

TERMS—Two dollars and fifty cents per annum in advance. Five copies will be sent to one address for the volume, if payment be made in advance.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper, viz:—FRANCIS JACKSON, ELLIS GRAY LORING, EDWARD QUINCY, SAMUEL PHILBRICK, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 11.

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

BOSTON, FRIDAY, MARCH 12, 1858.

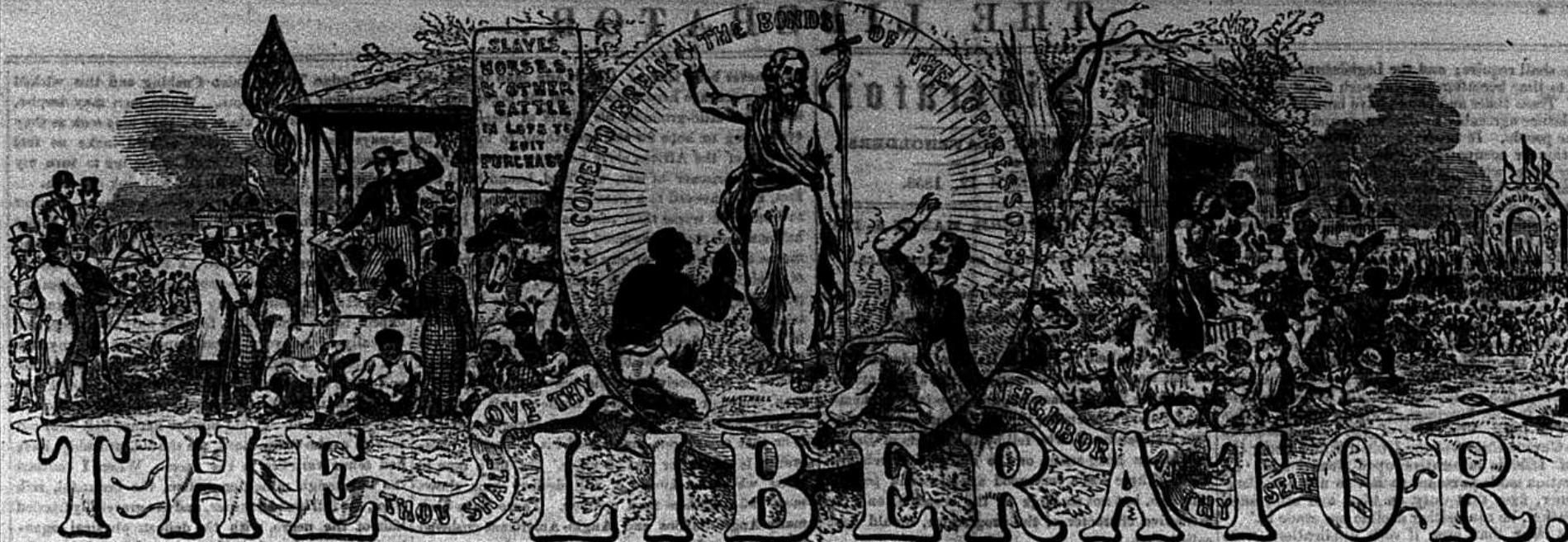
WHOLE NUMBER, 1418.

NO UNION WITH SLAVERHOLDERS.

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 fallen and contemned 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.

—WILLIAM ELLERY CHANNING.



REFUGES OF OPPRESSION.

REMOVAL OF JUDGE LORING.

Mr. Johnson, of Abington, presented five petitions for the removal of Edward G. Loring from the County of Suffolk, to the office of Judge of Probate for the County of Suffolk, on the 10th inst.

Mr. Loring will, we fear, be the death of the Massachusetts Abolitionists. His presence humiliates them by day, and their dreams by night are disturbed by visions of his official appearance, in that capacity, in the halls of the Legislature.

SLAVE-CATCHING AND JOHN C. PARK.

During the last municipal election in Boston, the Hon. John C. Park (Republican) addressed a meeting of the partisans of Mr. Lincoln, the present Mayor, and showed his pro-slavery funkiness as follows:—

METHODISM IN MISSOURI—AN INSTRUCTIVE LESSON.

We clip from the St. Louis Christian Advocate, a highly useful paper, the following intelligence:—

SELECTIONS.

SENATOR SUMNER.

The Washington correspondent of the Boston Traveller, writing Feb. 29, says:—

Senator Sumner is still here, although he has expected every day for the past week to leave for New York, but has remained to vote against the Army Bill.

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THE MEXICAN REPUBLIC.

A Lecture delivered before the Democratic Union Association on Friday Evening, Feb. 12, 1858, by Hon. Caleb Cushing.

It has heretofore been generally conceded that the intelligence, civil and religious freedom, and progress of the people of these United States, and more especially of New England, owe their origin and development to the old Puritan stock from which we are descended, and to the system of education which our ancestors established, and which succeeding generations have perpetuated.

There is not much difficulty in making logical deductions from a fair starting point, and where such a point does not exist, Mr. Cushing has a remarkable facility of establishing one of his own invention.

By a most audacious assumption, the United States and Brazil on the one hand, and the Spanish Republics on the other, are taken as the two classes of the human race upon the Western Continent.

There is not much difficulty in making logical deductions from a fair starting point, and where such a point does not exist, Mr. Cushing has a remarkable facility of establishing one of his own invention.

By the light of burning heretics, Christ's bleeding feet I track, Telling us new Calvaries ever with the cross that turns not back.

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JUDGE LORING'S DEFENCE.

To the Honorable, the Joint Special Committee of the Massachusetts Legislature, to whom have been referred the petitions for the removal of Edward G. Loring from the office of Judge of Probate for Suffolk County, and the remonstrances against the same.

Gentlemen—I respectfully acknowledge the service of the notice addressed to me by your Secretary, and the courtesy with which it affords me a hearing before you.

The Constitution is the controlling declaration of the will of the whole people of the Commonwealth, and as such is its supreme law. An unconstitutional statute is null and void, and any oath to support the Constitution is an oath to treat such a statute as a nullity.

It will be seen by a report which we give of the hearing this morning before the Legislative Committee in the case of Judge Loring, that the Judge again briefly makes his defence.

Let the thing then proceed, and in no event can Judge Loring complain. He has made his bed, and must lie in it.—Boston Bee.

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NOT OVER YET.

In the recent passage on the Army bill between Gov. Sewall and Hon. John P. Hale, the former is reported as having said:

I am very sorry that the faith of the honorable Senator from New Hampshire is less than my own. He apprehends continual disaster. He wants his battle continued, and fought by skirmishes, and to give the enemy every day of supplies.

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PROTEST OF THE KANSAS LEGISLATURE.

The Legislature of Kansas—the first fairly elected Legislature in the Territory—a body representing fully the vast majority of the citizens, has passed the following Joint Resolutions, and ordered certified copies to be sent to the President of the United States.

Resolved, That the Legislature of the Territory of Kansas, in the rejection of the so-called "Leecompton Constitution," now pending before Congress, and the recognition of the rights and wishes of such people in any action by Congress looking to the admission of Kansas as a State, do hereby protest against the same.

Resolved, That a contravention of the rights and wishes of the people of this Territory as herein expressed would be a good and sufficient cause for ARMED RESISTANCE, which they would justly deprecate, but which every consideration of honor and patriotism would prompt as in maintenance and defence of their just and legal rights.

Resolved, That we ask and demand, in behalf of the people of this Territory, the rejection of the so-called "Leecompton Constitution," now pending before Congress, and the recognition of the rights and wishes of such people in any action by Congress looking to the admission of Kansas as a State, do hereby protest against the same.

Resolved, That we ask and demand, in behalf of the people of this Territory, the rejection of the so-called "Leecompton Constitution," now pending before Congress, and the recognition of the rights and wishes of such people in any action by Congress looking to the admission of Kansas as a State, do hereby protest against the same.

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by President Buchanan on the other. The issue will do as well to fight on now, as at any other time; and the people of Kansas, and the sincere adherents of the principles of the Nebraska bill throughout the country, are as ready for it now, as they ever will be. Let it come."

THE PEOPLE DESIRE THE REMOVAL OF JUDGE LORING

This is a fair question, and so far as we are concerned, we desire to give it a fair answer. That the conduct of Judge Loring in the Burns rendition case was unjust and unjudicial, we have no doubt, nor can any man have who has read the record of that case. That he violates no express statute of this Commonwealth in exercising the duties of his office, both of U. S. Commissioner and of Judge of Probate, he himself admits, and nobody denies; but the question is, upon these facts do the people demand the removal of Judge Loring? We have no hesitation and no doubt in answering this question. We say that the people do demand the removal of Judge Loring. We do not say that the demand is founded on legal grounds, or that it can be sustained upon principle, but we do say that such is the demand of the people of the State.

The hearing in the Judge Loring case yesterday fully illustrated the depth and the extent of the public feeling in favor of his removal. Wm. Lloyd Garrison, and a negro lawyer named Bradley, were the only persons who appeared to advocate the removal. The former made a characteristic speech, and the latter was delivering himself of a long tirade of little pertinence to the subject of investigation, when he was stopped by the Committee. Of the friends of Loring, whose names have been so industriously sought and obtained, representing, it is true, but a mere fraction of the community, not a dozen were present at the hearing.

There can be no doubt that the sentiment of the community is emphatically against the removal of Judge Loring. It is a sentiment which has been expressed by the people of the State, and which has been manifested in the most unequivocal manner. It is a sentiment which has been expressed by the people of the State, and which has been manifested in the most unequivocal manner. It is a sentiment which has been expressed by the people of the State, and which has been manifested in the most unequivocal manner.

