

There are very rare periods in the history of the world when facts the most outrageous and dreadful follow each other in such rapid succession as to cause a profound and startling effect, at any other time, and if occurring singly, they would inevitably pass as the case in the reign of terror...

THE LIBERATOR

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

BOSTON, FRIDAY, JANUARY 9, 1857.

WHOLE NUMBER, 1357.

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The United States Constitution is 'a covenant with death, and an agreement with hell.'

'The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, ANSWERED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.'

—WILLIAM ELLERY CHANNING.

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LETTER FROM WM. WELLS BROWN.

BOSTON, January 1st, 1867.

DEAR MR. GARRISON:

I very much regret that an engagement to lecture in Central New York, on a Saturday evening, the 3d inst., compels me to leave Boston to-morrow morning. I had hoped to be present at the celebration of the twenty-fifth Anniversary of the formation of the Massachusetts Anti-Slavery Society...

As one who has suffered with the slave of the South, I wanted to speak a word for him; as one identified with the free colored people, I wished to say a word for them. As the Society was formed for the special benefit of the proscribed race of which I am a member, I feel like offering thanks to the members still living, and congratulating them on the success that has attended their efforts for twenty-five years.

Yours, for the slave, WM. WELLS BROWN.

LETTER FROM JOHN T. HILTON.

BRIGHTON, Jan. 1st, 1867.

Wm. Lloyd Garrison, Francis Jackson, and Samuel May, Jr., Committee of Correspondence of the Massachusetts A. S. Society:

FRIENDS OF FREEDOM:

I gratefully received your note, advising me of the intention of the above Society to commemorate the twenty-fifth Anniversary of its organization, and to survey the field of labor so nobly trodden. You invite me to participate in this glorious movement. Sirs, this is all right. It is highly proper that the deeds of those who have faithfully labored in this great cause should be kept in grateful remembrance...

May the great work go on in triumph, independent of the predictions of the modern Sannabats, Tobiases, and the Arabians, until every yoke be broken, every chain severed, the bondman allowed to breathe the free air of liberty, and you be permitted to join in the jubilant song of glory to God in the highest.

Though absent in body, (which I regret,) I am with you in spirit. I am, truly yours, for truth and liberty, JOHN T. HILTON.

EDMUND QUINCY, Esq., one of the Vice Presidents, then took the chair, at the request of Mr. Garrison, who was suffering from a severe cold, and unable, he said, to fulfill the duties of the chair on such an occasion.

SPEECH OF EDMUND QUINCY, ESQ.

I believe it is the understanding of every one existing in the Anti-Slavery warfare, that he is to perform every service required at his hands. I think you will all agree that I am sensible of this duty, which I took upon myself when I came into this service, in the willingness I now show to occupy this place, after the gentleman whom you have called to it. Assuredly, I am ready to do my part towards assisting this Festival to a happy conclusion.

I confess, my friends, that when the idea of this Festival was first suggested, I entertained sentiments similar to those expressed by Mr. PARKER in his letter—that this was not a time for rejoicing; that it was rather a time to go to the house of mourning, than to the house of feasting. But sober second-thought has led me to a more just view of the subject, and I concur with the feeling expressed by a very excellent friend, Mr. PROTHINGHAM, in the letter which has just been read to you—that this is a time for us to rejoice. If there are any people in this country who have a right to rejoice, to thank God and take courage, it is the old-fashioned Abolitionists, (applause)—those who first came together five and twenty years ago, and have persisted in the good work until this day. I am sorry to say that I was not one of that number. I regret that my anti-slavery life does not extend so far back as that, and that I have no chance to have my name go down to posterity, written upon that scroll which will contain the names of the twelve who formed the original Anti-Slavery Society; for I recognize in the formation of that society a great historical fact. A century after the birth of Washington, the true idea of the absolute equality of man in all human rights before God, without regard to complexion or race, was for the first time, on the American continent at least, recognized. A body of men, few and feeble it is true, but mighty in faith, gathered themselves together for the purpose of accomplishing the complement of the American Revolution, and to make this nation free indeed. I think, that when we see what effect this movement has had over the whole country, we have reason to thank God, we have reason to take courage; and that, to-night, we eat and we drink 'to the glory of God.' (Applause.)

