

Robert F. Wallcut, General Agent.

TERMS—\$2 50 per annum, in advance.
All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (post paid,) to the General Agent.
Five copies will be sent to one address for TEN DOLLARS, if payment be made in advance.
Advertisements making less than a square inserted three times for 75 cts.—one square for \$1 00.
The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.
Financial Committee.—FRANCIS JACKSON, ELLIS GRAY LORING, BENEDICT QUINCY, SAMUEL PHILBRICK, WASHINGTON PARALLAS. [This Committee is responsible only for the financial economy of the paper—not for any of its debts.]

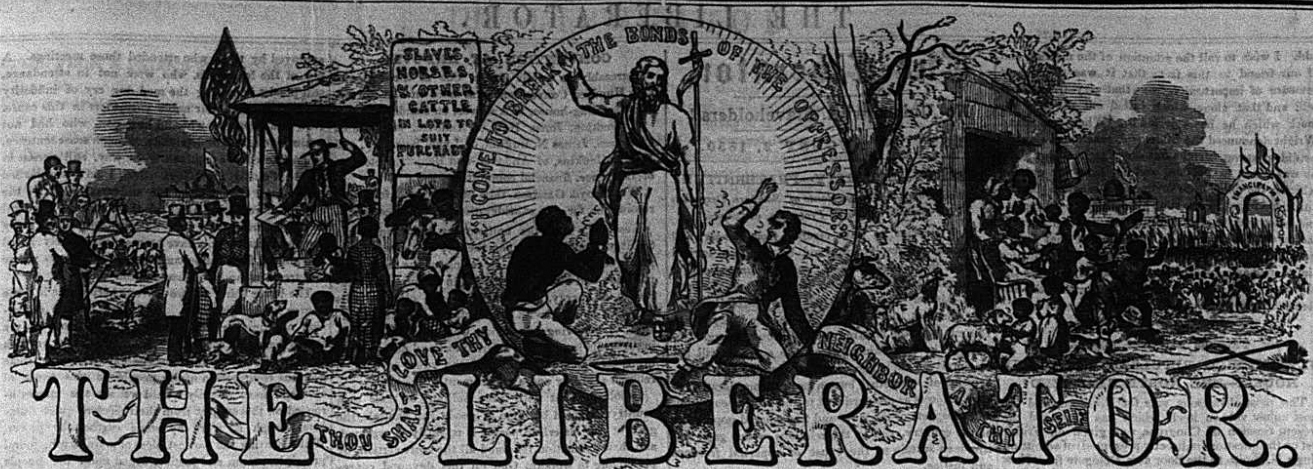
WM. LLOYD GARRISON, EDITOR.

VOL. XX. NO. 31.

BOSTON, MASS., FRIDAY, AUGUST 2, 1850.

J. B. YERRINTON & SON, PRINTERS.

WHOLE NO. 21.



NO UNION WITH SLAVEHOLDERS!
THE U. S. CONSTITUTION 'A COVENANT WITH DEATH,
AND AN AGREEMENT WITH HELL.'
Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second, was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of 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.

THE FOURTH OF JULY IN S. CAROLINA.

The Charleston Mercury contains enthusiastic accounts of Fourth of July Celebrations in South Carolina. Here is a specimen of the 'patriotic' sentiments uttered at one held at Beaufort:—

The Hon. R. W. Barnwell.—The whole Southern people will respond to his sentiment, we are putting our house in order, not to die, but to live.

30 deg. 30 min.—Bring what will, Revolution or Democracy, still we say—30 deg. 30 min, and nothing less.

Texts.—The Lone Star of the South! her Southern sisters rescued her from foreign embrace, and they will protect her from domestic violence.

The glory blazed out more fully in the Volunteer Toasts, thus:

By Edmund Rhett—The Union: A splendid failure of the first modern attempt, by people of different inclinations, to live under the same Government.

By Capt. J. M. Zealy.—The present Crisis: Pregnant with intellectual war, may it call into action our physical strength, rather than terminate to our disgrace, and the destruction of Southern rights!

By Col. B. J. Johnson—South Carolina: She struck for the Union when it was a blessing; when it becomes a curse, she will strike for herself.

By Capt. T. R. S. Elliott.—The American Eagle: In the event of a dissolution of the Union, the South claims, as her portion, the heart of the noble bird; to the Yankees we leave the feathers and carcass.

By Corporal Cunningham—35 deg. 30 min.: Once laid down as an ultimatum to the Northern usurper; should he ever cross its limits, the Beaufort Volunteer will always be ready to 'hit him again'.