Now we deny, in the first place, the statement of the Journal, that the above before the Committee is any illustration or indication of the depth and extent of the public feeling in relation to the removal of Judge Loring. The Journal knows better than to make any such statement, because it had, when its article was written and published, the memorial presented to the Committee, giving the reason why the petitioners made no more of a show in the way of appearance and argument before the Committee. The Journal also was well aware of the fact that more than ten thousand citizens have petitioned this year, and more than fifty thousand in the aggregate, since this matter was first agitated, for the removal of Judge Loring. Hence when it says, that the fact that only Mr. Garrison and Mr. Bradley appeared for the petitioners, is evidence to the effect that the people care nothing for this matter, or that the people are indignant and dishonest as it is unkindly. The assertion of the Journal, that it is solely among the class termed 'malignant philanthropists,' that the petitions for the removal of Judge Loring have originated, is grossly false. If the Journal will look over these petitions, it will find among them the names of citizens of the State who might, without assumption, give the Journal, and Judge Loring, as advice upon matters of law and morality both, and men, too, who were never liable to the imputation of fanaticism, or the charge of being 'malignant philanthropists.'

The Journal insults those thousands of intelligent citizens of Massachusetts, and presumes too far upon their indulgence, when it undertakes thus to stigmatize them. The statement of the Journal, too, that the action for the removal of Judge Loring is in the character of a persecution, is also untrue. Judge Loring openly and saucily defies the State of Massachusetts to remove him; and does not at least seem to care for the consequences, or to be in the least afraid of persecution. There is no persecution about it in any view of the case; if Judge Loring has misbehaved himself as a Judge, or if he is living in open defiance of the State authority under which he holds his office, he can and he does make no complaint of persecution; and the talk of the Journal is the mere twaddle of old hunkerism and that political admiration society, of which the Post and the Courier are the officials, and the Journal the high priest.

We do not here say what we think upon the question of the technicalities and legal questions involved in the proposed removal of Judge Loring; but we do say most emphatically, that were the bare question of his removal submitted to the people, they would reject him from his office so quick that it would make his head swim; and therefore we say, that the Journal is utterly mistaken in regard to the facts, and grossly misrepresents the people of Massachusetts on this question. The people of Massachusetts are not to be trifled with, and we are not to be trifled with. We are not to be trifled with, and we are not to be trifled with.

THE CASE OF JUDGE LORING.

Report of the Joint Special Committee—the Removal of the Judge recommended.

In the Massachusetts House of Representatives, on Tuesday last—

The Joint Special Committee to whom were referred the several petitions for the removal of Edward Greely Loring from the office of Judge of Probate for the County of Suffolk, have considered the same, and report—

The Constitution provides that 'all judicial officers duly appointed, commissioned, and sworn, shall hold their office during good behavior, excepting such, concerning whom there is a different provision made in this Constitution; provided, nevertheless, the Governor, with consent of the Council, may remove them, upon the address of both houses of the Legislature.' The exercise of this right in the hands of the Governor and Council, and the two branches of the Legislature, is unrestricted. Any reasons, unless it be such as are based on misconduct and misadministration in office, which may seem sufficient, will justify removal by address.

In the year 1846, Edward Greely Loring was appointed Commissioner of the Circuit Court of the United States, 'to take affidavits pursuant to the acts of Congress passed in 1812 and 1817. In 1847 he was appointed Judge of Probate for the County of Suffolk. At that time, under the act of Congress of 1793, jurisdiction in all cases of the extradition of fugitives from service or labor was vested in the magistrates of a county, city or town corporate.

In any magistrate of a county, city or town corporate. The duties imposed upon him by the act of Congress of 1846, were of such a character that perhaps a valid reason existed why the office of Judge of Probate and Commissioner of the United States should not be held, and their separate functions discharged, by one and the same person. But by the act of Congress passed in 1850, the jurisdiction in question was transferred to the Commissioners of the United States, and in the language of that act, 'Edward Greely Loring, as one of those Commissioners, was required to exercise and discharge all the powers and duties conferred by this act.' This transfer increased the duties and responsibilities of the Commissioner, and so changed his character that the holding of that office became, in the opinion of your Committee, incompatible with the holding of the office of Judge of Probate. A faithful discharge of the duties of the one became inconsistent with the proper discharge, in all cases, of the duties of the other. A single illustration will suggest the conflict which might arise in the exercise of the powers and duties conferred by the two offices, as brought before the Court of Probate for the appointment of a guardian. The Judge of Probate, by the laws of Massachusetts, is for the time their protector and friend, and while the hearing is pending, the same Judge, in the capacity of Commissioner, is called upon to issue a warrant for their seizure, as the property of a Southern slave-owner.

Again the Constitution provides that 'the Judge of Probate of wills, and for granting letters of administration, shall hold their office in such place or places, on fixed days, as the Governor and Council shall determine; and the Legislature shall from time to time hereafter appoint such times and places.' These times and places have been fixed by the Legislature agreeably to the wants and convenience of the people. It must be apparent that the assumption or occupation by any Judge of Probate, of any office, whose duties might interfere with the discharge of his Probate duties, at the times and places thus constitutionally prescribed, is improper, and after due notice, is a sufficient cause of removal. It cannot be denied that a judicial office under the laws of the United States, whose duties are compulsory upon the incumbent, may be incompatible with a judicial office under the laws of Massachusetts, whose duties are no less compulsory. Now no limit is to be presumed to the amount of duties to which the Commissioner may be called upon to perform. If the discharge of the duties of Commissioner were voluntary, under the act of 1850, the mere occupation of the office might be unobjectionable, but in the language of Judge Loring, in his protest of 1855, 'the duty of the Commissioners of the Circuit Courts of the United States under the law of 1850 is imperative upon them,' and 'an application made pursuant to law to any one Commissioner, fixes that duty on him, and after such application, he can neither decline nor evade it. It is clear, that, even if such applications were rarely made, as they are at the very time fixed by the Legislature for the performance of his probate duties, and if numerous, they might prevent their performance altogether. The fact that during the trial of Anthony Burns, such a conflict existed as compelled Judge Loring, in the discharge of his duties as Commissioner, to adjourn the Court of Probate and postpone its business, sufficiently confirms the incompatibility in question.

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But the duties of Commissioner, in connection with the extradition of fugitive slaves, are not only duties which might conflict with the proper discharge of the duties of Judge of Probate. Pursuant to several acts of Congress, passed subsequent to the appointment of Judge Loring as Commissioner in 1846, he is liable to be called to act in cases of extradition of fugitives from justice from foreign countries, and issue warrants and hold preliminary examination, in cases of revolts, mutinies and affrays on shipboard, and a great variety of crimes and offences committed by citizens and aliens within the jurisdiction of the United States. These duties, extending from year to year, and still further in constituting the office of United States Commissioner, such an office cannot, with propriety, be held by a judicial officer under the laws of Massachusetts. When we add to this interference of official duties their opposite and conflicting nature, the incompatibility is the more manifest.

This incompatibility has been long since recognized by the laws of the Commonwealth, and the law resolves of successive Legislatures. The law of 1843, applicable to magistrates of this Commonwealth, in the performance of the duties imposed upon them by the act of Congress of 1793, was clearly indicative of the determination of the people of Massachusetts, that no magistrate or judicial officer should participate in the extradition of slaves. The sentiment and spirit of that law are as clearly violated, whether that participation is had by a magistrate of Massachusetts, as such, acting under the law of 1793, or by a Commissioner of the United States, acting under the law of 1850, who is at the same time a judicial officer under the laws of this Commonwealth. In conformity with the spirit of this law, the Legislature declared by resolve in 1850, 'that the sentiments of the people of Massachusetts, as expressed in their legal enactments in relation to the delivering up of fugitive slaves, remain unchanged,' and 'that the people of Massachusetts, in the maintenance of their well-known and inviolable principles, expect that the officers and representatives of the State, at all times, on all occasions, and under all circumstances—

The law of 1855 in a more positive manner recognized the several principles, and applied it to the condition of things existing, in consequence of the law of 1850. In direct contravention of the terms and spirit of this law, Judge Loring now holds the two offices of Judge of Probate and United States Commissioner. Indeed, the whole current of sentiment and law in Massachusetts, during the last few years, has announced the principle that no officer of this Commonwealth shall engage in the extradition of slaves, or occupy any office among whose duties such extradition may be counted. The same doctrine has been endorsed and confirmed by the addresses of two Legislatures to the Governor of this Commonwealth for the removal of the judge who has disregarded and violated it.

For these reasons, in the opinion of the Committee, the Legislature is called upon to address the Governor to remove Edward Greely Loring from the office of Judge of Probate for the County of Suffolk. They do not feel obliged to base the grounds for his removal upon the law of 1855, or indeed to establish the entire validity of those grounds; in their opinion, it is not necessary to regard that law, except so far as it is declaratory of the sentiments of the people. If that law is constitutional, it is sufficient to say that its violation is a valid reason for the address. If it is unconstitutional, they hold that the principle so long acknowledged, which dictated its enactment, is also abundant cause and justification.

Ample notice has been given to Judge Loring of the wishes of the people, as expressed through their representatives, and ample time afforded him to respect and yield to them. While Judge of Probate, he still holds the office of United States Commissioner, and his removal by address is the only remedy which the constitution acknowledges or provides.

Your Committee, therefore, respectfully recommend that the accompanying address be sent to the Governor, requesting him, with the consent of the Council, to remove Edward Greely Loring from the office of Judge of Probate for the County of Suffolk.

And your Committee further recommend that a joint committee, consisting of two on the part of the Senate and five on the part of the House, be appointed to present said address to the Governor.

Here follows a copy of the address  
To His Excellency, Nathaniel P. Banks, Governor of the State of Massachusetts:

The two branches of the Legislature in General Court assembled, respectfully request that your Excellency would be pleased, with the consent of the Council, to remove Edward Greely Loring from the office of Judge of Probate for the County of Suffolk.

Signed by Messrs. DAVIS and CORNELL of the Senate, and Messrs. CHURCHILL, STEVENS, PARKER and ARNOLD, of the House.

