. Sec'y Sunday School Union, May 11, 1852.

LONDON SUNDAY SCHOOL UNION.

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

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

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

The Rev. Dr. Dyer, alluding to the immense immigration which is taking place into America, said: 'Of all the people that come to our shores, there are none that so soon assimilate themselves to us as the Irish; there are none who are so soon imbued with our spirit, and get the knock of using our language, which is, that we never will bow our necks to the yoke of spiritual tyranny.'

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

From the London Morning Advertiser.

THE SUNDAY SCHOOL UNION AND AMERICAN SLAVERY.

We have received various other communications, some of which we insert, relative to the appearance on the platform at Exeter Hall, under the auspices of the Committee of the Sunday School Union, of the Rev. Dr. Dyer, a pro-slavery American divine. It is exceedingly gratifying to find, from all the letters which we have received on the subject, that the horrors entertained of slavery, and the abhorrence of slavery abettors, are so general and intense in England. We do not exaggerate the fact, when we say that a painful sensation has been excited in the minds of the religious community, at the thought that the annual meeting of so excellent an institution as the Sunday School Union, should be disgraced by a pro-slavery person rejecting in the designation of Christian minister and a Doctor of Divinity to boot, being invited by the Committee to take part in the proceedings.

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

When the last few numbers of the Morning Advertiser reach the United States, they will create the utmost consternation among the American people; for nothing else they so sensitive as they are in regard to the reception they meet with among the religious denominations in England.

We publish another letter from Mr. Grosor, which only makes matters for himself and his co-Secretary, and the committee of the Sunday School Union, worse and worse. Their culpability, by Mr. Grosor's own admissions, is much greater than we have even supposed. And more guilty still do the Secretaries appear, from one of the letters which we this day publish, written by a gentleman of high character, whose name has been forwarded to us in confidence, and who is cognisant of the facts which we here record.

It is unnecessary to waste a word on Mr. Grosor's second communication. The last thing in the world which would occur to us, would be to attempt to convince a gentleman of a great moral error, who carries his notions of politeness so far, that, rather than run the risk of offending an American Doctor in his own country, he is willing to justify the support of his master on the first opportunity. Such a slave is worse than worthless, and his reclamation is a curse instead of a benefit to the South.

How precious to us is this grief of the slaveholder's organ! Would that it were a thousand times more miserable!

The truth is, the Compromise is a failure, which no ability;

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

How precious to us is this grief of the slaveholder's organ! Would that it were a thousand times more miserable!

The Liberator.

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

FREEDOM'S GRAND AND TRUE CELEBRATION OF INDEPENDENCE DAY.

The Board of Managers of the Massachusetts Anti-Slavery Society announce to the unwearied friends of the millions yet groaning in bondage on the American soil, that the FOURTH OF JULY will be consecrated by the Society, as hitherto, by a MASS CELEBRATION in the beautiful Grove at Abington, at which their presence, from the various sections of the State, is strongly solicited—the day and the occasion being most appropriately theirs, to be used efficiently for the advent of that glorious day when 'liberty shall be proclaimed throughout ALL the land, unto ALL the inhabitants thereof.'

At the 4th of July, this year, occurs on Sunday, the celebration will take place on MONDAY, the 6th.

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

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

Should the weather prove unpropitious for assembling in the Grove, the meetings will be held in the Town Hall, immediately adjacent to the Grove.

The fare, by special train, will be half price; but, to ensure this, one hundred passengers are necessary. As many as intend going from Boston and the vicinity, are requested to leave their names at the Anti-Slavery Office, 21 Cornhill, seasonably. The half fare arrangement will extend to passengers from both ends of the road, and to those coming by the South Shore railroad.

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

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

This is a large volume, handsomely printed on fair paper. Its author is the son of the late Dea. J. Loring, who was for many years the editor of the Boston Christian Watchman. Whatever may be its merits, (and we have only taken a cursory glance at its pages,) they cannot atone for its partisan spirit, its cold-blooded inhumanity, and its utter destitution both of patriotic discrimination and moral principle.

Like Pindar's razors, it has evidently been made 'to sell,' and with special reference to the present horribly depraved state of public sentiment on the subject of slavery—Fugitive Slave Bill and all—and in contempt and derogation of the anti-slavery movement. It is instinct with the spirit of 'hunkerism,'—alias, a corrupt and cowardly conservatism,—in its most odious features, and will be keenly relished by such as cry 'Peace, peace, when there is no peace,' and while reserving any imputation upon their humanity, carry in their bosoms hearts as hard as adamant. Nothing can be more ill-judged, out of place, or disgusting, than this attempt to turn such a work into a vehicle through which to disseminate partisan and profane sentiments—to forge it into a weapon with which to beat down all that is generous, philanthropic and reformatory in the land. As a specimen of the taste of the author, and the moral tone of his mind, take his eulogy of the vigorous SIOGA, of the Boston Transcript, whose pointed shafts, like the arrows of Hercules, never fail of effect!—'SIOGA, the most conceited, malignant, scurrilous, untruthful and impudent scribbler of the times, too unclean to be touched, too shallow to be satirized, and sunk to the lowest depth of moral degradation, as his feeble contributions to the Transcript abundantly demonstrate. Where Mr. Loring actually stands, with regard to that system which is the 'sum of all villainies,' is shown in his foolish and monstrous assertion, that 'the endeavor to extend freedom forthwith to the slave, by the fierce, bitter, and exasperating spirit of fanaticism, has more firmly bound the chains of servitude than when abolition societies were founded.' This charge has become stale by repetition, and is in the mouth of every despiser of the colored race. Can any thing be more ludicrous, or more evincive of cool effrontery, than for one who has yet to render audible, even to his nearest neighbor, his first outcry or remonstrance against chattering the rational creatures of God, to impeach the wisdom or efficiency of those who have been waging uncompromising warfare, for a score of years, with the great national sin of slavery, and to the efficacy of whose blows, the entire body of slaveholders and their allies bear the highest testimony, by the terror and agony which they exhibit! For it is the height of absurdity to say, that tyrants become exasperated in proportion as the chains of their victims become strong, and their own power is augmented! What Great Britain was to our revolutionary fathers—what Austria to the Hungarians—the South is to the abolitionists, only a million times more hostile, because a million times more tyrannical. He who thinks a colossal system of oppression can be assailed and overthrown without inflaming the oppressor, must still have 'the shell upon his head,' or be not very far from idocy. Leviathan is not to be snared as a bird—Gibraltar is not to be reduced by pop-pops.