By General Howley.—The Old Oak of the South: May it always produce an abundance of bark to tan the hides of the Yankees.

By Dr. A. A. Johnson.—The Union: Once a holy alliance, now an accursed bond.

By B. A. Agar.—The Abolitionists: The Bluffton boys said his voice was in his sword: the Beaufort boys say his in three words: 'Round, canister and grape'.

By Stephen Elliott, Jr.—The Compromise: Let it be buried in a Foot beneath the Clay whence it originated.

By J. G. Barnwell, Jr.—The Compromise: A Foot stood by which Southern traitors would climb to go over.

By John H. Elliott.—The rents in the Constitution: It requires more than a general Taylor to mend them.

Here are some of the 'patriotic' Toasts drunk at Round O:

By Capt. J. B. Perry.—A Dissolution of the Union: The only means of deliverance to the South, in case of the continued aggressions of the North.

By Henry Ferguson.—The Northern Abolitionists: May they rest by their principles, and the place thereof be chosen by South Carolina.

By Benjamin Stokes—Equality or Disunion.

By David S. Ackerman—Equality or Disunion.

The Free Soiler and the Negro, morally and socially identified.—In political power and complexion alone, they differ.

Let Yankee Boys grab for gold in the fields where they shrunk from yellow Mexicans; the Southrons are content to leave their laurels nursed in their blood.

We are mere Boys, but should the Yankees dare invade our soil, we will give them what Paddy gave the drum.

This Anniversary, glorious in making South Carolina sovereign and independent, a herald, we trust, of the yet more glorious Anniversary of Disunion.

Up, old South, land of the only American gentleman, down with the foul and greedy Yankee, the buzzard of human orthodoxy.

The following were given at the celebration at Robertsville, St. Peter's Parish:

Daniel Webster.—In the Ashburton treaty, like Daniel the prophet, he was cast into the lion's den—like him he came off conqueror; so may he do in the den of fanaticism.

[Air—'Banker Hill March']
The South—True to the Bible, true to the Constitution, true to herself, true to posterity, and true in her aims, bids defiance to Northern fanaticism and Southern traitors.

[Air—'Calhoun's March']
South Carolina says to the South, should you cast me out, but if I fall, avenge me.

[Air—'To your Colors']
The Union as it is—With a broken and shattered Constitution, under the foot of fanaticism, relapsing into a colonial tyranny, too intolerable for freedom, and sufferable by cowards only.

[Air—'The Rogue's March']
The North would eat the part of Cain to his brother Abel.

[Air—'Thou'rt False to me']
The President: Gen. Taylor.—A Southern man with Northern principles; let us remind him we are not Maxicans.

[Air—'The Devil among the Tailors']
By Dr. Sydney Smith—Bennett of the New York Herald: Justly termed the Napoleon of the press; he upholds the true principles of the Constitution; his antagonism to Abolitionism, Free Soilers, Socialism, and the numerous quackeries of the day, entitles him to the respect of the whole country, and the patronage of the South in particular.

Here are some of the other 'Volunteers':

Sent in.—The State of Ohio: A den of Negro Thieves.

By J. A. E. Chovin—Union and Happiness, according to the Constitution: Separation, rather than Yankee Desecration.

By R. R. Williams—Our Representatives in Congress: If they compromise an inch of Territory South of 36 deg. 30 min. they are traitors to their trust.

By Dr. Wm. R. Vailland—Yankees and Yankeeized Southern: The gallows for the former; the pillory for the latter.

By G. B. Loring.—May the spirit of chivalry and the day of knight-errantry soon spring into a second existence in the sunny South. We long for the time when our fair maidens shall wear garlands of laurel in vindication of the honor of the South and the Ladies.

Sent in—Our Representatives in Congress: Pick your flints, and try it again; a little more powder, Captain.

Sent in—The Sons of Temperance, North: Represented by itinerant Abolitionists South.

LETTER OF WEBSTER TO PROF. STUART

In his rapid, profligate, worthless pamphlet, entitled 'Conscience and the Constitution,' Prof. Stuart inserts the following very 'rich' letter from that Colossal Profligate and Traitor, Daniel Webster:—

Boston, April 30, 1850.

MY DEAR SIR:—I cannot well say how much pleasure it gave me to see a name so much venerated and beloved by me as yours is, in the letter recently received by me from friends in Boston and vicinity, approving the general object and character of my speech in the Senate, of the 7th of March. I know the conscientiousness with which you act on such occasions, and therefore value your favorable sentiments the more highly.