In making this very satisfactory Report, it is gratifying to state that the Committee were unanimous, with one exception—that of WILLIAM PAGE, of the House, who makes a minority report, adverse to the removal of Judge Loring, on the ground—  
First, that the petitioners have failed to make the necessary affidavit, in regard to the reasonable publication of their petition, in accordance with the Act of 1857, 'relating to applications to the General Court'—as if that Act had the remotest bearing upon any case concerning the dignity, honor and sovereignty of the Commonwealth, or to the contumacious violation of its laws! The objection is as ludicrous as it is captious.  
Second, that Judge Loring has faithfully and satisfactorily performed the duties of his office. But that is not the question. By the law of the State, he is forbidden to be, while acting as Judge of Probate, a Slave Commissioner. That law he refuses to obey. Shall he be permitted to do so with impunity? Had he resigned his office as Commissioner, he would not have been disturbed in his office as Probate Judge. But he is determined to outrage the feelings of the people, and the law of the State, in servile idleness to the Southern slave oligarchy.  
Mr. Page asserts that the Supreme Court of Massachusetts has declared the Fugitive Slave Law to be constitutional. The question has yet to be argued before that Court.  
Of course, Mr. Page is ready to hunt and catch every fugitive slave who may come within the limits of the State. The Fugitive Slave Law he thinks ought to be obeyed, and to make its execution a matter of official misconduct he says will place us in a condition, early to calculate the value of the Union. States from under!

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, MARCH 12, 1858.

THE BOSTON MASSACRE, MARCH 5, 1770.

COMMEMORATIVE FESTIVAL IN FANEUIL HALL.

(Photographically reported for the Liberator, by Mr. YARBROOK.)

Agreeably to a notice heretofore published in our columns, and otherwise extensively circulated, a meeting was held in Faneuil Hall, on Friday evening of last week, in commemoration of the 87th Anniversary of the Boston Massacre, and especially in memory of CRISPUS ATTUCKS, the earliest martyr of American Independence, who fell by the bullets of British soldiers, in King street, on the night of March 5th, 1770. There was a very good attendance in point of numbers, but not so large as the occasion, and the attractive character of the programme, should have called forth.

In front of the platform were displayed a large number of interesting relics and mementoes of the olden time, among which may be mentioned a colored engraving representing the scene in King street at the time of the massacre; a small cup, owned by Crispus Attucks; a picture representing Washington crossing the Delaware, in which Prince Whipple (a colored soldier) is seen pulling the stroke oar; Certificate, in Gen. Washington's own hand-writing, of honorable discharge of Brister Baker, a colored soldier in the Connecticut Regiment, June, 1784; Letter of Capt. Perkins to Brigadier General Green, on arresting Lieut. Whitmarsh for abusing a colored soldier named Newport Rhode Island, in camp, dated Long Island, July 11, 1776; Power of Attorney for the recovery of prize-money earned by a colored seaman, Basil Garretson, on board the private armed schooner Mammoth, of Baltimore, said money being claimed by his reputed master, J. C. Deahong, of Baltimore—Jan. 3d, 1815; a banner presented by John Hancock to a colored company called 'The Bucks of America'; a flag presented to an association of colored men, called 'The Protectors,' who guarded the property of Boston merchants during the Revolutionary war; a collection of documents illustrative of slavery in Boston between 1718 and 1760.

These relics attracted much attention, but the most interesting mementoes of the past were found in the persons of a venerable man and woman, who have come down to us from a former generation.—Grandmother Boston, aged 105, and Father Yassall, aged 88. Very many of the company exchanged congratulations with these aged persons, who seemed heartily to enjoy the occasion.

Mr. Brown, daughter of Cornelius Haskell, whose father was killed and buried on Bunker Hill, and Mrs. Kay, daughter of the Ensign who received the banner presented to 'The Bucks of America,' were also present.

At 8 o'clock, the assembly was called to order by WILLIAM C. NELL, who delivered the following address:—

ADDRESS OF WILLIAM C. NELL.

LADIES AND GENTLEMEN:

On the 5th day of March, 1783, William Cooper, Town Clerk, made a motion embracing the following clauses:—

Whereas, The annual celebration of the Boston Massacre on the 5th of March, 1770, by the institution of a public oration, has been found to be of eminent advantage to the cause of virtue and patriotism among her citizens, and

Whereas, The immediate motives which induced the commemoration of that day do now no longer exist in their primitive force, and

Resolved, That the Celebration of the 5th of March, from henceforth, shall cease, and that instead thereof, the anniversary of the fourth day of July, 1776, shall be constantly celebrated by the delivery of a public oration.

In which the orator shall consider the feelings, manners and principles, which led to this great national event, as well as the important and happy effects, whether general or domestic, which have already, and will forever, continue to flow from this auspicious epoch.

In accordance therewith, there has not been a public celebration of the 5th of March since 1783.

In view of the alarming spread of despotism in these United States—the suppression of Free Speech in one half of the Union—the subjugation of white citizens, and annihilation of the citizenship of Colored Americans by the Dred Scott Decision, it now seems a timely and significant hour for an application of that sentiment in the Constitution of Massachusetts, which declares 'that frequent recurrence to the fundamental principles is absolutely necessary to preserve the advantages of liberty, and to maintain a free government.'

Eighty-eight years ago, this day, CRISPUS ATTUCKS, a colored man, led a company of patriots from Dock square into State Street, and in resisting the British forces, received two balls—one in each breast—and fell; he being the first to attack, and himself the first martyr on that day which history has selected as the dawn of the American Revolution.

It is appropriate, then, that this commemoration should take place in this venerable Hall; for the record of the times hands down to us the following:—'Attucks and Caldwell, not being residents of Boston, were both buried from Faneuil Hall on Thursday, March 8th, 1770; the hearse of all meeting in King Street, near the scene of the tragedy, attended by the largest collection of people that had ever assembled on the American continent. They were borne to the middle burial ground, and all deposited in one vault. The shops of the Town of Boston were closed, and all the bells were ordered to be tolled, as were those of the neighboring towns.'

It is a significant fact in the history of these our times, that notwithstanding the valor and sacrifices of both white and colored men in the struggles for American liberty, the liberty of neither class is now safe. No white man who travels South, during to speak in defence of the principles for which Washington fought, and Warren bled and died, but makes himself liable to Lynch law.

I stand before you to-night a victim of the Slaveholding South. Though freeborn myself, (my mother being a Massachusetts woman,) and unable to trace my genealogy back to Slavery, yet because my father's birthplace was a Southern city, I am prohibited visiting near and dear relations, unless at the risk of fines and imprisonment. Why, I ask, should not my rights be held as sacred under the Palmetto banner, as those of any other son of the Old Bay State, while thought he may be?

But, though Judge Taney has decided that colored men have no rights that white men are bound to respect—though opposing forces are strong and powerful—with me the star of hope is in the ascendant. God is on the side of freedom, and if her votaries will be faithful, the day is not far distant when victory will perch upon her banners.

At the conclusion of his address, Mr. NELL announced that the first speaker he should call upon would be Dr. JOSEPH S. ROCK, of Boston.

SPEECH OF DR. ROCK.

LADIES AND GENTLEMEN:

You will not expect a lengthened speech from me to-night. My health is too poor to allow me to indulge much in speech-making. But I have not been able to resist the temptation to unite with you in this demonstration of respect for some of my noble but misguided ancestors.

White Americans have taken great pains to do so to prove that we are cowards. We are often insulted with the assertion, that if we had had the courage of the Indians or the white man, we would never have submitted to be slaves. I ask if Indians and white men

have never been slaves? The white man tested the Indian's courage here when he had his organized armies, his battle-grounds, his places of retreat, with everything to hope for and everything to lose. The position of the African slave has been very different. Seized a prisoner of war, unarmed, bound hand and foot, and conveyed to a distant country among what to him were worse than cannibals; brutally beaten, half-starved, closely watched by armed men, with no means of knowing their own strength or the strength of their enemies, with no weapons, and without a probability of success. But if the white man will take the trouble to fight the black man in Africa or in Hayti, and fight him as fair as the black man will fight him there—if the black man does not come off victor, I am deceived in his prowess. But, take a man, armed or unarmed, from his home, his country, or his friends, and place him among savages, and who is he that would not make good his retreat? 'Discretion is the better part of valor,' but for a man to resist, where he knows it will destroy him, shows more fool-hardiness than courage. There have been many Anglo-Saxons and Anglo-Americans enslaved in Africa, but I have never heard that they successfully resisted any government. They always resort to running indentures.

The courage of the Anglo-Saxon is best illustrated in his treatment of the negro. A score or two of them can pounce upon a poor negro, tie and beat him, and then call him a coward because he submits. Many of their most brilliant victories have been achieved in the same manner. But the greatest battles which they have fought have been upon paper. We can easily account for this; their trumpet is dead. He died when they used to be exposed for sale in the Roman market, about the time that Cicero cautioned his friend Atticus not to buy them, on account of their stupidity. A little more than half a century ago, this race, in connection with their Celtic neighbors, who have long been considered (by themselves, of course), as the bravest soldiers in the world, so far forgot themselves as to attack a few cowardly, stupid negro slaves, who, according to their accounts, had not the sense enough to go to bed. And what was the result? Why, sir, the negroes drove them out from the island like so many sheep, and they have never dared to show their faces, except with hat in hand.

Our true and tried friend, Rev. Theodore Parker, said, in his speech at the State House, a few weeks since, that 'the stroke of the axe would have not struck the question long ago, but the black man would not strike.' Mr. Parker makes a very low estimate of the courage of his race, if he means that one, two or three millions of these ignorant and cowardly black slaves could, without means, have brought to their knees five, ten, or twenty millions of intelligent brave white men, backed up by a rich oligarchy. But I know of no one who is more familiar with the true character of the Anglo-Saxon race than Mr. Parker. I will not dispute this point with him, but I will thank him or any one else to tell us how it could have been done. His remark calls to my mind the day which is to come, when one shall chase a thousand, and two put ten thousand to flight. But when he says that 'the black man would not strike,' I am prepared to say that he does us great injustice. The black man is not a coward. The history of the bloody struggles for freedom in Hayti, in which the blacks whipped the French and the English, and gained their independence, in spite of the perfidy of that villainous First Consul, will be a lasting refutation of the malicious aspersions of our enemies. The history of the struggles for the liberty of the U. S. ought to silence every American calumniator. I have learned that even so late as the Texan war, a number of black men were found silly enough to offer themselves as living sacrifices for our country's shame. A gentleman who delivered a lecture before the New York Legislature, a few years since, whose name I do not now remember, but whose language I give with some precision, said, 'In the Revolution, colored soldiers fought side by side with you in your struggles for liberty, and there is not a battle-field from Maine to Georgia that has not been crimsoned with their blood, and whitened with their bones.' In 1814, a bill passed the Legislature of New York, accepting the services of 2000 colored volunteers. Many black men served under Com. McDonough when he conquered on Lake Champlain. Many were in the battles of Pittsburgh and Sackett's Harbor, and General Jackson called out colored troops from Louisiana and Alabama, and in a solemn proclamation attested to their fidelity and courage.