There is another thing which comforts and delights my heart to-night, and that is, to think that we are meeting here in this Hall. When we remember, that the child who was born on the day when PRIZE SPAROUT and HARRISON-GRAY OTRIS stood on this platform, for the very purpose of arousing a mob to put down the freedom of the press; when they met here with the almost expressed and avowed, but certainly with the positive and absolute intention of assisting the slaveholder to keep the slave in his chains; when we remember, I say, that the child which was born that day, has but just attained its majority this year,—and remember that this Society, which HARRISON-GRAY OTRIS and his police searched through the streets of Boston to find, and at last discovered, in an obscure garret, with only one young printer and a negro boy, is here to-night in that very Hall, performing, as it were, a great institution, a great service of purification, to make this Hall clean again—this is something to be grateful for, and to encourage our hearts. (Cheers.)

My friends, perhaps you are aware that I do not usually delight to see that picture in this place, (turn-

ing to the great painting of Webster replying to Hayne.] I have been sometimes classed with various orders of natural history, in consequence of some things which I have said touching that celebrated person. I have been called a wolf, a hyena; and, not satisfied with that, they have gone to the fictions of the Arabian desert, and have classed me with those demons who live by feasting upon the dead, and so I have been called a ghoul! I humbly conceive I have done nothing with regard to that celebrated person, that was not strictly in order on the platform of history. I hold that a man, living or dead, is entitled to justice—no more, and no less. (Applause.) And if to deal justly with a man who is dead is to be a wolf, a hyena, a ghoul, I thank God for these epithets. (Cheers.) However, that was not what I meant to say. I do not rejoice in the act which has thrust aside the great men, the fathers of the Revolution, to give place to this accre of bad painting. (Laughter and applause.) It is an insult to the city of Boston and the State of Massachusetts, and I trust I shall live to see the day,—as I know I shall, if I live out the age of man,—when these walls will be relieved of that infamy, and the true fathers of the country will be reinstated in their places. (Loud applause.)

But to-night, my friends, I am not right. I relish the idea that Daniel Webster, and Peleg Sprague, and Judge Woodbury, and the rest of those men, slaveholders and the advocates or apologists for slavery, are looking down upon us to-night. I do not think there is any sight they could see that would stir their bile, that would afflict their righteous souls so much, as to see the Abolitionists,—the primitive, original Abolitionists of Massachusetts gathered together on a festive occasion in Faneuil Hall, to celebrate the twenty-fifth anniversary of the inception of that movement which they dreaded so much in the beginning, and which they have striven against so bitterly until this day. I know it is a good sight for them to see, and to-night, I forgive the presence of the picture; but my forgiveness will pass away with the occasion, and my contempt and hatred of it, and of the feelings which have induced that insult to the city and the State, will revive. (Applause.)

I am undertaking to do, however, what is not precisely in order; for I believe that the President, on such an occasion as this, is in a position answerable to that of Speaker in a deliberative assembly. He is called a 'Speaker,' *Quasi lucus a non lucendo*, because he is not allowed to speak. (Laughter and applause.) I shall, therefore, proceed to the performance of the proper duties of my office, by being, not eloquent myself, but the cause of eloquence in others. I will propose, if you please, this sentiment:—'The new chapter in the History of America, which was opened twenty-five years ago by the organization of the New England Anti-Slavery Society,—may it soon be closed with the record of the accomplishment of its object, the complete, peaceful, unconditional abolition of American slavery. (Loud cheers.)

There is but one man, my friends, who is entitled to answer to that sentiment, and that is the man who laid the corner-stone of the Anti-Slavery edifice—that temple on the walls of which we have been laboring, and on which such multitudes are now engaged, with various implements and in different ways. There is but one man, I say, who has a right to answer to this toast, and that is he who, a year before the formation of this Society, established the first anti-slavery paper in this country—with less than nothing, and without even the ghost of a subscription list, and who, by his labors during that year, created the material out of which the New England Society was formed, five and twenty years ago. I need hardly say that it is Mr. GARRISON (prolonged cheering,) whom I call upon to speak to it.