In noticing such traitors to liberty as Daniel Webster, Edward Everett, Rufus Choate, Caleb Cushing, and Robert C. Winthrop, Mr. Loring finds nothing in their career to condemn or regret, but every thing to admire and praise! But in about every instance in which he refers to any one who is animated (however feebly) by the spirit of freedom and progress, he is sure to have something to say to his disparagement! Thus, in sketching the character and labors of Horace Mann, he has the assurance to 'quote the remarks of Webster, Cass, Moses Stuart, and the North American Review, [why not add Bennett's Herald?] in relation to Mr. Mann!' What fairness, what magnanimity! 'The blood of sorrow mantles on our cheeks,' says our delicate author, because Mr. Mann once made a sharp pun upon the name of Lewis Cass; but the support of the Fugitive Slave Bill, by Daniel Webster, is not deserving of any censure!

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

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

Again: in his sketch of John G. Palfrey, Mr. Loring is careful to inform the world that 'Mr. Palfrey is a political abolitionist of the Free Soil party'; and, as though he were editing a partisan Whig journal, instead of compiling a volume that ought to bear the stamp of rigid impartiality, he imperiously asks—'Was it consistent in Mr. Palfrey, who acted in Congress pledged, to endeavor to secure pledges from Mr. Winthrop in regard to the constitution of those committees which have special surveillance of subjects connected with war and slavery?' And then he gravely adds—'Some say his former conservative spirit gave him a more elevated influence than his radicalism will ever effect!' Indeed!

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

'On Monday, the 6th instant, the Old South meeting-house being crowded with nobility and fame, the selectmen, with Adams, Church and Hancock, Cooper and others, assembled in the pulpit, which was covered with black; and we all sat gazing at one another, above an hour, expecting...'

'The 4th regiment, returning accidentally from exercise, with drums beating, threw the whole body into the greatest consternation. There were neither paucity, exhibitions, processions, or bells tolling, as usual, but the night was remarked for being the quietest these many months past.'

THE COMMONWEALTH.—MR. SUMNER.

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

Yours, very truly,  
F. W. BIRD.

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

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

BALTIMORE DEMOCRATIC CONVENTION.

One of the two leading political parties of the country, after a week of painful travail, delivered on the 6th inst., a full grown child.

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

The Democratic party have chosen a man, whose well known characteristics are such as to warrant even to the friends of gradual freedom, naught but a 'hope forlorn' in him. It appears to me, all reasonable men, on reading the proceedings of the late Convention, as reported even in their own party papers, must experience a feeling of disgust when reflecting that a body of three hundred men, selected from all parts of the Union, men supposed to be distinguished for their eminent gravity, (if for any thing)—men, in 'convention assembled,' allow such proceedings to occur, such conduct to pass unrebuked, as was lately witnessed in Baltimore, and the same paraded before the world, accompanied with 'sounding brass and tinkling cymbal'—that a reaction must ensue—that the people will, sooner or later, learn that President-making, from geneses to exodus, is truly a contemptible business, and that no honest man will be found having aught to do with it. They must already know the essential qualification necessary to be a delegate is to possess the greatest capacity for intrigue, one most willing to sustain and defend all wrong and injustice, one whose highest glory is a total want of principle. The speakers, hoarse with crying, some praising, others cursing, none agreeing—some portion of the assembly encouraging a personal combat between two of its most respectable members—(which, probably, caused the 'groans and drops of blood' mentioned as one of the acts passed by this honorable body), all mad with excitement, rage and passion—everything, in fact, in admirable confusion and disorder—is truly a fitting picture for the National Democratic party to present to the world, when together they select a man distinguished only for his eminent conservatism, intolerant partisanship, and zealous bigotry, to fill the chair first occupied by a Washington.

BAIT FOR THE SOUTH.

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

ABINGTON MEETING.

The first meeting of the series of the One Hundred Conventions was held in the Town Hall, at Abington, on Sunday, June 6th, 1852. Meeting called to order by Lewis Foss, whereupon Samuel Dyer, of South Abington, was chosen President of the Convention, and H. H. Brigham appointed Secretary.

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

The meeting was also addressed by Abby K. Foster, in her usual earnest and outspoken manner—indeed, we thought her rather more bold and uncompromising than ever.

Mr. Ford gave notice, at this meeting, that Mr. Elbridge Sprague would now pass through the audience, and take pledges for the Massachusetts A. S. Society, in order to redeem the pledge of one hundred dollars, made by the friends in the town of Abington, at the New England A. S. Convention. Whereupon the following preamble and resolution were offered by friend Grover, and elicited a discussion, in which Ford, Arnold, Bates, Mrs. A. K. Foster, Wm. Lloyd Garrison, Grover, Loud and others participated; after which, the resolution passed nearly unanimously:

Whereas, at the late annual meeting of the New England Anti-Slavery Convention, a pledge of one hundred dollars was made, in behalf of the abolitionists of Abington, to the treasury of the Massachusetts Anti-Slavery Society; be it

Resolved, That we will endeavor not only to redeem this pledge, but to double the amount, within the time specified.

SUBSEQUENTLY NOTICE WAS GIVEN, THAT ONE HUNDRED AND EIGHT DOLLARS HAD BEEN PLEDGED BY THE ABOLITIONISTS OF ABINGTON, AT THIS MEETING. FRIEND GROVER WAS CHOSEN A COMMITTEE TO CARRY INTO MORE IMMEDIATE EFFECT THE RESOLUTION JUST PASSED.

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

SAMUEL DYER, President.  
H. H. BRIGHAM, Secretary.  
South Abington, June 10, 1852.

EXPLANATORY.

ROCHESTER, May 31, 1852.

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

With love unabated,  
Thy friend,  
ISAAC POST.

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

VISIT TO ESSEX AND STONEHAM.