The white man contradicts himself who says, that if he were in our situation, he would throw off the yoke. Thirty millions of white men of this proud Caucasian race are at this moment held as slaves, and bought and sold with horses and cattle. The iron heel of oppression grinds the masses of all the European races to the dust. They suffer every kind of oppression, and no one dares to open his mouth to protest against it. Even in the Southern portion of this boasted land of liberty, no white man dares advocate so much of the Declaration of Independence as declares that 'all men are created free and equal, and have an inalienable right to life, liberty, &c.'

White men have no room to taunt us with tamely submitting. If they were black men, they would work wonders; but, as white men, they can do nothing. 'O, Consistency, thou art a jewel!'

Now, it would not be surprising if the brutal treatment which we have received for the past two centuries should have crushed our spirits. But this is not the case. Nothing but a superior force keeps us down. And when I see the majesty of human nature, bidding defiance to every slave code and its penalties, making the issue Canada or death, and that too while they are closely watched by paid men armed with pistols, clubs and bowie-knives, with the army and navy of this great Model Republic arrayed against them, I am disposed to ask if the charge of cowardice does not come with an ill-grace.

But some men are so steeped in folly and imbecility; so lost to all feelings of their own littleness; so destitute of principle, and so regardless of humanity, that they dare attempt to destroy everything which exists in opposition to their interests or opinions which their narrow comprehensions cannot grasp.

We ought not to come here simply to honor those brave men who shed their blood for freedom, or to protest against the Dred Scott decision, but to take counsel of each other, and to enter into new vows of duty. Our fathers fought nobly for freedom, but they were not victorious. They fought for liberty, but they got slavery. The white man was benefitted, but the black man was injured. I do not envy the white American the little liberty which he enjoys. It is his right, and he ought to have it. I wish him success, though I do not think he deserves it. But I would have all men free. We have had much sad experience in this country, and it would be strange indeed if we do not profit by some of the lessons which we have so dearly paid for. Sooner or later, the clashing of arms will be heard in this country, and the black man's services will be needed; 150,000 freemen capable of bearing arms, and not all cowards and fools, and three quarters of a million of slaves, wild with the enthusiasm caused by the dawn of the glorious opportunity of being able to strike a genuine blow for freedom, will be a power which white men will be bound to respect. Will the blacks fight? Of course they will. The black man will never be neutral. He could not if he would, and he would not if he could. Will he fight for this country, right or wrong? This is the common sense of every one answers; and when the time comes, and come it will, the black man will give an intelligent answer. Judge Taney may outlaw us; Caleb Cushing may show the depravity of his heart by abusing us; and this wicked government may oppress us; but the black man will live

when Judge Taney, Caleb Cushing and this wicked government are no more. White men may despise, ridicule, slander and abuse us; they may seek to divide us, and make us feel degraded; but no man shall cause me to turn my back upon my race. With it I will sink or swim. The prejudice which some white men have, or affect to have, against my color gives me no pain. If any man does not fancy my color, that is his business, and I shall not meddle with it. I shall give myself no trouble because he lacks good taste. If he judges my intellectual capacity by my color, he certainly cannot expect much profundity; for it is only skin deep, and is really of no very great importance to any one but myself. I will not deny that I admire the talents and noble characters of many white men. But I cannot say that I am particularly pleased with their physical appearance. If old mother nature had held out as well as she commenced, we should, probably, have had fewer varieties in the race. When I contrast the fine tough muscular system, the beautiful, rich color, the full broad features, and the gracefully frizzled hair of the negro, with the delicate physical organization, wan color, sharp features and lank hair of the Caucasian, I am inclined to believe that when the white man was created, nature was pretty well exhausted—but determined to keep up appearances, she pinched up his features, and did the best she could under the circumstances. (Great laughter.)

I would have you understand, that I do not love my race, but am pleased with my color; and while many colored persons may feel degraded by being called negroes, and wish to be classed among other races more favored, I shall feel it my duty, my pleasure and my pride, to concentrate my feeble efforts in elevating to a fair position a race to which I am especially identified by feelings and by blood. My friends, we can never be elevated until we are true to ourselves. We can come here and make brilliant speeches, but our field of duty is elsewhere. Let us go to work—each man in his place, determined to do what he can for himself and his race. Let us try to carry out some of the resolutions which we have made, and are so fond of making. If we do this, friends will spring up in every quarter, and where we least expect them. But we must not rely on them. They cannot elevate us. Whenever the colored man is elevated, it will be by his own exertions. Our friends can do what many of them are nobly doing, assist us to remove the obstacles which prevent our elevation, and stimulate the worthy to persevere. The colored man who, by dint of perseverance and industry, educates and elevates himself, prepares the way for others, gives character to the race, and hastens the day of general emancipation. While the negro who hangs around the corners of the streets, or lives in the grog-shops or by gambling, or who has no higher ambition than to serve, is 'to all intents and purposes' a curse to his race. It is true, considering the circumstances under which we have been placed by our white neighbors, we have a right to ask them not only to cease to oppress us, but to give us that encouragement which our talents and industry may merit. When this is done, they will see our minds expand, and our pockets filled with rocks. How very few colored men are encouraged in their trades or business! Our young men see this, and become disheartened. In this country, where money is the great sympathetic nerve which ramifies society, and has a ganglion in every man's pocket, a man is respected in proportion to his success in business. When the avenues to wealth are opened to us, we will then become educated and wealthy, and then the roughest looking colored man that you ever saw, or ever will see, will be pleasanter than the harmonies of Orpheus, and black will be a very pretty color. It will make our jargon, wit—our words, oracles; flattery will then take the place of slander, and you will find no prejudice in the Yankee whatever. We do not expect to occupy a much better position than we now do, until we shall have our educated and wealthy men, who can wield a power that cannot be misunderstood. Then, and not till then, will the tongue of slander be silenced, and the lip of prejudice sealed. Then, and not till then, will we be able to enjoy true equality, which can exist only among peers.

A hymn entitled 'Freedom's Battle,' written for the occasion by Miss Frances E. Watkins, was then sung by a company of colored vocalists, Miss Adelaide V. Putnam presiding at the piano.

REV. THEODORE PARKER was then introduced to the audience by Mr. NELL, and after some pleasant remarks with regard to the variety of the entertainment which was to be offered them on that occasion, he said:—

REMARKS OF REV. THEODORE PARKER.

My friend Dr. Rock said a great many good things of the African race, of which he is himself so fair and fine a representative. I cannot most heartily to almost all he said, and if I cannot agree with the strictures he was pleased to make on some remarks that fell from my lips the other day, I am only sorry, I was not speaking of the African's future—only of his past. I have said a hundred times, that his was the most pacific race of men on the face of the earth; the least revengeful, the most merciful, the slowest to strike, and the readiest to forgive. I think it would be rather incompatible with that long list of virtues to say that he was likewise the most warlike, or equal, in his warlike propensities, to the Caucasian, who would rather enslave twenty men, and kill twenty more, than be a slave himself. I spoke of the past, not of the future. I make no doubt he will fight; I do not care how soon he has the opportunity. Slavery will not be exterminated with one blow; it will take a great many blows, and I hope the black man will do his part.

I heartily sympathize with my friend in his admiration for the vigor, the force and the color of the black man. If I had been born black, I hope I should have had sense enough to have been proud of my color. I do not think the Almighty was a less perfect artificer when he made the black man, 'the image of God' in ebony, than when he made the white man, with the carnation and pink in his cheeks. 'Every man to his taste.' I was glad to hear my friend say he was proud of his color, as I am when I hear an Englishman say he is proud he is a Briton. I agree, therefore, most heartily with most of the things which Dr. Rock said, and if I cannot agree with all, perhaps he will think it is my misfortune; I am sure he will not think it is my fault.

Mr. PARKER then, as an illustration of the bravery and valor of colored men, told an anecdote of three slaves, unarmed, who not long since ran away from the Southern States, and succeeded in reaching the woods of Nebraska, where they were overtaken by eight white men, mounted on horseback, and armed to the teeth, who attacked them; but notwithstanding the great disparity of numbers and weapons, were overcome by the three fugitives, who disarmed them, took their horses from them, killed one and wounded several—two of them escaping, leaving the other, with his right arm shot off, in the hands of the kidnappers. They traced their way back to Kansas, and from thence to Canada. 'No white skin,' said Mr. PARKER, 'could have been more adroit in the use of his means. I hope the day will come when these exceptional instances of valor will be brought forward as a proof that valor is likewise instilled in the African race, and that they will show it by rising and achieving their freedom by the only method which the world thoroughly and heartily accepts, and that is, by drawing the sword and cleaving the oppressor from his crown to his groin, until one half falls to the right, and the other half falls to the left. (Loud applause.) No doubt the civilized world is ruled partly by constitutions, written or parchment; but the only parchment which kings and

people respect very much, is the parchment of the drum-head. The great charters of human freedom have been written in an ink costly, very precious—ink in the ink man carries in his heart. That is the ink in the charters of Roman, Grecian, Hebrew, Egyptian, British and American Liberty, been written, and fore God this day, I believe there is not one ink which will secure the freedom of the African people. I say, there will be a chance for fighting; nobody knows how soon it will come. I have said many times, I thought the African would not be content to be a slave always; I wish he would not a single day more.'