SPEECH OF WM. LLOYD GARRISON.

Mr. President, Ladies and Gentlemen:

Having just vacated the chair, on account of physical debility, my part on this occasion must be a very subordinate one. The specific object which has brought us together is to commemorate the organization of the first Anti-Slavery Society in this country, on the basis of immediate and unconditional emancipation. Up to that period, there had been various Societies formed in different parts of the land,—a few even in the slave States,—with reference to the abolition of slavery, at some indefinite period, or to the elevation and improvement of the free people of color. But they had no principle at their foundation;—indeed, they had no foundation. The old delusive doctrine of gradual emancipation was the doctrine of the times; and while almost every body was declaring the existence of slavery to be a sore evil and a great calamity, so almost every one was affirming that it would be a very dangerous thing to let all the slaves loose at once, with none of the restraints of mastership upon them. Of course, under these circumstances, no progress was made in changing public sentiment at the North, or in affecting the opinions of slaveholders at the South. Of course, it was shooting arrows at the sun,—not one of them could reach the mark; and though the persons engaged in those associations were unquestionably actuated by a deep sympathy for the enslaved, still, as they permitted the slaveholder to retain his slaves for the time being, they made no impression upon conscience, and nothing effectual was done. Of all those societies, I believe not one is now in existence, except the Pennsylvania Abolition Society, which was organized in the days of BENJAMIN FRANKLIN, and of which he was the honored President as long as he lived. But even that Society had more to do with those who were out of the house of bondage, or identified with the slaves by complexion, than with the abolition of slavery in the Southern portion of the republic.

It was in the year 1829, at Baltimore, that the flag of immediate emancipation was unfurled to the breeze for the first time; and then commenced that agitation which has since been growing more and more violent, until the whole land rocks as by a mighty earthquake. It proved to be the spear of Ithuriel, which, touching the foal of Slavery, caused it to start up in its own devilish shape. Then began a fierce and wide-spread persecution, and soon the waves of pro-slavery violence swept over the land with the force of Niagara, carrying every thing before them for the time being. On the first of January, 1831, the first number of THE LIBERATOR was published in this city. During that year, efforts were made to organize an Anti-Slavery association; but the whole year elapsed before even an apostolic number could be found willing to strike hands with each other, and take up this cause in the face of popular obloquy. I have before me the original records of this Society, as contained in this little book, which my esteemed friend, FRANCIS JACKSON, carefully preserves in his iron safe against all 'incendiarism.' (Laughter and applause.) I will read therefrom a few extracts, to show you, briefly and precisely, when and how this organized movement originated. A preliminary meeting for conference was held at the office of Samuel E. Sewall, Esq., 21 State street, Dec. 16, 1832. The following persons were present:—David Lee Child, Ellis Gray Loring, Samuel E. Sewall, Robert B. Hall, Oliver Johnson, Isaac Child, Joshua Coffin, John Cutts Smith, Isaac Knapp, and Wm. Lloyd Garrison. D. L. Child acted as chairman, and S. E. Sewall as secretary. Messrs. D. L. Child, Sewall, Garrison, Loring and Johnson were chosen a committee to prepare a Constitution for an Anti-Slavery Society, 'whose objects should be to benefit the colored population of the United States, bond and free, and to enlighten the public mind with respect to their true condition, &c.'

The second meeting was held Jan. 1, 1833, at the same place, at which were present D. L. Child, Robert B. Hall, Alonzo Lewis of Lynn, J. Cutts Smith, Joshua Coffin, William J. Snelling, Isaac Knapp, Dr. Abner Phelps, Rev. Abijah Blanchard, Dr. Gamaliel Bradford, Ellis Gray Loring, Samuel E. Sewall, Isaac Child, and Wm. Lloyd Garrison. The committee pre-

