

Robert F. Wallcut, General Agent. [Text about subscription rates and contact information]



OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINTON & SON, PRINTERS.

Refuge of Oppression.

Slavery Defended. [Text starting with 'The abolitionists are not very prompt in making...']

CHAPLIN'S BAIL AGAIN.

Gerritt Smith has published a complaining letter in relation to the loss he has been called upon to sustain to free Chaplin, the negro stealer...

Selections.

LEWIS TAPPAN AND JOHN SCOBLE.

Extracts from a pamphlet, recently published in Dublin, Ireland, entitled 'The National Anti-Slavery Society in England and the United States...' by Richard D. Webb.

and judge with unprejudiced minds. I earnestly invite those who appreciate the great interests involved in this question to examine it for themselves...

Mr. Scoble deplors the spirit in which the proceedings of the American Anti-Slavery Society are carried on. This he declares is entirely different from that by which it is animated in its first and best years...

appearing as it did, without contradiction, in a paper professing to be friendly to the American Anti-Slavery Society, it was likely to be used for mischievous purposes by the enemies of that Society in Great Britain.

the Pro-Slavery parties and churches of this nation set up, the work of the true friends of the slave would be more than half accomplished.

GEN. SCOTT AND THE COMPROMISE.

The Hon. H. W. Hillard, of Alabama, in a letter to the editors of the Montgomery Journal, says of Gen. Scott...

From the Pennsylvania Freeman.

'GARRISONIANISM,' 'INPIDELITY,' &c. [Text starting with 'In the Freeman of July 17th, we took occasion to speak of a letter from R. Demptser...']

From the Cincinnati Christian Press. [Text starting with 'The fourth section of the bill provides that...']

From the Western Evangelist. [Text starting with 'The above caption, the N. Y. Colonization Journal...']

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WANTONNESS, June 23, 1852.

[Text starting with 'Mr. Brewer—I went to-day in company with the Massachusetts delegation...']

From the Cincinnati Christian Press.

ANTI-SLAVERY MEN IN PRO-SLAVERY ORGANIZATIONS. [Text starting with 'In the slaveholding churches and the pro-slavery political parties of this country...']

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The Liberator.

No Union with Slaveholders! BOSTON, AUGUST 13, 1852.

MR. SUMNER.

The Commonwealth exhibits extreme sensitiveness to the most gentle reproach of Mr. Sumner, for the course he has pursued on the subject of slavery...

RUFUS CHOATE.

Rufus Choate, the oratorical grimmer, delivered an address before The Phi Beta Kappa Society of the Vermont University at Burlington, on Tuesday...

Who ever heard of a more selfish and degraded standard set up than this? The malignity of the Englishman has sometimes induced him to scribe a character to the Yankee nation...

There is one question, which, in this connection, it would be quite pertinent to address Mr. Choate, and that is the following: 'If we can do nothing for others until we have burst the shackles from every slave in our midst...

'THE WHITE SLAVE.'

John G. Whittier, in the National Era, makes the following criticism upon this thrilling narrative:

We opened this volume not without some fears that it would find in it a weak imitation of those highly successful and powerful romances of Harriet Beecher Stowe. We were by no means willing to see that marvellous picture copied, and as a matter of course, caricatured by a second-rate artist...

As a picture of slavery, in its moral, social, and political bearing, upon the North as well as the South, it furnishes hints and facts which are overlooked in Uncle Tom's Cabin. In truth, apart from the subjects there is little or nothing in common between the two books...

LETTER FROM GERRIT SMITH, ESQ.

WM. R. SMITH: MY DEAR SIR:—The unhappy Chapin affair is again upon us. In addition to several thousand dollars expended in agencies, lawyer's fees, &c., &c., we paid \$19,000 to indemnify Mr. Chapin's bail in Maryland...

I am robbed of these \$12,000. I have been robbed of a great deal from time to time, in the sum which I have felt myself morally compelled to pay, in the purchase of the liberty of slaves...

With great regard, your friend, GERRIT SMITH. Peterboro', June 16th, 1852.