Here at my left hand, said Mr. PARKER, is a standard which bears the initials of JOHN HANCOCK and GEORGE WASHINGTON. It is a silken standard, which Mr. HANCOCK, when Governor of Massachusetts, presented to the first company, I think it was, of colored persons ever organized in Massachusetts. They were called 'Bucks.' A very aged woman, daughter of the emigrant of this country, is still living in this city and owns this flag, holding it in great esteem. JOHN HANCOCK is one of the proudest names Massachusetts can boast, and he made it still dearer to posterity by connecting himself with this flag and company. First there is the letter 'J', then 'G. W.', and then 'H.'—thus JOHN HANCOCK, GEORGE WASHINGTON, and presents this banner to the African people. I hope it will prove not only a memento of the past, but a prophecy likewise for the future.

There are two other very pleasant relics in this hall to-night, to which I wish to call your attention for a moment. We sometimes speak of our 'old' Revolution, and consider it a very ancient thing. The Revolution was born in 1776. I know Mr. NELL says it was born five years earlier; but I believe in birth was not recorded on the parish books of the nation until about the beginning of the year 1771; and it was not weaned until somewhat later in the year 1783. But here is an aged woman, bearing the venerable name of 'Boston,' who was nearly thirty years old at the time when the Revolution itself was born, and was almost forty when the Revolution was weaned. A very venerable relic! It is clear that the African is the shortest lived of all the races on the earth. There are less than two thousand colored people in the city of Boston; there are only nineteen persons in the State of Massachusetts who are over one hundred years old, and the colored people furnish one—one in this city—one out of two thousand; I should like to know if the whole city of Boston can beat good old mother 'Boston' in point of age!



dare to differ with so profound a scholar, with so careful a thinker, as THOMPSON PARKER; but I cannot accept his argument, and for this reason. He says the Caucasian race, each man of it, would kill twenty men, and enslave twenty more, rather than do a slave, and therefore he deduces that the colored race, which suffers slavery here, is not emphatically distinguished for courage. I take issue on that statement. There is no race in the world that has not been enslaved at one period. This very Saxon blood we enslave for five centuries in Europe. We were slaves,—we white people. This very English blood of our Saxon—was the peculiar mark of slavery for five or six hundred years. The Slavonic race, of which we are a branch, is enslaved by millions to-day in Russia. The French race has been enslaved for centuries. Then add this,—no race, not one, ever vindicated its freedom from slavery by the sword. We did not win freedom by the sword; we did not resist, we Saxons. If you go to the catalogue of races that have actually abolished slavery by the sword, the colored race is the only one that has ever yet afforded an instance, and that is St. Domingo. (Applause.) This white race of ours did not vindicate its title to liberty by the sword. The villains of England, who were slaves, did not get their own liberty; it was gotten for them. They did not even rise in insurrection—they were quiet; and if in even rise in the Christian era, a black man had landed on the soil of England, and had said, 'This white race don't deserve freedom; don't you see the villains scattered through Kent, Northumberland and Sussex?—why don't they rise, and cut their masters' throats?' the THOMPSON PARKERS of that age would have been like the Dr. ROCKS of this,—they could not have answered. The only race in history that ever took the sword into their hands, and cut their chains, is the black race of St. Domingo. Let that fact go for what it is worth. The village of France and England were out by the progress of commerce, by the growth of free cities, by the education of the people, by the advancement of Christianity. So think, therefore, that the simple and limited experiment of three centuries of black slavery is not basic enough for the argument. No, the black man may well scorn it, and say—I summon before the jury, Africa, with her savage millions, that has maintained her independence for two or three thousand years; I summon Egypt with the arts, I summon St. Domingo with the sword, and I choose to be tried in the great company of the millions, not alone! And in that company, he may claim to have shown as much courage as any other race—full as much.

I therefore, will never try the argument with the single illustration of American slavery. No; and yet, if I did, I should be proud to have the same color with MARSHALL GARRIS; for I know of no prouder name in the history of the nineteenth century than that of heroic mother, standing alone, defying the Democracy of thirty-one States, rising in the instinctive love of a mother superior to the low Christianity of the present age, and writing her religion and her heroism in the bloody right hand that gave her infant back to God for safe keeping. (Loud applause.) Any man might well be proud to share the color of that mother, whose grave some future Plutarch or Tacitus will find, when he calls up the heroism of the nineteenth century.

My friend, Mr. NELL, has gathered together, in a small volume, instances enough of the heroism of colored blood, and the share it took in our Revolution, and yet he has not told half the story. I commend his book to the care and patronage of every man who loves the colored race. And not only to buy it,—that is not enough. If there is any young man who has any literary ambition, let him fill up the sketch, let him complete the picture; let him go sounding along the untrodden fields of revolutionary anecdote, and gather up every fact touching the share his race took in that struggle. Why, the wealthiest family in Boston,—that of the Lawrences,—in their own family history, record the fact that the father of Abbot Lawrence was the captain of a company made up entirely of colored men; and when once, in the fierce and hot valor of a fearful moment, he rushed too far into the ranks of the enemy, and was alone, ready to be made a prisoner, he looked back to his ranks of colored men, and they charged through two lines of the enemy, rescued their captain, and made it possible for the Lawrences to exist. (Applause.) They ought to be grateful—yes, that whole wealthy family ought to be grateful to colored courage, that it saved their own father from a Jersey ship of war, and enabled him to take his share in the Revolutionary struggle, and be buried in the old homestead at Groton. And doubtless, if your literary zeal shall follow up the path your friend NELL has opened, you will find scarcely any name on the whole roll of Revolutionary fame, that does not owe more or less to colored courage and co-operation. I commend it to your care. Never forget the part your race took in the great struggle. Cherish, preserve, illustrate it. Compel the white man to write your names, not as they have written them in Connecticut, at the bottom of the rest, with a line between, negro-pew fashion, but make them write them on the same marble, and in the same line. The time will yet come when we will, as CALVIN CUSHING says, drag this Massachusetts Legislature at our heels, and they shall pay for a monument to ARTRUCKS. (Loud cheers, and cries of 'Good!')

It will be the magnanimous monument for the injury and forgetfulness of so many years. They owe it to him, and they shall yet pay it. You and I, faithful to our trust, will see to it. Our fathers were honest and grateful enough to bury him from beneath these very walls. JOHN HANCOCK did himself the honor, from his own balcony in Beacon street, to give that banner to colored men, recognizing them as citizens and as soldiers. The time shall come when the flavor of that good deed shall perfume Beacon street, and make it worthier. (Cheers.) I always thought that I had a pride in having been born in it; now I know the reason. (Renewed cheering.)

Yes, like 'Old Mortality,' we come here to-night to make the monument plainer, to scrape off the moss that has gathered over it. It is only 'the beginning of the end.' The time shall come, if you, young men, do your duty, when the part your ancestors played, when the laurels they won, when the deeds they performed, in our Revolutionary era, shall be raked up from forgetfulness. I will tell you how. Do you know how great-grandfathers get remembered? I will tell you. The world is very forgetful,—Republics are proverbially ungrateful. You must not expect that the white men will wake up, and do you justice. O, no! I will tell you how it is to be done. We are very fond of finding reasons for things, and explaining them away. If we see a boy very bright, with great genius, we are fond of saying, 'Well, we knew his father and mother, and they were very bright people.' Or, if we see a grandson very famous, we say, 'Well, he comes of a good stock; we remember his grandfather, he could do this thing or the other.' When THOMPSON PARKER came into the city of Boston, and made the boldest pulpit in the city, men said, 'It is all right. This is the blood that fired the first musket at Lexington, and it is only cropping out in a new place.' Now, some of you colored men, Boston, colored men, go you to-morrow and show your valor in the field, valor in labor, valor in education, valor in making money, valor in making your mark in the world, and instantly the papers will begin to say—'O, yes! they have always been a brave, gallant people.' Was there not ARTRUCKS in '70? By the by, let us build him a monument.' You must remind us by instances. You must not come to us and argue. That is not the way to convince us. The common people do not stop to argue. You must convince us by a life. We want another ARTRUCKS; and I will conclude by showing you that you have another ARTRUCKS. Here is a letter from Mr.

HIGGINSON, excusing himself for not coming; and with which, which is a very excellent speech in itself, I will finish mine.

WORCESTER, March 6, 1858.

DEAR SIR:—It will be out of my power to be present at your celebration to-night. I regret this the less, however, because the little which I have to say may be said on paper.

The memory of CHRISTOPHER ARTRUCKS is now honored by all. But there are many who have an impression, that the same courage and daring do not exist among his race in modern times, and that they are chiefly remarkable for the doubtful virtue of submission. After some considerable observation, I wish to record my opinion to the contrary. There are crowds of all complexions; but I believe that the colored people have contributed their full share to the History of Heroism. And I need go no farther than the Massachusetts slave cases to find examples.

1. The SHADBAK RESCUE, the most daring and triumphant effort of the kind ever made, was carried through by colored men.

2. An attempt was made, soon after, to capture WILLIAM AND ELLEN CARTY. Both of them, during that perilous time, showed the noblest courage. William CARTY armed himself, locked his door, and went on with his joiner's work as usual. He was undisturbed, for nobody dared to attack him. And there was one occasion, recorded by me in the last 'Liberty Bell,' in which he performed an act of simple heroism, which I consider unsurpassed by Greek or Roman fame.

3. In the STAS case, from circumstances which never have been made public, no open attempt at rescue was finally made. But it is a fact known to me, that there were then colored men, who stood as ready as any white men to risk their lives to keep Massachusetts free.

4. In connection with the ANTHONY BURNS case, there is a fact which has never yet been publicly stated, and which is indeed contrary to the statements of the newspapers, and even of Mr. Stevens, the historian of that transaction; but which is too creditable to the colored race to be longer overlooked. I am enabled to assert, from the most indisputable evidence, that the very first man to enter the Court-house door, in the attempt to rescue Anthony Burns, was not, as has been commonly supposed, a white man, but a colored man. Nor was this prominence an accident, but the result of his own headlong and determined courage, at a time when most men around him seemed stricken with a moral paralysis!