FRIEND GROSER:—I went to Essex the last day of May, to deliver lectures for the slave. There is a genuine anti-slavery feeling in that old town, which adds to the beauty of its natural scenery. The ruling influence there, is a stripe. But, still, there is an uncommon desire to investigate and ascertain the truth, which is the best future good. I saw there the business of shipbuilding going vigorously on. This was new to me, and seemed very interesting. At this time, I suppose, the town of Essex is launching upon the ocean, yearly, in the hundred cabins built there, not less than half a million dollars. This business brings laborers and drink to the town, whenever it is in good demand. But shipbuilding, like every other branch of industry, has its 'ups and downs.' A few years ago, I was told, there was a general stagnation in this business, and the town was dull enough, compared with the energy and life of a season of active demand for ship. It is strange that the workers of this country do not see that their present must be insecure and dependent, so long as they permit the enslavement of a portion of their fellow-men of the field and the shop. Paying for the improvement of slaves, as they ever must do with their own hands, poverty and depression must be the lot of the majority of their number. And yet these workers throw up their caps, and hurrah for some aristocratic Cass or Taylor, whose sympathies and influence are given wholly to the cause of despotism, and infatuated have accomplished something very noble when they have elected the candidate of their party to rub the public treasury, and degrade and impoverish the industrial pursuits of the country! With as much dignity and truth the drunkard fences himself, for the brief hours of his delusion, the Crosses of his nation, and the brief hours of every pleasure there may be in such self-deception, for one, prefer to force. Strange that they should put the book of party into his nose, and be led by signing politicians to the slaughter. The majority rule himself by the highest ideal of right which he can form within his own soul, says the true philosophy. While the former rule is received as binding upon individual conscience, human governments will be corrupt and despotic. When the latter shall prevail through the world, the prayer of Jesus will be answered, and God's will be done on earth even as it is

REMARKS OF DANIEL FOSTER.

mean to frighten the people by this term of opprobrium, and keep them away from the place where they might hear the Gospel of Liberty preached, lest they should see the truth, and be converted from the error of their ways, and thus be emancipated from their bondage to an infidel church?

that the exodus of the oppressed from their bondage into the free and joyous brotherhood of world-wide love, can be accomplished only through the downfall of the sectarian churches of the world. Hence, I have excommunicated the false churches of this land from my fellowship. I recognize every honest seeker after truth, whether a dweller in Pagan, or Mohammedan, or Christian lands, as a member of the true church, and a brother in Christ. I was licensed to preach by an Association of Congregational ministers. About that time, the General Association of Congregational ministers in Massachusetts held their annual meeting. A proposition was then offered, that each man of that body ought to preach on a designated Sabbath, (I think it was New Year's Sabbath), on the Mexican war and American slavery. Ministers of wealthy churches opposed this just proposal. They said, 'We have Whigs and Democrats in our churches; and if we should do as these impulsive brethren request, the result would be, that our churches would be rent in pieces.' Their views prevailed, and the measure proposed was voted down, and a great opportunity for doing something effectual against a career of high-handed national injustice, against the united and earnest testimony of the preachers, in the leading denomination in New England, was basely bartered away for popularity, wicked peace, and salary, by a time-serving, infidel priesthood. And the minority of that body, who had voted to do what duty demanded, if they could get the multitude to go with them in so doing, when they found the few only with them, gave up the cause, and failed to do their individual duty. They were in bondage themselves to the accursed power of sect, and therefore could not be true to the cause of Liberty.

heritance of unspcakable ills, only adds to their market value, and double locks their rusty fetters. The Christian wife, mother, maiden, is doomed to be a helpless slave in the world's great broiel. All this is truly a wonderful fact in the American Church. It is not so consoling to me as it seemed to be the reverend expounder of Divine Providence before mentioned.

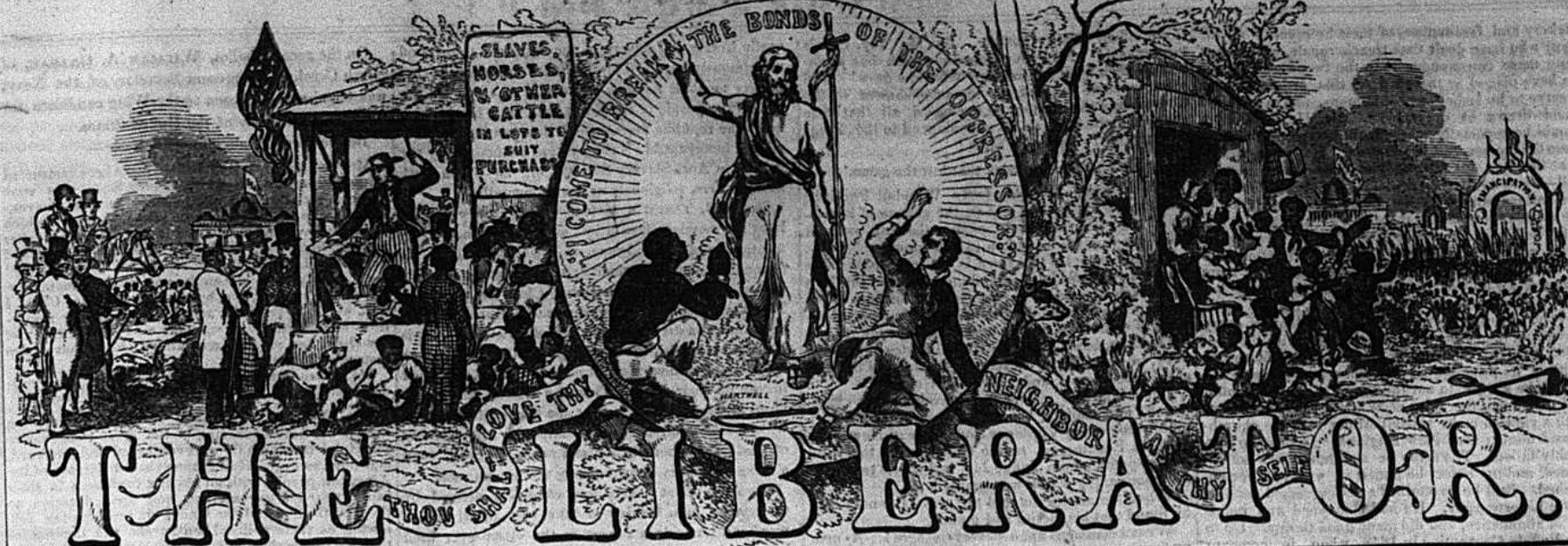
Slave Dealer's Card.—A friend in this city has sent me the card of a New Orleans slave dealer, of which the following is a copy: SLAVES.—No 107 Gravier Street, opposite Placide's Theatre. Jno. T. HATCHER will keep constantly on hand a large selected lot. NEGROES bought at the highest cash prices.—Also sold on Commission. City references always given. Hail, Columbia!—Penn. Freeman. A new market report for this region. A good sale has taken place at Aiken, S. C., and the Augusta Constitutionalist thus reports the result: We have been furnished with the following data of the recent sales at Aiken, by J. C. Sprout & Co., which may be interesting to the public: 97 Negro men—ages from 20 to 40 years—average price \$357 18 boys—ages from 16 to 18 years—average price, 656 4 women, from 20 to 45 655 2 old men, from 40 to 50 258 There were about 80 males sold—some of them very inferior—average price \$35. The highest sale was \$102—lowest \$45.