REV. C. W. DENNISON.—At the Democratic meeting in Chelsea on Tuesday evening, Rev. C. W. Denison took the stand, and declared his intention to vote for Pierce and King.—Herald.

A few weeks ago, this Reverend political jabbler was a Whig, and a supporter of Mr. Webster for the Presidency—now he is a Democrat, but what he will be next, depends upon the direction he may be turned by his political principles...

SELF-EMANCIPATION.—Four arrivals last Friday, in this Township from the South, one on Saturday, three on Monday, all of whom are able-bodied refugees from slavery...

REV. SAMUEL J. MAY. This distinguished philanthropist, and advocate of universal, immediate, and unconditional emancipation, and the unwavering friend of the American slave, came on a visit to this section of Canada, two weeks ago...

WEST INDIA EMANCIPATION.—THE JUBILEE AT FRANKINGHAM. As the Liberator contained, last week, an extended and interesting report of this celebration, copied from the Commonwealth, the Secretaries think it unnecessary for them to occupy much room with their official report. See next column.

CELEBRATION OF THE ANNIVERSARY OF EMANCIPATION IN THE WEST INDIES.

The Massachusetts Anti-Slavery Society celebrated the eighteenth anniversary of the glorious event of the peaceful emancipation of Eight Hundred Thousand slaves, in the British West India Islands...

An opening hymn was sung. Mr. Garrison made some appropriate opening remarks, in which he said that this great gathering was our answer to all the talk and threats about the finality of the compromise measures...

G. W. F. Mellen of Boston made a few remarks and read some original lines. The following additional organization of the meeting was reported by the Committee of Arrangements, and accepted by the meeting:

- President, WILLIAM LLOYD GARRISON. Vice Presidents, Effingham L. Capron, Worcester; Edmund Quincy, Dedham; Francis Jackson, Boston; Henry Watrous, Groton, Ct.; Adin Ballou, Milford; William Whiting, Concord. Secretaries, Samuel May, Jr., Leicester; William H. Fish, Hopkinton; Joseph J. Locke, Kingston, N. H. Committee on Finance, E. D. Draper, Milford; Lewis Forst, Abington; Andrew Wellington, Lexington; Joshua Spooner, Worcester.

Mr. Garrison said there was one painful reflection for us to-day, viz that it is not American emancipation which we come to celebrate. But, as we have not yet reached that, although its coming is as sure as the truth of God, we rejoice to celebrate an event so remarkable, so successful, and so encouraging as that of British West India Emancipation...

Mr. CLARK made a brief, but animated and effective speech. He appealed to the working people to help onward the anti-slavery cause. He exposed, with much humor, the shallow cry of the pro-slavery Whigs of Boston and elsewhere for the laws—enforce the laws, respect the laws, &c., when the Fugitive Slave Law was in question...

Mr. Garrison next invited CHARLES L. REMOND to the stand. Mr. Remond said he found it difficult on this occasion to speak as he would to this great and sympathizing audience. Slavery, he said, degrades other men in this country, besides the colored people. I see, said he, many white men—educated men too—subdued in soul and spirit by the influence of slavery. Daniel Webster is not the only white slave...

Mr. Garrison, after some remarks, in the course of which he paid an appropriate tribute to ELIZABETH HEYWOOD of England, who had been the first to see and proclaim the right and duty of Immediate Emancipation, called upon Miss STONE of West Brookfield to take the stand. Miss STONE complied, and made a modest and eloquent appeal to the women who heard her to do their duty to three million and a half of enslaved sisters...

CHARLES C. BURLEIGH was next called upon. Many men, said he, tell us that West India emancipation is a failure. Who are they, who tell us this? They are the identical men, who are defending American slavery, joining in the slaveholder's compromise, and loudly maintaining that all anti-slavery agitation must cease; these are the men who lament over the alleged failure of the West India experiment...

Mr. PARKER, after saying that he was not often called upon to defend the pulpit of the land, and that he feared Mr. Garrison would not be able to save off from himself the charge of hostility to the pulpit, by inviting him (Mr. P.) to the anti-slavery platform, proceeded to make a very interesting speech, which was listened to with the closest attention...