With such a fact as this before us, we need not go back to the old revolutionary time for examples. The white men of Massachusetts must not reproach their colored fellow-citizens with want of courage, until they set them a better example. And I will therefore close with the following brief sentiment:—

'The modern Crispus Attucks, at the Court-house door. When he stands there again, may there be more of us to follow him.'

Yours truly,  
THOS. WENTWORTH HIGGINSON.

Mr. Wm. C. NELL.

The reading of this letter was listened to with deep interest.

Mr. NELL then introduced Wm. LLOYD GARRISON as the man who, in 1829, in Baltimore, sounded the bugle-blast of Immediate Emancipation. 'God bless him!' said Mr. NELL. 'May he live to see the jubilee to which his life has been so nobly consecrated!' (Applause.)

REMARKS OF MR. GARRISON.

LADIES AND GENTLEMEN:—I believe it is not necessary for me to show my colors on this occasion. Thirty years ago, I unfurled those colors to the breeze, in the sight of the nation, inscribing thereon this motto—'Immediate and Unconditional Emancipation!—No Compromise with Slavery!—Liberty and Equality for all, without regard to complexion or race!' When I entered upon this work, I said, in measured language, that I enlisted 'for the war'; and as the war still continues, and the battle waxes to the gate, so I ask no discharge on the ground of weariness, and will accept none, except through death or victory.

In regard to the occasion which has brought us here this evening, let me say, that our struggle to give freedom to those in bondage commenced in no spirit of violence, with no desire to stimulate to the shedding of blood, but rather with the hope that, by appealing to the conscience, the understanding and the heart of the nation, by moral instrumentalities alone, we should be able, under God, to break every fetter, and to terminate the slave system in our land. I still believe that this is our work. If I sincerely hold to anything, it is this: that all human life is sacred—just as the natural right of man to his own liberty, as against all others, is sacred. I am a believer in the omnipotence of peace. It is not warriors who are the best defenders of liberty. It is not the men who are ready to take up arms against the tyranny from which they are suffering, who have the highest conceptions of the rights of man, or are best disposed to see that those rights are ever respected. Let us appeal to history. We have Bunker Hill, and Lexington, and Concord, and Yorktown, all for liberty. And what result? To-night, we have four millions of chattel slaves in the land, and an omnipotent despotism ruling the whole country. Was there any saving virtue in Bunker Hill, in Lexington, or in Yorktown? How does it happen that this spirit which fights for liberty can also readily enslave—can become the greatest of all enslavers, and the most remorseless of all despots?

Of course, I shall be understood here. While I say that I believe God has called us all to peace,—I say that banner to colored men, recognizing them as citizens and as soldiers. The time shall come when the flavor of that good deed shall perfume Beacon street, and make it worthier. (Cheers.) I always thought that I had a pride in having been born in it; now I know the reason. (Renewed cheering.)

Yes, like 'Old Mortality,' we come here to-night to make the monument plainer, to scrape off the moss that has gathered over it. It is only 'the beginning of the end.' The time shall come, if you, young men, do your duty, when the part your ancestors played, when the laurels they won, when the deeds they performed, in our Revolutionary era, shall be raked up from forgetfulness. I will tell you how. Do you know how great-grandfathers get remembered? I will tell you. The world is very forgetful,—Republics are proverbially ungrateful. You must not expect that the white men will wake up, and do you justice. O, no! I will tell you how it is to be done. We are very fond of finding reasons for things, and explaining them away. If we see a boy very bright, with great genius, we are fond of saying, 'Well, we knew his father and mother, and they were very bright people.' Or, if we see a grandson very famous, we say, 'Well, he comes of a good stock; we remember his grandfather, he could do this thing or the other.' When THOMPSON PARKER came into the city of Boston, and made the boldest pulpit in the city, men said, 'It is all right. This is the blood that fired the first musket at Lexington, and it is only cropping out in a new place.' Now, some of you colored men, Boston, colored men, go you to-morrow and show your valor in the field, valor in labor, valor in education, valor in making money, valor in making your mark in the world, and instantly the papers will begin to say—'O, yes! they have always been a brave, gallant people.' Was there not ARTRUCKS in '70? By the by, let us build him a monument.' You must remind us by instances. You must not come to us and argue. That is not the way to convince us. The common people do not stop to argue. You must convince us by a life. We want another ARTRUCKS; and I will conclude by showing you that you have another ARTRUCKS. Here is a letter from Mr.

of the friends of humanity throughout the world; most assuredly we have with us the God of the oppressed. What cause have we to despair?

You, my colored fellow-citizens, are eagerly looking forward to the day when you shall be put in full possession of your rights—when there shall be no slavery in our country to afflict your souls, or to excite complexional hostility. Much depends upon yourselves, in regard to that brighter day which is yet to come. You must not passively submit to the smallest encroachment upon your rights. I am glad that you have rapped at the door of the State House, and presented your memorial to the Legislature, demanding protection as citizens of Massachusetts, and as citizens of the United States, and asking the State to be true to the solemn pledge which it has given, that it will stand by the rights of all the citizens, without regard to complexion, in every emergency. I am glad you have done this, on your plane of action, because it will be sure to command respect. 'The price of liberty is eternal vigilance.' Be on the alert. Go to the State House; let the Representatives look into your faces; let them see that you take a lively interest in the struggle going on, and expect at their hands complete justice.

Judge Taney, in his infamous decision in the Dred Scott case, asserts that when the Declaration of Independence was published to the world, no white man dreamed of regarding slavery with aversion, and that the colored race were looked upon as those who had no rights which white men were bound to recognize and respect; and so intimates that, as that was the case in 1776, it must be considered the case now. To show the bold untruthfulness of Judge Taney, I will read an extract or two from the valuable work of our worthy friend, WILLIAM C. NELL—a work which ought to have the widest circulation for its historical value. Whoever wishes to know what colored men did in 'the times that tried men's souls,' has only to peruse this volume, and he will be equally astonished and gratified with what he will discover in its pages. Let us see if Judge Taney tells the truth. Take the very year in which the Declaration of Independence was given to the world, and what do we find? Here is a resolution, adopted by the House of Representatives of this State, Sept. 13, 1776:—

'Whereas, this House is credibly informed that two negro men, lately brought into this State as prisoners taken on the high seas, are advertised to be sold at Salem, in this State, with the said negroes, and all persons concerned with the said negroes, and hereby are, for the selling and enslaving the human species is a direct violation of the natural rights alike vested in all men by their Creator, and utterly inconsistent with the avowed principles on which this and the other United States have carried their struggles for liberty, even to the last appeal; and, therefore, that all persons concerned with the said negroes, and hereby are, forbidden to sell them, or in any manner to treat them other than is already ordered for the treatment of prisoners of war taken in the same vessel, or others in the like employ; and if any sale of the said negroes shall be made, it hereby is declared null and void.'

Thus, as early as 1776, we find a full recognition, by the Massachusetts House of Representatives, (which was promptly ratified by the Council,) of the equality of the colored race with the white; and action in conformity thereto.

Again—in 1777, an act was before the General Court, to secure the personal liberty of every person residing within the State—as follows:—

'Whereas, the practice of holding Africans and the children born of them, or any other persons, in slavery, is unjustifiable in a civil government, at a time when they are asserting their natural freedom; and, therefore, for preventing such a practice for the future, and establishing to every person residing within the State the inalienable blessing of liberty—

Be it enacted, by the Council and House of Representatives, in General Court assembled, and by the authority of the same,—That all persons, whether black or other complexion, above 21 years of age, now held in slavery, shall, from and after the — day of next, be free from any subjection to any master or mistress, who have claimed their servitude by right of purchase, heirship, free gift or otherwise, and they are hereby entitled to all the freedoms, rights, privileges and immunities that do, or ought to, accrue, belong to any of the subjects of this State, any usage or custom to the contrary notwithstanding.'

Judge Taney, therefore, stands convicted of grossly falsifying history, and for a most wicked and inhuman purpose.

We are here to enter our indignant protest against the Dred Scott decision—against the infamous Fugitive Slave Law—against all unjust and oppressive enactments, with reference to complexional distinctions—against the alarming aggressions of the Slave Power upon the rights of the people of the North—and especially against the existence of the slave system at the South, from which all these have naturally sprung, as streams of lava from a burning volcano. We are here to reiterate the self-evident truths of the Declaration of Independence, and to call for their practical enforcement throughout our land. We are here to declare that the men who, like CRISPUS ARTRUCKS, were ready to lay down their lives to secure American Independence, and the blessings of liberty—who, in every period of our history, at all times, and in all parts of the country, on the land and on the sea, have ever been prompt in the hour of peril to fill 'the deadly, imminent breach,' pour out their blood like water, and repel the minions of foreign tyranny from our shores—are not the men to be denied the claims of human nature, or the rights of citizenship. Alas! what have they reaped for all their patriotic toils and sufferings but contumely, proscription, ostracism? O, shame on this cruelly unjust and most galling nation! I trust in God that no colored man will ever again be found ready to fight under its banner, however great the danger that may menace it from abroad, until their rights are first secured, and every slave be set free. If they have no scruples in using the sword in defence of liberty, let them at least refuse to draw it in behalf of those who despise and oppress them.

Our work is before us. It is to disseminate light—to change public opinion—to plead every man with his neighbor—to insist upon justice—to demand equal rights—to 'crush out' slavery wherever it exists in the land. Let Massachusetts lead the van. Let her be true to the cause of freedom, cost what it may. She has done well in saying that the Fugitive Slave Law shall not be executed on her soil—at least, not without the intervention of a jury trial. That is one step in the right direction. She has decreed, that none of her official servants shall at the same time be a Slave Commissioner under the United States; and hence the duty of removing Judge Loring for disobedience and contumacy. I am confident we shall soon have the satisfaction of seeing him walk the plank overboard. (Loud cheering.) But there is one thing more to be done. Massachusetts must not tolerate a slave-hunter on her soil—nor a Slave Commissioner—nor allow a human being to be put on trial to decide whether he has a right to himself, or is the property of another—but she must transform every slave into a free man as soon as he comes within her borders. (Renewed cheering.)