viously chosen reported a Preamble and Constitution. The Preamble not being acceptable, it was recommended. The Constitution was discussed and amended. When an adjournment was moved and carried. The third meeting was held Jan. 6, 1832, in the school-room underneath the African Baptist church in Belknap street. It was purposely held in that little room, and that obscure part of the city, with reference to the historical significance of the event. The following white persons were present, besides a number of colored citizens:—David Lee Child, Samuel Sewall, Thomas B. Sewall, Ellis Gray Loring, Isaac Child, Robert B. Hall, Joshua Coffin, William J. Snelling, Oliver Johnson, Arnold Buffum, John E. Fuller, Moses Thacher, Benjamin C. Bacon, Stillman B. Newcomb, Isaac Knapp, Henry K. Stockton, and Wm. Lloyd Garrison. The committee on the Preamble reported a new draft, which was discussed, amended, and with the Constitution adopted, as follows:

PREAMBLE. We, the undersigned, hold that every person of full age and sane mind has a right to immediate freedom from personal bondage of whatever kind, unless imposed by the sentence of the law for the commission of some crime; that man cannot, consistently with reason, religion, and the eternal and immutable principles of justice, be the property of man; that whoever robs his fellow-man of his personal liberty, is a grievous wrong; that a more degree of complexion is no reason why any man should be deprived of any of his natural rights, or subjected to any political disability.

While we advance these opinions as the principles on which we intend to act, we declare that we will not operate on the existing relations of society by other than peaceful means, and that we will give no countenance to violence or insurrection.

ARTICLE I. This Society shall be called the New England ANTI-SLAVERY SOCIETY. ARTICLE 2. The objects of the Society shall be to endeavor, by all means sanctioned by law, humanity, and religion, to effect the abolition of Slavery in the United States; to improve the character and condition of the free people of color; to form a correct public opinion in relation to their situation, rights and privileges with the whites.

It happened, that of the persons present, only twelve were then prepared to sign the Constitution—all white persons. It was an apostolic number, indicating that it was a nation dead in trespasses and sins to be called to repentance in the old apostolic manner, with all fidelity and at all hazards. Again, it was the number legally required to constitute a jury, whose business it was to sit in judgment on the guilt of the country, for holding one-sixth portion of the people in fetters, and to pronounce sentence of condemnation accordingly. (Applause.)

Some of our friends earnestly urged the omission of the shibboleth IMMEDIATE EMANCIPATION, contending that it would excite general alarm and opposition, and thus prevent any accession to our ranks; whereas, by striking it out, we could not fail to establish ultimately a flourishing Society. To this it was replied, that no doubt, by taking such a course, we might greatly increase; but in that case, we should be only occupying the ground which every man in the country professedly stood upon, at that time, and chasing the same phantom of 'gradualism' to no purpose, and at the sacrifice of principle. It was strongly urged, moreover, that it would be alike unwise and unjust to say, that whoever retained his brother in bondage was guilty of a grievous wrong, for there were exceptional cases. Now how tame that language sounds! For if he who knocks an inoffensive man down is guilty of a grievous wrong, how much more when he takes away the rights and liberty of his victim after he is down, and makes him a chattel slave! This point could not be yielded, painful as it was to differ from those beloved friends, and to lose their co-operation on that occasion. Happily, they soon saw their error, and became the most prominent and useful members in the Society.

The following are the names of the individuals who signed the Constitution:

- WM. LLOYD GARRISON, JOSEPH COFFIN, STILLMAN B. NEWCOMB, ROBERT B. HALL, BENJAMIN C. BACON, ARNOLD BUFFUM, ISAAC KNAPP, JOHN E. FULLER, WILLIAM J. SNELLING, MOSES THACHER, HENRY K. STOCKTON.

Of this number, Messrs. Snelling, Knapp and Stockton have witnessed 'the last of earth.' The following persons were elected officers of the Society: President—Arnold Buffum. (1) Vice Presidents—James C. Odiorne, Alonzo Lewis. Corresponding Secretary—Wm. Lloyd Garrison. Recording Secretary—Joshua Coffin. Treasurer—Michael H. Simpson. Counselors—Moses Thacher, John E. Fuller, Oliver Johnson, Robert B. Hall, (2) Benjamin C. Bacon, and John Stimpson.