An interesting discussion followed on the present condition of the British West India Islands, the causes of the depreciation of some of the estates, &c. It was shown that the general social and moral results had been good, and could not be otherwise than good. God has promised that 'righteousness shall exalt a nation.' We know that the emancipated people are improving, socially, physically, mentally—very many have become owners and proprietors of land...

AN EVENING. Some time previous to the time fixed for re-assembling, the large and increased audience were again in their seats. An original hymn, by Rev. JOHN PIERPONT, was read. Addresses were made by Dr. FARAR of Maine, JOHN C. WYMAN of Dedham, Rev. JAMES F. CLARKE, EDWARD QUINCY, and STEPHEN S. FOSTER.

Rev. Mr. PONS of New Hampshire, said that he heard Gen. Franklin Pierce of New Hampshire, say that he leathed the Fugitive Slave Law. He was compelled to terminate his speech abruptly, by the announcement that the cars were then ready to take passengers from the Grove.

The Finance Committee collected about \$36 for the expenses of the meeting, and in aid of the cause. Thus terminated an unexceptionably good and pleasant meeting, which we cannot but believe will be the means of scattering much anti-slavery truth and light.

WM. LLOYD GARRISON, President. SAMUEL MAY, JR. Secretary. W. H. FISH, J. J. LOCKE.

THE REJECTED PARAGRAPH—COMPRO-MISE OF 1776.

LENAWEE WATER-CURR, Michigan, July 26, 1852. To R. D. WEBB, Dublin, Ireland: DEAR RICHARD—No man in Europe has felt and shown a deeper interest in the nature of American slavery, and its relations to Church and State, to our domestic and social condition, than yourself...

So, in Congress, slaveholders and non-slaveholders have sat side by side, ever since the nation had a being, and shaken hands together, in loving communion. On the bench of the Supreme Court they have enjoyed equal honor and respect. In the office of the Chief Executive, the lords of the lash, the shackle, the slave harem, the slave auction, and the slave pen, have ruled 48 years out of 64.

Twenty years ago, Anti-Slavery raised its stern and commanding voice, and said—'In the name of God and Humanity, let slavery be abolished, and thus let that union be forever dissolved.' The sole and single aim of anti-slavery is, to cut asunder, in Church and State, in the family and on the Exchange, the last filament that binds liberty to slavery...

But one word more. Will you not take the above rejected paragraph; comment on it, giving the facts relating to its authorship, its presentation and rejection by the Congress of 1776, and the reasons of its rejection, and the whole as bearing on the subject of American Compromise between slavery and liberty; send it to the London Advertiser, and any other papers that will publish it; that the friends of liberty in Europe may have a perfect understanding of the history of this Compromise, so fatal to the individual and social morals of this nation, and so ruinous to the influence of the example of this republic in favor of human liberty?

He has waged cruel war against Nature itself; violating its most sacred rights of life and liberty, in the persons of a distant people, who never offended him; capturing and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This unjust and oppressive trade, a traffic of blood, the warfare of the Christian King of Great Britain. Determined to keep open a market where men should be bought and sold...

Had this paragraph been allowed to remain in that Declaration, there had not been a slave in the nation at this hour. Slavery, with all its guilty horrors, had been utterly extinguished in ten years from the time of its adoption. But, alas for this nation and for this world! it was blotted out. How? Solely by the very spirit and means which adopted the Fugitive Slave Law of 1850.

Such are the facts, relating to that rejected clause, if my information be correct. From that hour to this, the only enterprise in which this nation, as a nation, has been earnestly, uniformly, and unremittingly engaged, has been to bring SLAVERY and LIBERTY together in 'a more perfect union,' and to make them KISS EACH OTHER, in all the legislative, judicial, and executive departments of government...