We shall be told that this is equivalent to a dissolution of the Union. Be it so! Give us Disunion with liberty and a good conscience, rather than Union with slavery and moral degradation. What! shall we shake hands with those who buy, sell, torture, and horribly humiliate their fellow-creatures, and trade in human flesh! God forbid! Every man should respect himself too much to keep such company. We must break this wicked alliance with men-stealers, or all is lost. By all the sacred memories of the past—by all that was persistent, courageous, unconquerable in the great struggle for American Independence—by the blood of ARTRUCKS and his martyred associates in King Street—by the death of WALKER and the patriotic slain on Bunker Hill—by the still higher and better examples of ancient apostles and martyrs—let us here renew our solemn pledge, that, come what may, we will not lay down our arms until liberty is proclaimed throughout all the land, to all the inhabitants thereof. (Prolonged applause.)

A parody on 'The Red, White, and Blue,' written for the occasion by Miss Charlotte L. Forten, was then sung, in fine style, by the 'Northern Vocalists' (Miss Amanda E. Scott skilfully presiding at the piano,) which was loudly applauded.

Mr. NELL then introduced CHARLES L. REMOND, who addressed the company substantially as follows:—

SPEECH OF C. L. REMOND.

LADIES AND GENTLEMEN:—I should not consent to come to this platform at all, to-night, did I not feel, in common with my friend Dr. ROCK, that I have a humble testimony to bear here, with him and others. I have but little to say on this occasion, but I wish to express my hearty concurrence in what has been said by the preceding speakers with reference to the right of the colored people of this country to strike for their freedom, when the time shall come. The white people of the United States point to their WASHINGTON. It is ours to point to ARTRUCKS, of by-gone days; and we could, if we would, point to FREEMAN, and PARKER, and JACKSON, of Christiana celebrity; for if WASHINGTON and ARTRUCKS opened the Revolution of the past, PARKER, and JACKSON, and FREEMAN, opened the Revolution of the present, when they shot down Gorsuch and his son at Christiana, some three years ago. What the former event was to the white men of this country, the latter should be to us. There was a time when I took pride in the efforts, in the sacrifices, and in the blood that was shed, by those identified with us in complexion, during the Revolutionary war, as well as in the war of 1812; and I have not unfrequently referred to my own grandfather as having taken part in the American Revolution. I have no disposition now to detract from those efforts, further than to say that they were misplaced. The patriotism of the colored man of '76 has been repaid by the most base ingratitude, on the part of the white people of this country, that the history of the world records. Hence, the day has gone by for me to refer to those acts in any other sense than as showing the identity of the colored race with the human family.

I happened to be in the Hall of the House of Representatives this afternoon, and I heard the concluding remarks of Caleb Cushing, in a speech which he delivered there. He said he did not care what the Abolitionists might do or say, or write or publish; he was among the number who were determined to live and die, not only spurning the colored man, but hating him. If he feels so, I was glad to hear him express it; but I regretted that I could not whisper in his ear, that whether he would or not, the colored man is to have his rights in this country. (Loud cheers.) This is plain to my mind, and perhaps not upon the data that Mr. Cushing would reason. There was a time when the colored man was without notice in this country. How does the matter stand to-day? Our friend GARRISON may pass away, our friend PHILLIPS, and our other friends of the present time may pass away; but the colored man's cause in the United States is to succeed, and to succeed on principles which the American people cannot gainay or prevent. Believing this, I mean to sit down with the single remark, that the Anti-Slavery cause in the United States will progress just as rapidly as the colored people shall will it. It is a misfortune that we are called upon so frequently to complain of their listlessness, of their inactivity, of their want of interest and self-devotion to this cause. I regret that we cannot number among our active friends in the city of Boston a larger number of colored men and colored women; but I hope the day is soon to dawn when, wherever and whenever a colored man or woman shall be seen, it will be known and read of them, that none can excel them in the efforts they are determined to make to bring about the consummation of the glorious cause they have in hand. It is a shame, in view of all the circumstances, that a man should be left to inquire of me this evening, in this Hall, 'How does it happen that so few colored men are with us?' It is not for me to answer the question. Every colored man and woman must answer it for themselves, to their own consciences. I only regret that any person should have occasion to ask the question.

The suggestion I propose to make just here is this: that we, one and all, on this occasion, in this Hall,—for it may be all we shall have another opportunity to assemble here,—resolve to turn over a new leaf in the Anti-Slavery book, and write our names legibly upon that leaf; and under our names let us write the words, 'Immediate and Unconditional Emancipation;' (cheers); and under that, let us write the additional words, 'No Union with Slaveholders, politically, religiously, or socially.' (Renewed cheering.) Then let us resolve to invite CALVIN CUSHING to the next public meeting which the colored people shall hold in Boston, and call upon him to make a speech to them in keeping with the one he made this afternoon; and if we fail to show him that his cause is a mean, cowardly, and anti-Republican one, then we will concede that he has the question with him;—otherwise, it shall be ours to prove to him that his cause is our cause, and our cause is his. CALVIN CUSHING represents me as a man, generally speaking; I should be ashamed to have him represent me in any other sense. (Laughter and applause.) He has his friends in this section, and that, it strikes me, is the saddest part of the story,—that such a man, in the State of Massachusetts, can be elected to the Legislature,—that such a man can be permitted to disagree that Hall,—that such a man should have his seat by the side of men ordinarily humane and decent. I hold him to be a blackguard. (Loud applause, and cries of 'Good!')

There is a man in this State, a Democratic stump speaker, who, during the political canvass last fall, took particular pains to drag my humble name before most of the audiences whom he addressed, as having spoken disparagingly of George Washington. My friends, if Washington should come down out of the clouds, and become a slaveholder, before God, my country, and the world, I would pronounce him a traitor to the cause of Freedom. (Applause.) It seems to me that that man is a fool who thinks that, in a country where there are between five and six millions of colored people, deeply wronged, they should not refer to and criticize the character of the man who has dared to oppress them on the one hand, and disfranchise them on the other.

A word with regard to the decision of Judge Taney. I think the colored people for the petition which they sent to the Legislature on that subject. I only regret that they have not taken pains to have that petition properly represented and vindicated by one of their own color. I am a humble man, an obscure man, and I hope I am now about to say, for the first time in a good while, a vain word; but I would give a great deal if I could have the privilege of discussing the merits of that petition in that Hall with that same coward and blackguard, CALVIN CUSHING. (Loud cheers.) I think the time has come for colored men to meet their enemies, not only in public debate, but in those places where their rights are considered and passed upon. If Massachusetts was not trailing and crawling in the dust at the feet of the Southern slaveholder, the moment that Dred Scott Decision was given to the world, town meetings would have been called in every part of our State, and the colored people would have been vindicated from the insult, outrage and disgrace of that decision. You have heard me say before—I repeat it,—that I split upon that decision, and defy Judge Taney and all his associates and abettors. I believe, my friends, that we have rights in this country, in spite of slavery and negro-phobia, in spite of the American Constitution,—I believe we have rights against the world in argument, and believing this, I hold it to be our right and duty to defy the men and the bodies who shall, at this late hour, undertake still to crush us in the dust. (Applause.) The time is coming when this battle is to be fought. As I said before, let us re-

solve, in this Hall, that when the hour shall come, we shall be found in the foremost ranks, with our faces, not our backs, to the foe. (Loud cheers.)

Mr. NELL expressed his regret that CHARLES W. SLACK, Esq., who had been expected to address the audience, was not present, remarking that to him, more than any one else, in the Legislature, were the colored people of Boston indebted for the enjoyment of equal school rights.

The following letter from Hon. THOMAS RUSSELL was then read:—

Boston, March 5, 1858.

WM. C. NELL, Esq.

DEAR SIR:—I have hardly time to thank you for your kind invitation, and to express my sincere regret that I cannot be present. But duty calls me to New Hampshire to-night, and I always prefer a fight to a festival.

I know that you and your friends will have a good time, and trust that some of us may live to see that 'good time coming,' when freedom and equality shall be the law of America. Our fathers early changed their celebration from the day of the Boston massacre to Independence day. That we may be able to celebrate Emancipation day before we die is the hope of yours truly,  
THOMAS RUSSELL.

JOHN G. WHITTIER also sent a letter, of which the following is an extract:—

AMESBURY, 29th Inst. mo. 1858.

MY DEAR FRIEND NELL:—

I sympathize with thee in thy generous and patriotic object. It is due to the colored men that they should wrest from their ungrateful and mean oppressors the acknowledgment of the services of their fathers in the Revolution. If any body deserves honor for fighting heroically the battles of their country, the black men who starved at Valley Forge,—who tracked with naked and bloody feet the snows of Jersey,—the stream of whose life-blood mingled red and warm with that of their white comrades at Red Bank and Monmouth,—are entitled to it, and will yet have it, in spite of all the falsehoods and omissions of historians writing with the fear of 'Mass.' before their eyes. In view of the important services of the black soldiers of the Revolution, the treatment of their descendants is a striking confirmation of the proverbial ingratitude of republics.

Thy efforts to set this matter right are deserving of all commendation. Go on! Remember that lies are not immortal, and 'Truth is strong, next to the Almighty.'

I am, as ever, very truly thy friend,  
JOHN G. WHITTIER.

A warm-hearted letter was also received from JOHN W. HUTCHINSON, in behalf of the 'Hutchinson Family,' expressing their regret that they could not be present at 'the just and honest commemoration of the patriotic deeds of those brave colored citizens, who bled and died the first martyrs in the cause of human liberty.'

This portion of the exercises having been concluded, the company repaired to the galleries, where refreshments had been provided, and after a brief season spent in the pleasant occupation of clearing the tables, Bond's Quadrille Band struck up their enlivening music, and those who felt disposed remained to enjoy yet further pleasures in the dance.

VERMONT ANTI-SLAVERY CONVENTION.