The first public meeting of the Society was held on the 29th of January, in the Essex Street Church, (the only one accessible at that time, the present pastor of which is Rev. Nehemiah Adams!) when a very able address was delivered by Rev. Moses Thacher, of which one thousand copies were printed and widely circulated, with great benefit to the Anti-Slavery cause. Mr. Thacher was at that time the editor of a Hopkinsian journal in this city, entitled 'THE BOSTON TELEGRAPH,' and both by his pen and voice boldly advocated the right of the oppressed to immediate and unconditional emancipation. His labors were invaluable at that period. Other public addresses were soon afterwards delivered in the same church, by Arnold Buffum and Robert B. Hall. The first agents of the Society were Arnold Buffum and Oliver Johnson. They did much by their lectures to call public attention to the subject of slavery.

The earliest honorary members of the Society were Arthur Tappan and Rev. George Bourne, of New York; William Rawle, (the distinguished jurist and philanthropist,) of Philadelphia; Rev. Samuel J. May, and Rev. Simeon S. Jocelyn, of Connecticut; Hon. Samuel Crafts, Rev. William A. Chapin, Hon. Augustine Clark, and Hazen Merrill, of Vermont; the venerable Moses Brown, of Providence, R. I.; William Wilberforce, Thomas Clarkson, John Ridgway, William Ridgway, and Josiah Wedgwood, of England.

(1) Arnold Buffum was a member of the Society of Friends, which fact subsequently led an agent of the Colonization Society sneeringly to describe the Anti-Slavery association as 'a compound of ardent young men, having more blood than brains, with a Quaker at its head, and he a better!'

(2) Robert B. Hall ran well for a time, and was quite efficient in his labors to advance the interests of the Society. At its first anniversary, he said—'He thought that an analogy might be traced (with reverence) between the circumstances attending the introduction of the Christian church into the world, and those which marked the commencement of this association. After the death of the blessed Redeemer, a few illiterate and despised men met together in an upper chamber to consult respecting the means they should employ to extend the new religion, and to supplicate the blessings of Almighty God. No pomp attended the first promulgation of their creed. They went man and man, and they were stigmatized as a few illiterate and despised men met together in an upper chamber to consult respecting the means they should employ to extend the new religion, and to supplicate the blessings of Almighty God. No pomp attended the first promulgation of their creed. 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POETRY.

ORIGINAL POEM.

Read at the Festival held in Faneuil Hall, Jan. 2, 1857, in commemoration of the Twenty-fifth Anniversary of the formation of the Massachusetts Anti-Slavery Society.

BY REV. JAMES FREEMAN CLARKE.
As when the traveller, on an August day,
Climbs the steep sides of High's mountain way,
And, scaling one huge shoulder of the hill,
Sees others, steeper yet, soar upward still;

MISCELLANY.

A REMARKABLE WORK.

AUTOBIOGRAPHY OF A FEMALE SLAVE. New York: Bedford.

We have not learned the name of the author of this book, but know as much as this, that it was written by a lady born, bred and educated at the South, a close and inevitable observer of the institution whose working she portrays. This fact is alone sufficient to stamp the volume with a peculiar character, and to attach to it a peculiar importance and interest.

And where no, then he turns again,
Onward and up, through colder heights to strain.
So ye, who labor up this steeper hill,
See mountainous errors soar above you still.

What face the picture of despair, she followed.
Upon reaching the post, she was fastened to it by the wrist and ankle fetters; and Mr. Peterkin, frowning with rage, dipped his cowhide in the strongest brine that could be made, and drawing it up with a flourish, let it descend upon her uncovered back with a lacinating stroke.

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And thither they went to look for them. Not finding them there, the tortured girl then named some other place, but with a little success they looked elsewhere.
Now, said Miss Tildy, 'I have done all that the most humane or just could demand; and I find that nothing but a touch of this can get the truth from you, so come with me.' She took her by the 'lock-up,' and secured the door within. Such screams as issued thence, I pray heaven I may never hear again. It seemed as if a fury's strength endowed Miss Tildy's arm.

When she came out, she was pale from fatigue.
'I've beaten that girl till I've no strength in me, and she has lost life in her; yet she will not say what she did with the forks.'
'I'll go in and see if I can't get it out of her,' said Miss Jane.