Return of a Free Colored Boy from Baltimore to Harriaburg.—A colored boy, named John Johnson, who went to Baltimore from Harriaburg, Pa., a few months ago, was sold or bound out to Mr. Petherbridge, until twenty-one years of age, for going into Maryland without a pass. His mother made every effort for his release, it appears, but failed, until the appointment of Messrs. Buchanan and Scott, as commissioners to investigate the case of the killing of the fugitive slave at Columbia, when Mr. McAllister, the United States Commissioner, interceded with these gentlemen on his behalf. They immediately went in person to Mr. Petherbridge, who willingly gave up the boy, on their paying him the amount he gave for him. The boy was then sent back to Harriaburg. Enforcement of the Fugitive Slave Law.—Under the provisions of the act of the last Legislature, Mr. Lathrop on yesterday made claim before Justice Fry to a negro man, brought by him to this State in 1849, and who had left him some time since. Upon a hearing and proof of the ownership of property, the negro was turned over to Mr. Lathrop, who had started for the United States. He was, however, passed off with quiet order—nothing like resistance being made to the due execution of the law.—Sacramento Union. Another Colored Seaman's Case.—It seems that the Law of South Carolina, relating to colored seamen, is to be tested in many a case. The *London and York* was refused to *Manuel Pereira*, and his case is under appeal. And now, *Reuben Roberts*, of H. B. Majesty's colored subjects, has sued out a writ against Sheriff Yates, for false imprisonment. He no doubt expects to recover in this action before a Carolina jury, heavy damages for the indignity which he has suffered. We suppose the British Government will, in such a case, take some action, simply because it doubts whether one would be strong enough.—Charleston Standard, of 10th inst. A free colored man named Fisher was tried in Anne Arundel county (Md.) County Court for ending his wife, a slave, to run away. He was convicted and sent to the penitentiary for two years and six months. Maryland must be a delightful place when she thus punishes a man for loving his wife and aiding her in the pursuit of happiness. Phillis, a female slave, has been arrested in Richmond, Va., charged with attempting to poison the infant son of her employer, Mr. Patrick H. Butler, by administering a quantity of morphine. Medical aid was procured in time to save the life of the little sufferer. One Hundred and Fifty Indians Killed.—We learn of the killing of nearly one hundred and fifty Indians by a company of citizens of Trinity county, under the command of Sheriff Dixon recently. It was supposed that these were the Indians who were being sent to the State penitentiary. The following is the account of the affair: 'The company that went in pursuit of the Indians returned to day, having been absent just a week. They had little difficulty in following the trail. The foot-prints of the cattle which the Indians had driven off with them, together with portions of the clothing of the deceased, which they found scattered along the way, led them to the place where the Indians were. The company, showed unmistakable signs of the path of those whom they were pursuing. But it was necessary to proceed with great caution, in order not to alarm the savages, and accordingly the party generally laid by during the day, sending spies ahead and all the scouts discovered the rancheria, in a small valley at the base of three mountains on the south side of the South Fork of Trinity river. At midnight the company started from their encampment, Captain Dixon having divided his force into three parties, so as to come upon the Indians from different quarters and surround them. On the day broke, the party were in the desired positions, and on the signal being given, the attack commenced. Each rifle marked its victim with unerring precision—the pistol and the knife completed the work of destruction and revenge, and in a few brief moments all was over. Of the one hundred and fifty Indians that constituted the rancheria, only two or three escaped, and those were wounded; so that, probably, not one of those engaged in the murder of the unfortunate Anderson now remains alive. Men, women and children all shared the same fate; none were spared, except one woman and two children, who were brought back prisoners.' [Finnish butchery.] Rev. Hosea Ballou, the oldest and best known preacher of the Universalist faith in the United States, died recently in Boston, after an illness of a week, in his 81st year, having been an active missionary and preacher for more than sixty years. He was of a Rhode Island family, but born in Richmond, Mass., on the 10th of April, 1771. His father was the Baptist clergyman in that town, and the son joined the Baptist church there in his nineteenth year. He soon afterwards became a Universalist, was excluded from the Baptist church, and began to preach in the fall of 1791. Gen. Horace Gay, a delegate from Rochester to the Democratic Convention, died on Thursday at Baltimore. His remains are to be taken home. Another Woman Killed on the Worcester Railroad.—We learn that as the last evening's Albany train was passing through Granville, on the Worcester road, a woman named Nancy Howes, aged 64 years, precipitated herself between the cars, and was instantly crushed to death. The woman had been for several days laboring under an aberration of mind.—Boston Journal. Case of Eliza Wright.—This case was given to the jury on Wednesday afternoon, at the adjournment of the Court. The jury reported that they were unable to agree upon a verdict, having been out all night, and the papers were taken from them. It is understood that, last evening, 9 of the panel were in favor of conviction, and 3 for acquittal, but two were subsequently converted, leaving but one in defendant's favor when they reported this morning. District Attorney Lunt gave notice that no more of the 'Rescue Cases' would be tried at present. Mr. Scrope Davies, the well-known friend of Lord Byron, and one of the most distinguished poets of the time of the regency, died in Paris on the 24th ult., at an advanced age. Melancholy Accident. Seven Persons Drowned.—We learn from New Brunswick (St. John) that on Tuesday last, near Horton, Nova Scotia, the Brig *Edwards*, of York, Prof. Chipman, and four students bound to Acadia College, lost their lives by the upsetting of a boat. Of the eight persons in the boat, only one boatman escaped. The names of the students were, Messrs. Rand, Phalen, Grant and Kilg-Truly, 'in the midst of life we are in death.' Death of a Representative.—The papers record the death of Mr. Otis H. Morrill, of Lowell, for fourteen years Principal of the Adams Grammar School, and a member of the last Legislature, he being the only Whig chosen in Lowell. The Almighty has plainly nominated Daniel Webster for the highest office on the earth.—N. Y. Mirror. If he is ever elected, the same power will have to do it, for nobody else will.—N. H. Patriot. The General Assembly of the Presbyterian Church, Old School, in the United States of America, convened in Charleston, S. C., on the 20th ult. This is the largest, most influential, and most widely extended ecclesiastical body of the Presbyterian name or faith in the United States. It was shown that they had a total, in May, 1851, of 23 Synods, 135 Presbyteries, 2,923 churches, 2,675 churches, and 210,306 communicants.—New York Tribune. This great work has received the highest commendations from the American Press, without a single dissenting voice; which, together with our knowledge of its superior and unequalled merits, confirms us in the belief that it will soon become the standard work of Hydropathy. Certainly, nothing in Europe or America has yet been attempted which can approach it in either execution, completeness in detail, or general excellence. It must quickly find its way into the hands of every disciple of Hydropathy.—W. C. Journal.