REFUGEE AND NON-REFUGEE. The church is regarded by many persons as a mere machine, whereby they can be periodically cleansed of impurities; and by others as a drag-net, in which they can obtain remedies for the pains of hell and sorrow; and by others as a paradise-ground, in which they can display the fashions. But a true church would be like some grand convalescent, wherein the delicate and fragrant plants of virtue, goodness, and religion were nurtured and brought to such vigor that they could survive the barren soil and bleak air of the world in general.

HOPE AND CHARITY. In referring to a death by starvation in New York city, the Boston Post says it never heard of a similar case dying of that disease. May be you have not seen any slave dying of that disease. It is because the slaves in the districts are hidden and unpunished—because the wrongs do not exist. Would the lady and her husband's wrongs do not exist? It is because the wrongs do not exist. Would the lady and her husband's wrongs do not exist? It is because the wrongs do not exist.

REVEREND MEN. A large lot of quack medicine circulars were fringed by the idle Members of Congress to their constituents this summer. How extremely natural it would come to them to spread abroad tissues of beautiful gauze falsehood! But again—supposing them to have faith in the preparations thus advertised—how extremely proper it is for them to send out notices how and where relief can be had for the sickening disgusting effects of their own official prescriptions!

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only national enterprise in which this nation, as a nation, has been engaged with untiring unremitting perseverance for seventy-six years, has been to bring together two essential, irreconcilable contradictions in human nature: to extinguish every desire, and to inaugurate every effort of the people to diminish the same; to reject, at the command of South Carolina and Georgia, two States which Massachusetts has swallowed at one mouthful, the only efficient practical clause in favor of liberty, the only efficient practical clause in favor of liberty, the only efficient practical clause in favor of liberty...

But I must stop, or you will not want me any more—nor will any body else. I wish, and doubtless you do, that I could learn to feel, think, talk and write shorter on slavery. I do try hard to, but it is no use. Liberty is eternal, and I have about concluded that we must also write eternal letters in favor of it. Indeed, I mean to be an eternal 'living epistle' to liberty, and against slavery; and my next prayer shall be, that every human being may go and be the same.

But one word more. Will you not take the above rejected paragraph; comment on it, giving the facts relating to its authorship, its presentation and rejection by the Congress of 1776, and the reasons of its rejection, and the whole as bearing on the subject of American Compromise between slavery and liberty; send it to the London Advertiser, and any other papers that will publish it; that the friends of liberty in Europe may have a perfect understanding of the history of this Compromise, so fatal to the individual and social morals of this nation, and so ruinous to the influence of the example of this republic in favor of human liberty?

He has waged cruel war against Nature itself; violating its most sacred rights of life and liberty, in the persons of a distant people, who never offended him; capturing and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This unjust and oppressive trade, a traffic of blood, the warfare of the Christian King of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit, or to restrain this execrable commerce...

Such are the facts, relating to that rejected clause, if my information be correct. From that hour to this, the only enterprise in which this nation, as a nation, has been earnestly, uniformly, and unremittingly engaged, has been to bring SLAVERY and LIBERTY together in 'a more perfect union,' and to make them KISS EACH OTHER, in all the legislative, judicial, and executive departments of government...

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the discipline in person from their man-stealing lords... The death of about seventy persons by the burning...

DIVINE AUTHORITY OF THE BIBLE.

Mr. Griswold, Knox Co., Ohio, July 23, 1852. I will now, with your permission, reply, through the Liberator, to the remarks of Mr. Griswold...

trade, retirement from the world, &c., &c. It seems impossible that any man should differ more widely in his opinions of good and evil, right and wrong...

WERE THINGS. FRIEND GARRISON—Let me just join you, in the heart-felt expression and the joys, hopes and regrets, awakened by the glorious FIRST OF AUGUST...

himself being a self-determining power of or within himself, created man in his own image and likeness, a self-determining power within himself—a theory consistent with the exercise of love and hatred...

DEATH OF HON. ROBERT RANTOUL, JR. The startling intelligence of the death of Mr. Rantoul, at Washington, by an attack of malignant erysipelas, on Saturday evening last, after a few days illness...