Wait awhile, Jane, maybe she will, after a little reflection, agree to tell the truth about it.'
Never, said Miss Jane, 'a nigger will never tell the truth till it is beat out of her.' So saying, she took the key from Miss Tildy, and bade me follow her. I had rather she had told me to hang myself.

When she unlocked the door, I dared not look in. My eyes were riveted to the ground until I heard Miss Jane say:
'Get up, you husky!'
The lying on the ground, more like a heap of clotting gore than a human being, I beheld the miserable man.

'Why don't she get up?' inquired Miss Jane. I did not reply. Taking the cowhide, she gave her a severe lick, and the wretch cried out, 'Oh, Lord!'
The Lord won't hear a liar, said Miss Jane.
Oh, what will come of me?
Death, if you don't confess what you did with the forks.

Wait awhile, hab mercy! Miss Jane, please don't beat no any more. My poor back is so sore, it aches and smart dreadfull, and she lifted up her face, which was one mass of raw flesh; and wiping or trying to wipe the blood away from her eyes with a piece of her sleeve that had been cut from her body, she besought Miss Jane to have mercy on her; but the spirit of her father was too strongly inherited for Jane Peterkin to know aught of human pity.

'Where are the forks?'
'Oh, Lord, oh, law!' I cried out, 'I swear I don't know nothing about 'em.'
Such blows as followed I have not the heart to describe; for they descended upon flesh already horribly mangled.
The poor girl looked up to me, crying out:
'Oh, Ann, beg for me.'
Miss Jane, I ventured to say; but the tigress turned and struck me such a blow across the face, that I was blinded for full five minutes.

'What is to be done?' inquired Miss Tildy.
Leave her a few moments longer to herself, and then if the truth is not obtained from her, kill her. These words came hissing through the clenched teeth.
'I won't do to kill her,' said Miss Tildy.
'It don't curv much if I do.'
'Who would be tried for murder?'
'Who would be our accusers? Who the witnesses? You forget that Jones is not here to testify.'
'Ah, and so we are safe.'
'Oh, never premeditate anything without counting the cost.'

'But then the loss of property?'
'I'd rather gratify my revenge than have five hundred dollars, which would be her highest market value.'
Tell me, honest reader, was not she, at heart, a murderer? Did she not plan and premeditate the deed? Who were her accusers? That God whose first law she had outraged; that same God who asked Cain for his slain brother.

'Now,' said Miss Jane, after she had given the poor creature only a few moments relief, 'move let these words come hissing through the clenched teeth.
'I won't do to kill her,' said Miss Tildy.
'It don't curv much if I do.'
'Who would be tried for murder?'
'Who would be our accusers? Who the witnesses? You forget that Jones is not here to testify.'
'Ah, and so we are safe.'
'Oh, never premeditate anything without counting the cost.'

'And she struck me a lick across the shoulders. I can assure you I felt but little inclination to do anything whereby such a penalty might be incurred. Taking the key of the 'lock-up' from her pocket, she ordered me to open the door. With a trembling hand I obeyed. Slowly the old, rusty-hinged door swung open, and oh, heavens! what a sight it revealed! There, in the centre of the dismal room, suspended from a spoke, about three feet from the ground, was the body of Amy! Driven by desperation, goaded to frenzy, she had actually hung herself! Oh, God, that fearful sight is burnt in on my brain, with a power that no wave of air, no wind, no short breath, no cold, no heat, no wretched blood, bruised and mangled, hung the wretched girl!

There, a bleeding, broken monument of the white man and white woman's cruelty! God of my sires! is there for us no redress? And Miss Jane—what did she do? Why, she screamed, and almost swooned with fright! Ay, too late it was to rend the welkin with her cries of distress. She had done the deed! Upon her head rested the sin of that freshly-shed blood! She was the real murderer.

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THE SOUTHERN STATES OF THE AMERICAN UNION.

SEMA, (Alabama,) Nov. 18, 1856.
It is only when one enters Maryland that American peculiarities strike an Englishman forcibly. I travelled down from Baltimore and Norfolk, in Virginia, by one of the Chesapeake Bay steamers, and for the first time lighted on a gang of slaves going South, in custody with a regular trader.