mean to frighten the people by this term of opprobrium, and keep them away from the place where they might hear the Gospel of Liberty preached, lest they should see the truth, and be converted from the error of their ways, and thus be emancipated from their bondage to an infidel church? We employ our common and established Rest Day as a day set apart for the good of man, of which he is lord, whose hours are properly devoted to his improvement. We see the Pharisees of this day putting the Sabbath in the way of Humanity, calling its hours holy time, to be devoted to the abstract worship of God in the observance of a heartless routine of forms and ceremonies, and excluding from their churches on that day the claims of the oppressed and perishing, on the alleged ground that such subjects are secular and profane, and therefore must not be discussed on God's holy day; and seeing this wretched and superstitious misuse of a most noble institution, we legislate away the Sabbath of this country, and keep the day, by proclaiming deliverance to the captives, for the good of man. In so doing, we are following Christ. And the churches are as wide of the path which Jesus marked out for them, by his example in the use he made of the Sabbath day, as were the oppressors in Palestine, who denounced Christ and crucified him, eighteen centuries and a half ago, as a blasphemer and Sabbath-breaker. The abolitionists denounce the church which does not remember the slave as a brother, for the same reasons and with the same justice that Christ denounced the corrupt church of Judaea in his day; and as his word was fatal to that infidel church, so shall the true word of these reformers, to-day, be fatal to the infidel church of America. The abolitionists preach rebellion against a wicked government, by proclaiming the duty of disobeying unjust laws; just as Christ, the apostles, the martyrs, and the true reformers of all ages, have done; and this is true religion. The minister who takes upon him the name of Christ, and goes into the pulpit with a message, inculcating obedience to an unjust Constitution or law, is indeed an infidel. We stir up strife by telling the people their sins, just as the true reformer has ever done. Did Christ come to promote a peace on earth which is based on oppression and fraud? How came persecutions and bitter animosities from the truth that Jesus preached? Just as they have come out of the preaching of Christ's apostles on Human Rights, to-day, in our land. It is quite significant of the character of the American church, that our great men, the authors of 'Compromise measures' and 'Fugitive Slave Laws,' all her friends and defenders. As no one could deem it possible for Cainahs and Herod to speak in terms of glowing eulogy of Christ, or his holy cause, so now it cannot be that such corrupt men as Webster, and Clay, and Fillmore, should be members and friends of Christ's little flock. The church that takes into her fellowship such men is necessarily an apostate church. Sir, I affirm, with fearless confidence, of the American church of this day, that she is the great school of infidelity, and her hireling priests are the leaders of the infidel hosts of this land. I challenge these teachers of the people to meet this charge. I hold myself ready to make it good, wherever and whenever they will give me the opportunity. The churches of our country profess to be guided by the Life and Word of Christ. They say the Holy Spirit is with them. Hear, then, the declaration of their professed master:—'The Spirit of the Lord (the Holy Spirit) is upon me, because He hath anointed me to preach the gospel (tidings of deliverance) to the poor. He hath sent me to heal the broken-hearted, to proclaim deliverance to the enslaved, to give sight to the blind, to set free the victims of cruel oppression, to make known the Father's love to his suffering children.' And again he says, 'When ye do this work of brotherly love unto one of the least of the human family, ministering thus to my brother, ye minister to me, and I will give you a rich reward.' Christ gives one (short rule, viz.: 'Whatever ye would that men should do unto you, do ye even so unto them,' which comprises according to his statement, the whole of religion. I am aware, Sir, that Bishop Hedding, who died a short time since in the full orbit of Methodist sanctification, once said, that holding your brother as a slave could be justified by this rule; and I also know, that when he uttered that monstrous sentiment, he perverted the words of Christ, and lied against the Holy Ghost, with far greater guilt than attended the lie spoken by Ananias and Sapphira of old. Well, Sir, who are now ministering to the suffering children of God? The despised and persecuted Abolitionists, who are called infidels, come-outers, and other opprobrious epithets, by the priesthood and politicians, are doing, to-day, the work of Christ. They who love man,—who esteem him above all constitutions, laws, records, and institutions,—who work with tireless patience and noble consecration for the redemption of man from oppression and injustice,—they, and they only, are the Christians of this age. This work the Abolitionists are doing; and doing it, they have cheerfully borne persecution, poverty, and all manner of contumelious treatment. They have illustrated, in their experience, the Martyr Age of the United States. In their efforts and trials for the past twenty years, the Abolitionists of this country might almost literally apply to themselves the words of Paul, when he says, 'We are made a spectacle unto the world; even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth, and are the off-scouring of every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, yet true; as unknown, yet well known; as dying, and behold we live; as chastened, yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.' The intelligent mind can see, on a moment's reflection, who are marked out as disciples of Christ, to-day, by the resemblance, in the suffering for righteousness' sake, to the experience of the Masters and whether it be the time-serving professors, who make up the American church, or the faithful Abolitionists who deny themselves, and bear the cross of suffering for Humanity's sake. And what has the church done for the slave? She has temporized, and dodged responsibility, and put sect, creeds, forms, and heartless sacraments before Christ, who is chained, bound, whipped, bought, sold, and utterly outraged this day, in the person of each slave in this country. In so doing, she has been following the Jewish church, crucifying her professed Lord, and putting him to open shame in the house of his professed friends. Sir, I have had some experience in this matter, and for years have watched the course of the church with intense interest. I entered the ministry an abolitionist, and thank God that I have ever been true to my conviction of duty on this subject. I hoped for reform in the church, as long as I could. That hope died out of my heart. I came, at length, to see that the church is utterly corrupt and infidel; that she is built on selfishness and compromise; that she will ever be worldly and time-serving so long as her foundation is the biggest sect principle; and, consequently,