It is not time, my dear Sir, that the path of Christian duty, in relation to great and permanent questions of government, and to the obligations which men are under to support the Constitution and the fundamental principles of the government under which they live, should be clearly pointed out? I am afraid we are falling into loose habits of thinking upon such subjects; and I could wish that your health and strength would allow you to communicate your own thoughts to the public.

We have established over us, as it appears to me, a much better form of government than may ordinarily be expected in the allotments of Providence to men; and it appears to me that the consciences of all well-meaning, and enlightened individuals should rather be called upon to uphold this form of government than to denounce it, and undermine it, by imputing to it objections, ill-considered and ill-founded, dangerous to the stability of all governments, and not unfrequently the offspring of over-heated imaginations.

Allow me to conclude, my dear Sir, by offering you my highest respects, and my affectionate good wishes for your health and happiness.

DANIEL WEBSTER.

REV. MR. STUART.

From the Galveston (Texas) Journal.

MR. WEBSTER.

Mr. Webster's first speech in the Senate upon the slavery question was hailed by us in the South as a joyful voice of rescue and deliverance. It was the first bright spot in the overhanging clouds—the first dawn of sunlight after a night of darkness and tempest. At the time of that speech, almost every Southern Senator had addressed the Senate upon that subject, but without any apparent effect. The stirring eloquence of Henry Clay fell powerless. Mr. Cass delivered a most powerful constitutional argument, but it fell short of his purpose.

In fact, all that had been said had either passed unnoticed, or else exasperated instead of allaying the bitterness of excitement. In the North, there were not lacking denunciations, who were willing to see the elements of discord lashed into the wildest fury, so that they rode securely into power.

When Mr. Webster rose in the majesty of his power, and rebuked that erring and vagrant philanthropy which would lay violent hands upon the Union, he sounded the death-knell of unprincipled aspirants, and the small traders in reasonable agitation. The familiar tones of his voice on this momentous question awakened in the minds of Northern men a feeling of patriotism which, in the excitement of the times, had been almost forgotten. He warned them to abjure their fratricidal strife, and with the finger of prophecy pointed them to the high destiny that might be attained by adhering to the Constitution and the Union. He touched the Northern heart, and a thousand pulses throbed in unison with him. He deserves the honor of having first checked the march of fanaticism, by throwing his massive strength against it, regardless of the consequences that might result to himself.

From Bennett's Herald.

SOCIALISM IN THE PULPIT.

Boston, the modern Athens, as it is called, is decidedly a curious place. It is curious in arts and philosophy, in marriages, murders, law, divinity, and a score of other things, which there is no need of mentioning. If it was the cradle of liberty in the early days of the revolution, it is now the cradle of fanaticism of every kind and color, hue and shade. During the last war with Great Britain, its policy and justice were denounced, not only by politicians, but preached from the pulpit. Its ministers have made themselves notorious throughout the world for their intolerance and fanaticism; its municipal legislatures have been the laughing stock of the country, and its marriage scrapes and murders have excited amusement and horror throughout the republic.

The other day, a somewhat celebrated clergyman of that city delivered a sermon, of which the death of the venerable General Taylor was the principal text. It puzzles us to know how such a man is tolerated even in Boston. While the whole country, from north to south, and east to west, was mourning over the calamity which occurred in the decease of General Taylor, and all men were paying tribute to the many excellencies of his character, a Boston divine, rejoicing in the name of the Rev. Theodore Parker, deliberately ascended his pulpit, and made a most deliberate attack on the memory of the late President. He denounced him while living, as a man of blood and strife, that he had no conscience or had abused it; that he was no Christian, and not a good man, that he trafficked in the blood of his brethren, that he was a dishonest man, and that in his death the nation got rid of a notoriously bad character.

Such were the sentiments delivered by this divine publicly from his pulpit in the remarkable city of Boston. The reverend gentlemen, evidently, is desirous of making himself notorious, and he certainly is in a fair way of succeeding. It shows, however, that socialism has penetrated that city, and infected a part of the clergy. We can hardly believe that this is the nineteenth century, when we hear such sentiments being delivered from the pulpit. If it was New York, instead of Boston, where such a sermon was preached, we would not believe that we live in this enlightened age. Contrast the sermon preached in New York, on the same melancholy occasion, with that of the Rev. Theodore Parker of Boston. As far as true charity and Christianity are concerned, there is as much difference between them as there is between day and night.

Selections.

From the Dover Morning Star.
THE NEW HAMPSHIRE YEARLY MEETING.