The Vermont newspapers generally have exhibited any thing but a manly character in their treatment of the late Anti-Slavery Convention, held at Bradford. The Telegraph makes a low and scurrilous attack upon it, and all concerned in it, and then refuses to insert a reply sent to it by Mr. Johnston. The Aurora of the Valley, a Republican print, and a cowardly one at that, declares that the question of the dissolution of the Union shall never be allowed a discussion in its columns! and treats the Convention generally in a captious and unfair spirit. The Green Mountain Freeman, even, the leading Republican journal of the State, and making high Anti-Slavery professions, for a long time delayed all notice of the Convention, and the publication of the resolutions it adopted; and has to this day suppressed the letter which Mr. Garrison wrote to the Convention, which was read to them and sent to the Freeman (!) for publication. We happen to know that the letter was far too good and able a one to be thus basely choked off by a professed Abolitionist.

The Bradford Convention has done a very great good in unmaking many loud pretenders to the name of Anti-Slavery in Vermont, and in developing the real spirit which rules over many of her public presses, and which controls very many of her pulpits. Genuine and unfettered truth is ever the Ithuriel-spear which compels every evil thing to re-assume its proper shape and character. Our Anti-Slavery friends in Vermont have reason to congratulate themselves on the good work which they have so auspiciously commenced. Much rubbish, which hindered the progress of real Anti-Slavery truth, has been removed out of the way. Lying pretenders to the name of democracy, coward professors of Republicanism, and sectarian moulders of the public mind, have been greatly alarmed, and forced to show themselves in their true colors. The truths uttered at Bradford, in spite of the efforts of party sheets and false-hearted editors to suppress them, will work their way to the real heart and conscience of Vermont, and will prepare that good soil to receive more and more of the same good seed, which shall bring forth fruit in the redemption of man from all worldly yokes and tyranny, and thus to the highest glory of God. Already a work has been done in Vermont, equal to that which it has often taken years to accomplish in other States. We have no doubt of the result. Humanity will be vindicated, and all its God-given rights. They whose craft and lying it is, to narrow and mislead the public heart, to fill it with prejudices and alarm it by slanderous and malignant representations of the uncompromising friends of freedom, shall be put to open shame. We advise them to speedily repent. X.

The last number of the National Anti-Slavery Standard announces the resignation of its senior editor, SYDNEY HOWARD GAY, Esq., and withdrawal from the post which he has occupied for nearly fourteen years with so much ability and fidelity. We regret that we have not room, this week, for the resolutions adopted by the Executive Committee of the American Anti-Slavery Society, expressive of their high appreciation of his character and services, and proffering their best wishes for his future prosperity. It is understood that Mr. GAY is to be connected with the New York Tribune establishment. The Standard will be conducted by our long-tryed friend, OLIVER JOHNSON, aided by a number of able contributors.

LECTURES ON WOMAN'S CLAIMS. We are glad to learn that Mrs. CAROLINE H. DALL is repeating, at West Newton, the three Lectures on Womanhood, which she recently delivered at the Melrose in this city, so much to the gratification and instruction of her auditors. These lectures will well bear, and justice demands that they should have, many repetitions. And we trust that they will not only be called for this season, but be remembered when the next lecturing season shall commence.

THE BARBAR REPORT, in neat pamphlet form, is now ready, and for sale at this office. It is an admirable anti-slavery tract, and we trust that our friends will purchase and distribute it widely. Price, 6 cents single; 50 cents per dozen.

Readers, if you want a mild purgative for children, or one powerful for adults, take Ayer's Pills. They are sugar-coated and pleasant to use, and are well known to be good, without our recommendation.

LETTER FROM PARKER PILLSBURY.

Boston, March 6, 1858.

DEAR MR. GARRISON:—

In a Liberator, three or four weeks ago, my esteemed friend Mr. Higginson, of Worcester, had some most severe remarks upon a statement of mine, relative to the Topeka Constitution, and the action of the Free State party in Kansas toward the colored people. I am not yet released from the sick-chamber to which I was then confined, and can say but few words on the subject.

I agree with Mr. Higginson in all he says on the importance of truth in every assertion we make. To me, any triumph, at the expense of truth, would be, not victory, but defeat, dishonor and disgrace.

When the Free State party in Kansas proposed the compromise of keeping out all colored people, if the other party would not bring them there as slaves, I, in common with others, branded them as traitors to liberty, and unworthy to pioneer the settlement of a new State. So did some of their own number there, and at once abandoned them.

Afterwards, when the subject became complicated with other things, so as to be difficult of comprehension, I said no word further upon it, until the appointment of Robert J. Walker as Governor of the Territory. In his Inaugural Address, the whole controversy was treated in a most elaborate manner. On the point in dispute between Mr. Higginson and myself, he remarked as follows:—

'Those who oppose slavery in Kansas do not base their opposition upon any philanthropic principles, or any sympathy for the African race. For in their so-called Constitution framed at Topeka, they deem that entire race so inferior and degraded as to exclude them all forever from Kansas, whether they be bond or free, thus depriving them of all rights here, and denying even that they can be citizens of the United States; for, if they are citizens, they could not yet constitutionally be excluded from Kansas. Yet such a clause, inserted in the Topeka Constitution, was submitted by that Convention for the vote of the people, and ratified here by an overwhelming majority of the anti-slavery party. This party here, therefore, has, in the most positive manner, affirmed the constitutionality of that portion of the recent decision of the Supreme Court of the United States, declaring that Africans are not citizens of the United States.'

This is the more important, inasmuch as the Topeka Constitution was ratified, with this clause inserted, by the entire Republican party in Congress, thus distinctly affirming the recent decision of the Supreme Court of the United States, that Africans are not citizens of the United States.'

Now, if these statements of Governor Walker have ever been successfully denied by the Free State party, I did not see the paper, speech, or other medium, through which the denial was made. And it was on these official declarations of the Governor that I founded my censure of that party. But my mistakes have been many in life, and this statement, of which Mr. Higginson complains, may have to be added to the number. If so, I share it, not only with Governor Walker, but with nearly all the country.

And now, if my excellent friend wishes it, and will take the responsibility, I will concede the whole point in debate, and begin my account with the Free State party in Kansas, from this day and date. I will admit, if he wishes it, that the determination is, and ever has been, not only to permit colored people to reside there, but, also, to clothe them with all the dignities of citizenship. Either this is true, or it is not. If it be true, it will doubtless be persisted in, notwithstanding five or six Republican States and Territories have so recently confirmed the 'Dred Scott Decision,' by deliberately disfranchising, throughout their jurisdictions, the whole African race.

PARKER PILLSBURY.

THE TOPEKA CONSTITUTION.

FRIEND GARRISON:—

I see by THE LIBERATOR of February 12, that T. W. H. proposes to put P. Pillsbury to the proof of his reiteration of the 'hundred-times refuted calumny' against the Kansas Topeka Constitution.

While I doubt not that P. W. will answer T. W. H. to his entire satisfaction, without any aid from me or any one else, still I would like, on my own account, to ask T. W. H., through THE LIBERATOR, what was the action of the Topeka Convention in the matter of the exclusion of colored people? I find that the Topeka Convention, which met Oct. 23, 1855, submitted to the acceptance or rejection of the Free State men of Kansas, with the Constitution, a proposition in the matter of Free Banks, and also one for the exclusion of free colored people from residence in the 'Topeka State.' These were voted on, Dec. 15, 1856, with the following result, viz:—

For the Constitution.....	1736
Against it.....	46
For the Free Banking clause.....	1129
Against it.....	654
For exclusion of free colored persons.....	1243
Against it.....	429

Showing a larger vote for the exclusion of colored people, and a smaller one against it, than the vote for and against Free Banks; demonstrating the fact that these Free State men were more interested against the colored people than they were for the Free Banks. But what the precise words of this act were I am unable to discover. Will T. W. H., therefore, who appears to speak positively, and 'by the book,' please give us the clause, act, resolution, statute, or whatever it was, so that we may see and know it, without further delusion? J. A. H.

DIED, suddenly, at Tillamook, Scotland, on the 6th ult., Rev. ARNOLD BROWNING, aged 73 years. Gifted with uncommon powers of mind, clear and comprehensive, charitable and highly benevolent, Mr. Browning has closed an active, vigorous and useful life. His sympathies were always with the oppressed, with the poor, and with the degraded, and his efforts were devoted to the instruction and elevation of human kind. His sacrifices on behalf of humanity were many and great. Ever since they became known to him, the Abolitionists in this country have had his warm sympathies, and he has watched the Anti-Slavery progress with a lively interest. To the Reformers in Great Britain he was well known, and by them much respected. Standing alone among his class, he occupied in religion a position somewhat similar to that of Theodore Parker in this country. In the vicinity in which he lived, he exercised a marked and powerful influence, liberalizing thought, imparting self-respect, and inculcating elevating and noble ideas of God and man. He bears away with him a crown of righteousness and glory in that kingdom which knows no decay.

DIED, in Millville, (Mass.) on the 21st Dec. last, Mr. DAN A. COMSTOCK, in the 40th year of his age. Mr. Comstock was a devoted Anti-Slavery man, and often served as a reporter and secretary at Anti-Slavery Conventions held in his general vicinity. He carried his testimony in behalf of the poor slave down to his dying bed, and left it unimpaired behind him when he departed. He was highly esteemed throughout the circle of his acquaintance as an honest, upright and kind-hearted man. He had suffered from pulmonary disease almost from childhood, being once or twice, years ago, brought by it to the brink of the grave. He endured his last sickness with exemplary patience and fortitude, leaving, as his final request, that Charles C. Burleigh should be invited to speak at his funeral; which was carried happily into effect.

DIED, in Blackstone, March 9th, SARAH H. EARLE, wife of Hon. JOHN MINOR EARLE, of Worcester, aged 68 years.

Thus has suddenly passed to the Spirit-land, one of the brightest, purest, loveliest spirits ever tabernacled in earthly form—a model wife and mother—an early, steadfast and most efficient friend of the Anti-Slavery cause, whose loss is irreparable—and greatly honored and beloved by all who knew her.