THIS CHRISTIAN MARTYR: or, the Duty of Disobedience to Wicked Rulers. A Discourse by J. G. Forman, to which is added a Private Letter to a Pro-Slavery Parish. Boston: Crosby & Nichols. The following are a few of the notices the Press has taken of the pamphlet: 'It is a Discourse marked by abundant research, scholarly finish, and an unexceptional tone and temper.'—Hon. JOHN G. PALMER, in the Commonwealth. 'It is a Discourse which it does one's soul good to read—strong, manly, and imbued with the genuine protestant spirit, fearless and fervid. Mr. F. stands in the front rank of that small band of Christ; true ministers, found faithful in troublous times.'—National Era. 'We have read both the Sermon and Letter with great satisfaction. They have awakened in our minds the sincerest admiration and respect for the author. The pamphlet ought to be sold on every anti-slavery counter, and be extensively distributed and read.'—Pennsylvania Freeman. 'It is a well written and able defence of every person's right to obey God—to heed the precepts of Jesus, rather than the voice of Filmmors.'—Cleveland True Democrat. 'Nothing better or more timely has appeared from the press since the passage of the Fugitive Slave Law. The friends of free speech, a free conscience, and a free land, ought to see that it is widely circulated.'—Wm. Lloyd Garrison, in the Liberator. For sale at the Anti-Slavery Office, 21 Cornhill, and by Bela Marsh, 25 Cornhill. Price 15 cents a copy, or \$1,50 per dozen. NOTICE.—All communications for the subscriber, whether relating to the business of the Massachusetts Anti-Slavery Society, or otherwise, should be sent to him at Leicester, Mass. SAMUEL MAY, Jr. WORCESTER COUNTY (SOUTH) ANTI-SLAVERY SOCIETY. The annual meeting of the Worcester County South Division Anti-Slavery Society will be held in Worcester, at Horticultural Hall, on SUNDAY next, June 20, commencing at 10 1/2 o'clock, A. M., and continuing in the afternoon and evening. Wm. Lloyd Garrison, Miss Sallie Hollie of Rochester, N. Y., Stephen S. Foster, Abby K. Foster, and other speakers, will be present; and all persons, who seek to know the truth, and to do the right, are invited to attend. RFFINGHAM L. CAPRON, President. JOHN H. CHASE, Sec'y. [This is a very short notice for our anti-slavery friends in Worcester county, but they are expected to act with promptness as soon as summoned.] ANTI-SLAVERY MEETINGS IN ABBINGTON. Anti-slavery meetings will be held in the Town Hall, Abington, on Sunday, July 4th, at the usual time, with special reference to the question, whether moral or political action, or both, can be best used for the abolition of slavery. Among the speakers on the occasion will be Stephen S. Foster, Abby Kelley Foster, and Nathaniel H. Whiting. LECTURES BY DANIEL FOSTER. DANIEL FOSTER, of Concord, an Agent of the Mass. Anti-Slavery Society, will give his course of four lectures in WOONSOCKET, (R. I.) on the evenings of Sunday to Wednesday, June 20 to 23d, inclusive. ANNUAL MEETING. The annual meeting of the Essex County Anti-Slavery Society will be held in Georgetown, on Saturday and Sunday, June 26 and 27, commencing Saturday evening, at 7 1/2 o'clock. Wm. Lloyd Garrison, Parker Pillsbury, and C. L. Remond will be in attendance. JAMES N. BUFFUM, President. ELIZA J. KENNY, Secretary. DIED.—In Weymouth, Mr. JOSEPH STILES, formerly of Brighton, Mass., aged 67 years. [Vermonth papers, please copy.] THE FAST-SAILING PLEASURE-BOAT, MOBY DICK, AUSTIN BEARSE, MASTER, Lying at the North side of Central Wharf, Boston, IS READY, AT ALL TIMES, FOR PLEASURE PARTIES, OR— FISHING EXCURSIONS IN THE HARBOR. J. B. SMITH, 16 Brattle street, the well-known and popular Caterer, is prepared to furnish such supplies as may be desired, for these Excursions. REFERENCES: Marston & Sampson, head of Philadelphia Packet Pier; Cook & Wood, head of Long Wharf; Norris & Hallett, Eating-House, head of Central Wharf. Water Cure at High Rock. ASA SMITH has leased of Jesse Hutchinson his beautiful Rock Cottage in Lynn, as a Water Cure Establishment. This cottage stands on a romantic hill, almost in the centre of Lynn, some 200 feet above the city, and overlooking the finest scenery on the coast. The water is most excellent, and the location a very desirable and pleasant one. Terms from \$5 to \$10 per week, payable weekly. ASA SMITH, Proprietor. Miss L. A. SMITH, Physician. Lynn, Mass., June 16, 1852. A NEW HISTORY. THIS is one of the most valuable works, and intended to remove the prejudices from Whites against the Colored and Indian people in the United States. The work will contain four volumes of about four hundred pages each, 12mo., or about sixteen hundred pages in all. There will be two volumes treating of Geography, and two Historical, accompanied with an Atlas of thirteen Maps and Charts of all the different nations and countries, with engravings, Givings. 1st, The Males and Females of all nations, with their complexions and costumes—in Maps. 2nd, The Circle Girdle Belt or Band, with the five Zones of the division of the earth. It has placed in a globe map, divided into nine parts by a parallel line from North to South, and from East to West, and have placed men of all nations in their own countries, in which they were born—giving the true complexion and figure of the nations in the five Zones of the globe inhabited Globe. It revolves on its axis and is a Globe Map also. Also, it is divided by Ocean, Sea, Straits, Capes, Lakes, Bays, Islands, Rivers, &c. 3d, Figures of the Earth, Sun, Moon and Planets. 4th, Of Mountains, Islands, &c. 5th, Figures of the ancient historians, with the prophets of Christ and his Apostles, and Bishops who were colored. 6th, The capital cities of each nation and country, with their names. If any man or company of men in America or England wish to do good for themselves and the oppressed people of Israel,—proved to be the Colored and Indian races,—they will do so in assisting to get this work printed. Apply to R. B. LEWIS, BATH, ME. BOOKS. UNCLE TOM'S CABIN, or Life among the Lowly: by Mrs. Harriet B. Stowe. Price in paper \$1; in cloth \$1.50. A Defence for Fugitive Slaves, against the Acts of Congress of February 13, 1793, and September 18, 1850. By Lyander Spooner. 25 cents. The Unconstitutionality of Slavery, by the same author, 50 cents. Narrative of the Life of Frederick Douglass, 25 cents. The Branded Hand: or, Trials and Imprisonment of Jonathan Walker, from Bondage, 25 cents. The Niding Slaves to escape from Bondage, 25 cents. Walker's Picture of Slavery, for Youth, 6 cts. Walker's Brief View of American Chattelized Humanity, 6 cts. Auto-Biography of Henry C. Wright, 6 cts. The Present State of the Woman's Rights Cause, held at Worcester, Mass. Oct. 10th and 16th, 1851, 25 cts. Slavery: Letters and Speeches, by Horace Mann, 75 cts. Children, their Hydropathic Management, in Health and Disease. By Joel Shew, M. D. \$1. The Hydropathic Encyclopedia, by Dr. Trail, in two volumes, \$2.50. The Standard of Hydropathy, and Occasional Sermons, in two volumes, by Theodore Parker, \$2.50. For Sale by Bela Marsh, 25, Cornhill. may 7 3 mo.





OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.  
BOSTON, MASS., FRIDAY, JUNE 25, 1852.  
J. B. YERRINTON & SON, PRINTERS.  
WHOLE NO. 119.

Refuge of Oppression.

PRESIDENTIAL.  
The following is an extract from the letter of  
Charles Parrot to Col. Lally, of New Hampshire,  
written just before the meeting of the State con-  
vention called to select delegates to Baltimore, on the  
subject of a national meeting in Washington, on the  
subject of the 25th instant:  
TAMMANY HOUSE, Boston, May 27, 1852.  
I intended to speak to you more fully on the sub-  
ject of the Compromise measures than I had an op-  
portunity to do. The importance of the action of  
the Convention upon this question cannot be over-  
estimated. I believe there will be no disposition  
on the part of the South to press resolutions unnece-  
sary to the sentiments of the North. But  
the question is not so much on our side? Will the North  
cheerfully go to the mark of constitutional  
reform, or will it be a breach in our party is inevitable.  
If not, should we meet at the threshold, because  
we are on the same side, and look at the very existence  
of the confederacy.  
The sentiment of no one State is to be regarded  
as this subject; but having fought the battle in  
New Hampshire against the Fugitive Slave Law, and  
knowing that it will be the ground of constitutional  
reform, we should of course desire the approval of the  
majority of the country. What I wish to say to  
you is that if the Compromise measures are not to  
be substantially and firmly maintained, the plain  
sense of the Constitution will be trampled  
under foot, and the rights of the South will be  
violated. I believe that the Convention will  
be a grand opportunity to us all; I will never  
forget the spirit that, from considerations of  
the common good, has enlarged the Union.  
Expressing these views, the action of the Con-  
vention must, in my judgment, be vital. If we of  
the North, who have stood by the constitutional  
rights of the South, are to be abandoned to any  
conceding policy, the hopes of the Democracy and  
of the Union must sink together. As I told you,  
my name will not be before the Convention; but I  
cannot help feeling, that what there is to be done will  
be done by the men and parties—transcendent  
in respect to the hopes of democratic progress and  
civil liberty.  
Your friend,  
FRANK PIERCE.

REV. HUBBARD WINSLOW AND HIS WAY TO HEAVEN!!

Previous to the gathering of the National Whig  
Convention at Baltimore, the friends of Daniel Web-  
ster in Boston held three public meetings, for the pur-  
pose of effecting his nomination. At the last meet-  
ing—  
REV. HUBBARD WINSLOW was next called upon, and  
responded promptly to the call. He said he had not  
been in the habit of attending meetings of this  
character. He did not know but he ought to repeat  
of that sin. He believed they were the beginning  
of great results to our country. He met a man  
the other day, who told him that he always attended  
Webster meetings, and went to church on the Sab-  
bath. Mr. Winslow told him if such was the case,  
he must be on the way to Heaven. (!!!)  
Alluding to Mr. Walker's remarks, that he had  
been a Webster man for twelve years, Mr. Wins-  
low said he was obliged to say that he had been  
a Webster man as far back as he could remember.  
He could not remember the time when the name  
of Daniel Webster was not with him in a syn-  
onym for all that is great, grand and glorious. He  
had read all Mr. Webster's speeches and addresses  
for the last twenty-five years, and in them all he  
had never found a sentence which is not worthy the  
man who ought to be President of the United States.  
Mr. Winslow then alluded to the great respect  
entertained for Mr. Webster on the other side of the  
Atlantic. He related a conversation he had some  
years ago with the Prime Minister of Prussia, who  
spoke of Mr. Webster as the greatest statesman of  
the world, and said he ought to be President of this  
country. If he should be, his confidence in the  
perpetuity of our republican institutions would be  
greatly increased.  
Mr. Winslow said we need a man for Presi-  
dent, not of the third strata, as the geologists say,  
—we want one of the primitive granite, all solid  
and firm, to sustain the interests of the people of  
a nation like this. We bear delicate relations to  
foreign powers, and to ourselves, with con-  
flicting interests—widespread in territory—with  
conflicting interests—and all of which must move on  
in harmony, in order that we may grow up to that  
character to which this country is destined. Since  
the days of Washington, the man has not risen who  
can be compared with Daniel Webster, to meet  
an emergency like this. If he is President for the  
next four years, Mr. Winslow said, he should feel  
certain that our country would advance in all its  
interests—and, said Mr. Winslow, if I believe that,  
I know he will be elected. If he is elected, I believe  
if once fairly brought before the people as a candi-  
date, there is good sense enough among them to  
elect him; but let him be the President of this  
country for the next four years, and he will carry it  
through its formative period—a most interesting and  
important period. During that period, these great  
relations will be established and settled, and the people  
will learn what it is to be governed wisely, which,  
in itself, is no small matter. The key-note will  
be struck for all future Presidents. The people will  
find out that it is best to have a first-rate man for  
President of these United States; they will be  
made to see that it is best to have a statesman who  
has proved himself such—who has proved himself to  
be great, wise and good—good in the best sense of  
the term; whose heart is as large as his country;  
who is a man not of Massachusetts, nor of New  
England, but a man of the United States; one who  
was not afraid to stand up as he did on the illustrious  
day when he made the greatest illustration of him-  
self as an immortal man, that he ever made. A  
man that can do this in the face of the art and  
which he knew awaited him; that can rise so su-  
periorly above party feeling, above the intrigues of  
the mere demagogue; who can stand up and tell  
the truth, the whole truth, and nothing but the truth;  
that the people are pledged to obey the laws, and the  
Constitution—such is the man of all men, whom I  
wish to honor, and to write his name upon a tablet  
as enduring as the very granite rocks which gave  
him birth.  
But he felt he should be doing a mean act, if he  
attempted to do anything to add to the fame of  
Daniel Webster. His name is already written where  
no mortal man can take it out of the hands of im-  
mortality. It will go down to posterity as the bright-  
est of the constellation of names which do honor to  
our country, and it will be honored years hence far  
more than it is now. For then his ideas and labors  
in the support of the laws and Constitution of this  
country will be better understood and appreciated  
than they now are—that Constitution which is found-  
ed on the laws of Heaven, and by adherence to which  
alone can this country go on and prosper. We  
must have a President who will stand by that Con-  
stitution, and Daniel Webster will do it. He has  
done it, and will continue to do it till the end.  
He would say but a word more. (Cries of go on.)  
He came to the meeting because his heart was here;  
he felt that he could not stay away. His better half  
said to him that he must go to this meeting. (Three  
cheers were called and given with a hearty good  
will for Mrs. Winslow. Mr. W. acknowledged the  
compliment, and wished that all present, bachelors  
and all, might have as good a wife as he had.)  
Resuming his remarks, he said, if Daniel Webster  
will be, that those who live to see his administra-  
tion, will see the brightest morning rise upon the  
horizon that has been witnessed since the days of  
the illustrious Washington.  
Mr. Winslow's eloquent remarks were listened to  
with the most earnest attention, and were applauded  
to the very echo.