The N. H. Y. M. convened at Sandwich Centre, June 7, and Eld. A. Caverro was chosen moderator. The committee on slavery reported several resolutions, which, after some amendments, were adopted, as follows:—
Resolved, That the system of American slavery is a direct and constant violation of the law of God and the dearest rights of man—a standing national

The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

[PHONOGRAPHIC REPORT BY DR. STONE.]

MELROSBURY.

SPEECH OF PARKER PILLSBURY.

My friend Mr. White has made so very good an address to us this afternoon, that I feel very unwilling to allude to it at all, but in commendation. There are but one or two points in it which I think need review, and not a very severe review is demanded of them. I was glad again to hear his voice. I hope it is but the beginning of good things.

I wish to speak of the conversion of State street. My excellent friend White thought it would be worth more than the conversion of the church and clergy. I should perhaps differ from him somewhat. State street is a power that perhaps our course and mode of proceeding are scarcely able to reach; and I believe that our friend White has hitherto labored somewhat unsuccessfully in relation to that unfortunate and rebellious portion of our parish. [Laughter.] Now, if he can, by any means, devise some plan by which to accomplish that object, I am sure there will nobody rejoice more over the repentance of what seems to me at least one of the most incorrigible, if not the chief of sinners.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.
Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws of their times.

Resolved, That we religiously regard all laws of compacts, now existing or that may hereafter exist, requiring the surrender of fugitive slaves, as inhuman, tyrannical, and of no binding authority; met having no power to enact laws which can destroy the obligation of their fellow-men to obey the laws of God.

Resolved, That should laws be passed for the more effectual recovery of fugitive slaves, placing ourselves on the immutable law of nature, and the positive command of God, we will never submit to such unholty and inhuman laws any further than to suffer the penalty to be inflicted for obeying God rather than man, as the apostles did in regard to the unrighteous laws

THE GOD OF THE HEBREWS AND MOSES STUART OF ANDOVER.

SALEX, O., July 14, 1850.

To Moses Stuart, of Andover:—Is slavery a malum in se, an evil in itself? On page twenty-three of your recent pamphlet in the name of Daniel Webster, you say, that in setting forth the Bible, 'the ultimate and the only standard to which all sincere Christians are bound to appeal...'

LETTER FROM A FRIEND IN ENGLAND.

My Dear Sir:—I have been looking over some volumes of English anti-slavery tracts, and have been almost surprised to see that the slaveholding spirit is so much like itself in all times and places. I think you will be interested by the following extract, if you have not met with it before. I copy it from a note to a speech by the Hon. and Rev. H. D. Perkins, at a county meeting held at the Castle of Leicester, Jan. 29, 1826, on the subject of Colonial Slavery.

THE BIBLE.

St. CLAIRVILLE, O., July 20th, 1850. To H. C. WRIGHT:—It affords me great pleasure to know that I entertain an erroneous opinion of the views set forth by you at the late New England Anti-Slavery Convention. It was very far from being my wish to misrepresent or misinterpret your views; and if, in my former letter, I did you an unintentional wrong, I sincerely beg your pardon.

facts of American slavery, and elevating the colored people in the scale of being. Though I hold substantially to the faith of the Puritan Pilgrims of my native New England, I love to see those engaged in the cause of human elevation completely void of sectarian prejudice and bigotry. The colored people of Canada, having too much religion and not enough of Christianity, are much divided among themselves. Religion is multifarious and multifarious, and admits of divisions and subdivisions. Christianity is in its nature simple, and does not in the least degree tend to feuds and factions, but embraces all that is lovely and of good report.

Interview between Littlefield and Prof. Webster. The Journal gives the following account of an interview between Ephraim Littlefield, junior of the Medical College, and Prof. Webster, which took place at Leveitt-street jail, on Wednesday afternoon. At the solicitation of Professor Webster, Mr. Littlefield, the junior of the Medical College, and principal writer for the government on the trial of P. W. Webster, visited the jail, and had an interview with the condemned man in the presence of Mr. Andrews, the jailor. As he went into the cell, Prof. Webster greeted him with great cordiality, taking him by the hand and told him he had long been desirous of seeing him, in order to make his acknowledgments to him.

EQUAL SCHOOL RIGHT. The series of anti-slavery Conventions held in Massachusetts, and probably will augment the growing interest for a favorable termination of the Equal School Rights question. The reform is undeniably a legitimate one for the earnest exertions of every individual in the Old Bay State, if indeed a love of freedom, education and humanity exist among their virtues.