WENDELL PHILLIPS. The Graylock Sentinel, alluding to an address which is to be delivered by Mr. Phillips before the Adelphean Union of Williams College on the evening of the 17th instant, says—



WHEN I WAS YOUNG.

OR WHAT THE OLD WOMAN SAID TO HER DAUGHTER. One summer eve I chanced to pass, where, by her cottage gate, An aged woman in the sun sat talking to her mate;

The Liberator.

LETTER FROM A FUGITIVE SLAVE.

Copy of a letter from THOMAS H. JONES, a fugitive slave, and a Methodist minister.—LIVERPOOL (N. S.) July 15, 1852. REV. AND MUCH REVEREND SIR—When I call to mind,

Q, my worthy brother in the Lord, pardon my freedom! How hard is the lot of the man, whose misfortune it is to be born of my color—though the great Creator has thought proper that it should be so.

P. S. Dear brother Foster, before I quite close up this letter, I want to make a few remarks. I am now under the roof of an esteemed friend, at Mill Village, William H. Whitman, whose home has always been an asylum to the poor fugitive slave.

THE OLD WASHERWOMAN. From the German of Chamisso. Behold her busy with her linen, You ancient dame with silver hair,

RELATIONSHIP. DEAR BROTHER—Though I am an 'unknown and obscure man among the great men of our age, yet suffer me to express a few thoughts in favor of my relationship to thee and the rest of mankind.

THE BIBLE QUESTION. RIPLEY, (Ohio), July 30, 1852. TO JOSEPH BARKER.—DEAR FRIEND—I have read your letter in the Liberator, with deep interest and much satisfaction.

THE BIBLE. TO S. S. GRIFFIN.—DEAR SIR—In your communication in the Liberator of July 9th, you declare—'To entirely repudiate the Bible, except as of human authority, is to sap all foundation of right or wrong, except man's fallible dicta.'

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THURSTS AT THE BIBLE. DEAR GARRISON—What is the meaning of all this hue-and-cry against the Bible? Why is it that some of our abolition friends cannot write an article, short or long, without a thrust at the Bible?

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THE LIBERATOR AND FREE DISCUSSION. MIDDLETOWN, Geauga Co., Ohio, August 1st, 1852. FRIEND GARRISON—Enclosed, I send Three Dollars—\$2.50 to pay for the Liberator one year from April 30, 1852, and 50 cents as a donation in part of the money of which some pitiable knave has seen fit to rob your office.

THE METHODIST CHURCH. SOUTH ARINGTON, July 25, 1852. FRIEND GARRISON—In this age of light and intelligence, is it not really astonishing that so much ignorance, willful blindness and criminal indifference exists among the Methodist clergy, respecting slavery in the M. E. Church?

THE BIBLE QUESTION. RIPLEY, (Ohio), July 30, 1852. TO JOSEPH BARKER.—DEAR FRIEND—I have read your letter in the Liberator, with deep interest and much satisfaction.

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CURES WITHOUT FAIL. RUSSIA SALVE. VEGETABLE OINTMENT. TRY IT ONCE, AND YOU NEVER WILL BE WITHOUT IT.

PATENT ABOLIAN PIANO FORTE. THESE instruments, with the improvements made and various other additions...

BOOKS. UNCLE TOM'S CABIN, or Life among the Lowly. By Mrs. Harriet B. Stowe.

WORCESTER Water Cure Institution. THIS Institution is well arranged for the treatment of individuals at all seasons of the year.

Water Cure at High Rock. ASA SMITH has leased of Jose Hethington a beautiful Rock Cottage in Lynn, as a Water Cure Establishment.

GREAT CURE! OF MAHALA ROBBINS SCROFULOUS EYE. PORTER'S ANTI-SCROFULOUS PAIN EXPELLER.

HIGHLY IMPORTANT TO FEMALE! MAD. BOIVIN'S PREPARATORY PARTURIENT. OR FEMALE RELAXING EMBROCATION.

TO HEAL Burns.—Steep the bark of sumach root, and boil it away until it is very strong; then add glycerine, and boil until the water has all evaporated.

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