THE BARNBURNERS OF NEW YORK.

The obedient rank and file of New York city held  
a ratiocination meeting at Tammany Hall, on Wed-  
nesday evening, June 10th, and practised shouting  
the new names, Pierce and King, for an hour or two,  
in the usual harmonious way. Capt. Rynders, Mike  
Walsh, Charles O'Connor, Lorenzo Shepard, a Mr.  
Howard, George Bancroft, Gen. Pillow, a Mr. Wil-  
lard, &c., &c., got up and spoke their pieces with the  
usual accompaniments, sustaining the nominations  
of course with big words, though we venture to say  
three fourths of the crowd had sworn huge oaths  
against the sacrifice of Gen. Cass. All this was my-  
stifying, but it seems that our noisy Free Soil  
friends of 1848 have concluded to surrender, and the  
managers gave them the most prominent positions.—  
John A. Dix, John Van Buren and Henry B. Stan-  
ton hastened to show that they had sold themselves.  
As to Dix and Van Buren, it was to be expected, but  
H. B. Stanton's surrender surprises a few who have  
not been familiar with his course for the last four  
years. He was one of the earliest and most eloquent  
champions of the Abolitionists, and very few in our  
ranks better understand the nature and justice of our  
cause. We well remember his withering denuncia-  
tions of the treachery of Gen. Cass in 1848, and his  
scathing examination of that gentleman's character  
in a series of articles in the Liberty Press. He stood  
with the Barnburners, and with them united with  
the Hunkers in 1849. They put him into the New York  
Senate, and he was satisfied. Our old lecturer tells  
the Tammany boys that he likes the nomination of  
Pierce and King. 'If Gen. Pierce was not known,  
I think God would make him known in November  
next, from the pine forests of Maine to the golden  
plains of California, &c., &c. This Stanton said  
as high as the contempt of an honorable man.' Now  
hear him in Tammany—  
'He had opposed Cass in '48, but if he had been nomi-  
nated, he would not have supported him, from the closing  
of the Convention till the going down of the sun on  
the day of election in November next. He said this,  
because it might come with a better grace than from  
any of those who had supported him in 1848; but the  
issue was past and gone.'  
It seems that Stanton has despaired of Cass's rising  
from the depth he spoke of in 1848, and so he has  
gone down to keep him company. The impetus of  
the fall has carried him still farther down, for he ap-  
pears to be looking up to Cass, and we think he  
ought, for Stanton is irretrievably sunk in the sea  
of infamy.  
A CONTEMPTIBLE ADVENTURER. It is generally  
conceded here, that Henry B. Stanton has proved  
himself to be the meanest dog of the age. We  
trust that in case by any unforeseen calamity Pierce  
should be chosen, Stanton may not get the office  
which he has debased himself to obtain. The politi-  
cal art has spread extensively among the New York  
Barnburners. Poor souls, let them die!—Essex Co.  
Freeman.  
The N. Y. Herald has, unconsciously, de-  
scribed the Democratic Ratiocination meeting in the  
Park, and by adjournment at Tammany Hall, in its  
true light, as a 'tremendous meeting in November  
next, to settle the question of the nomination of  
Pierce and King, and to view the patriots in ju-  
xta-position with the demagogues, and to see how  
Dix, Van Buren, Stanton, and Mike Walsh,  
O'Connor, Rynders! A monster meeting truly! Hun-  
kers, Barnburners, Free Soilers, apostate Abolition-  
ists, all mingled and commingled—buzzing for  
Pierce and King, for the Fugitive Slave Act, &c., &c.  
Think of Dix and Van Buren in such company, join-  
ing in the frantic cry, that 'the war with Mexico'  
was a just and necessary war on our part; that  
'all efforts of the Abolitionists or others, made to  
stop this war, are calculated to lead to the most alarm-  
ing and dangerous consequences; and that they will abide  
by and adhere to a faithful execution of the acts  
known as the Compromise measures, settled by the  
last Congress—the act for reclaiming fugitives from  
service or labor included.' Think of Stanton, who  
once blew, with so much power, the anti-slavery  
bugle, now cheek by jowl with Mike Walsh and  
Isiah Rynders, resolving that anti-slavery agita-  
tion 'the happiness of the people.' We ought  
to be ashamed of the scene, and view the patriots in  
juxta-position with the demagogues, and to see how  
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ists, all mingled and commingled—buzzing for  
Pierce and King, for the Fugitive Slave Act, &c., &c.  
Think of Dix and Van Buren in such company, join-  
ing in the frantic cry, that 'the war with Mexico'  
was a just and necessary war on our part; that  
'all efforts of the Abolitionists or others, made to  
stop this war, are calculated to lead to the most alarm-  
ing and dangerous consequences; and that they will