Myriad is one of the largest slave-breeding States of the Union, and supplies annually a large quota of the bone and sinew which gather in the harvests of Louisiana and Mississippi. Her contribution on this occasion was composed wholly of lads and girls from 14 to 20 years of age, well clad, and apparently well fed. They sat in a circle all the evening, in the middle of the main deck, under the dim light of a lamp swinging from the ceiling, their arms round one another's waists, some of the younger ones sleeping with their heads on their sisters' knees, the majority singing snatches of Methodist hymns. They were seldom able to get out more than one or two lines of the words; but this never caused any stop in the music. The leader put in the best thing that came into his head, and the others followed up the strain. Thus the line—
'We are passing away like a long summer's day,' would be followed by—
'I took my brother by the hand,
And led him to a promised land.'

Groups of white men surrounded them, discussing their points in connection with the markets and politics; and the slaves did not seem to feel in the least abashed, or inferior, or affected, or in any way uncomfortable, though it would be hard to imagine a clouder future than that of a boy or girl just entering life in the hands of a negro-dealer bound South. The first time one comes in contact with a degraded race, one's nerves are always tried more or less. One never likes to find one's self in the company of convicts. The presence of individuals whoy crime or misfortune has blasted, and on whom society has set the stamp of excommunication, or deprived of all the claims of respect and affection, and of all the better and nobler blessings of existence, is never very agreeable. I was not reconciled to it by the assurance of a bystander that the niggers were the happiest creatures in the world, and, if they were permitted, would sing and dance all day long.

From this point, white servants or waiters were more to be seen. Niggers everywhere, niggers of all shades and all varieties, sulky looking niggers, ferocious looking niggers, merry niggers, sad niggers, niggers bright with intelligence, niggers stupid and stupidly ignorant, niggers who were hardly enduring, but well covered, submissive and attentive. Their humility was the more striking from its contrast with the independent bearing of the whites, the perfect equality which seems to reign between all who have the negro blood in their veins. In Virginia and North and South Carolina, I was in what is popularly supposed to be the aristocratic region of the American Union. Here, the Southern papers assure us are to be found the American 'gentlemen,' *par excellence*, distinguished by their own standards, the 'small-fisted farmers and grassy mechanics' of Massachusetts and Connecticut, who 'free society' is scornfully described as producing in abundance. I am giving my impressions, of course, only of the surface of society, and only of that portion of its surface with which one comes in contact in railways and steamboats; but the fact is, that, at least to the traveller on the wing, the aristocratic element in the population is no where visible.

From Baltimore to Memphis, in this State, in a species of conversation did I meet with more than two persons who, judging from dress, manners and conversation, would in England be called 'gentlemen.' I confine this observation specially to the slave region. It is not true of New England. There may be a hundred and one reasons, every one of them a good one, why my experience has been peculiarly unfortunate, but my fellow-passengers from Baltimore Southward bore no manner of resemblance to anything which the lowest and most rabidly ignorant of the Old World could begeth. They were dirty, *de tenebris*. They were sturdily dressed; they chewed tobacco, and spat its juice in showers; they talked slang; they seemed never to have washed any portion of their persons in their lives. In South Carolina, the chosen home of chivalry, I sat in a carriage which the mud formed by years of dust and oceans of saliva was three inches deep on the floor, in company with men into whose presence most English ladies would be glad to venture. I sat at the table, and dinner was served by individuals who, whatever their other qualities, had certainly no more claims to gentility than chimney-sweeps or cab-drivers; and we were waited on with a deference and assiduity which our English dolms would do well to imitate, by negroes, who certainly, in all the endowments which give men social standing in an aristocratic country, except birth alone, seemed to me to be just as good company, and a vast deal more entertaining, than those they served.

The aristocracy of the Old World would not be so dirty. They would be richly dressed; they would have more than two persons who, judging from dress, manners and conversation, would in England be called 'gentlemen.' I confine this observation specially to the slave region. It is not true of New England. There may be a hundred and one reasons, every one of them a good one, why my experience has been peculiarly unfortunate, but my fellow-passengers from Baltimore Southward bore no manner of resemblance to anything which the lowest and most rabidly ignorant of the Old World could begeth. They were dirty, *de tenebris*. They were sturdily dressed; they chewed tobacco, and spat its juice in showers; they talked slang; they seemed never to have washed any portion of their persons in their lives. In South Carolina, the chosen home of chivalry, I sat in a carriage which the mud formed by years of dust and oceans of saliva was three inches deep on the floor, in company with men into whose presence most English ladies would be glad to venture.

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THE FREE PRESS AND THE YOUNG MEN'S SOCIETY.

The Free Press has a very lame apology in Saturday's issue for the scandalous attempt it made to whip the Young Men of Detroit into the support of the gag-law, prevalent south of Mason and Dixon's line. It rattled round the ball and chain it has hung round its own neck, but only got laughed at, and finding that game would not work, it now whimpers about enemies to the Editor being allowed to speak before literary societies, and indignantly sets itself up as a judge of who are and who are not these terrible ghouls, for fear of which it cannot sleep at nights. Listen to the plash of the tears of the Southern Abolitionist! He affects concern for the character of the city, and the safety of its inhabitants, from the words of Wendell Phillips—'how mildly the hyena grins as he assumes to be wounded in his most sensitive feelings because the President had mistaken his meaning! Here is the excuse of the Free Press for its attempt to try on the gag, in this city. Is it not ludicrous in the extreme?'

We did not object to Wendell Phillips on the score that he is an abolitionist. Nor did we object to him on the score that he said anything about abolition in his lecture. We objected to him because he is an enemy to the Union of these States. That was our objection to him as a lecturer before the Detroit Young Men's Society, most emphatically stated; and the President of the Society will pardon us for saying that he ought not to have mistaken it.

But the Free Press does not by any means wish it understood, while it thus whimpers and crawfishes under the prompt rebuff it got from the President, that it is not pro-slavery, or at least that it follows up its apology with the following attempt to initiate and cite its masters in the United States Senate—
'Let us be careful not to let political or religious parties be attached to us, so that they are not outside of all healthy organizations. In any other country on the globe than the United States, Wendell Phillips would be proclaimed an outlaw by the civil authority. He and all others like him ought to be proclaimed outlaws by the civil authority of this country, and they ought to be punished, as lepers are punished in the countries of the East.'

We have marked with hallo the truckling of the Free Press. It was language like this, by which Senators Seward, Hale, Sumner, Fossenden, and others were excluded from the committees of the Senate. They too did not belong to a healthy political organization, and the despotic sway of the slaveholders, such as Toombs, Hunter, Butler, Brooks and Keitt, aided by Cass and Stewart, ruled out by a despicable outrage upon all Parliamentary usage the most useful and the most able and patriotic representatives of sovereign States. The Free Press asserts that it considers an outrage in other countries could introduce the same principle into the management of the Young Men's Society, and informs us that, in any other country, such men as Wendell Phillips would be hunted down as outlaws. Well, so they have Austrian spies, Austrian prisons, the Bastille and Siberia, have followed them, and we have no doubt that this policy the Free Press would be glad and rejoice to have instituted amongst us, and hence it cites for our special edification and instruction what it considers an outrage in other countries. We have had a small instalment of the outlaw system in the Kansas code. The Free Press evidently regrets that Sheriff Jones and his posse are not at hand to disperse the Young Men's Society, to imprison its officers, and to hang up Wendell Phillips.

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FOR COSTIVENESS.—Take one or two pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of Piles, and the cure of one disease is the cure of the other. Do not permit yourself to eat a costly habit of body. Hence it should be, as it can be, promptly relieved.
FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and may terminate in biliousness, it will disappear. When it is gone, don't forget what cured you.

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FOR NERVOUS SICK HEADACHE, NAUSEA, Pain in the Stomach, Back, or Side, take from four to eight pills on going to bed. If they do not operate sufficiently, take more the next morning, with a careful regard to the plan which will be swept out from the system. Don't wear these and their kindred disorders because your stomach is full.
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