



ness confined to the emancipated slaves... If it is a common thing here, when you hear one of the heads of emancipation—the reman— that it ought to have taken place...

CONGRESS.

SPEECH OF MR. CLAY, On the subject of Abolition Petitions.

TUESDAY, FEBRUARY 1, 1830. Mr. CLAY: I have the honor, Mr. President, to be called upon by the Senate and House of Representatives of the United States...

The performance of this service affords me, Mr. President, a legitimate opportunity, of which, with the permission of the Senate, I mean now to avail myself, to say something, not only in answer to the petitions, but upon the great and interesting subject with which it intimately connects...

It is well known to the Senate, and Mr. Clay, that I thought the petitions were not late for Congress. I have believed that it would have been necessary to have received them...

There are three classes of petitions which are apparently opposed to the continued existence of slavery in the United States. The first are those who conscientiously oppose to the existence of slavery...

exclusion of new States, were only means to the attainment of the end. It is not the means, but the end, that is the object...

There have been three classes in the history of our country. The first was immediately after the formation of the Constitution...

Various causes, Mr. President, have contributed to the delay in the abolition of slavery in this country. The principal one, perhaps, is the example of Great Britain...

It is not, Mr. President, to be supposed that the British Parliament treated the West India slaves as creatures, in the same manner as we treat our slaves. If instead of these slaves being separated by the Atlantic...

And now, Mr. President, allow me to consider the immediate objects of the petitions. They are of three kinds: first, petitions upon the subject of the removal of the slave to the District of Columbia...

are property, the law of movable property is, in reality, slavery itself, and secures the right of the owner to the property, without any hindrance...

To abolish slavery, within the District of Columbia, is to abolish it in the very heart of our State. It is to abolish it in the very heart of our State...

The next case, in which the petitioners ask the extension of the law, is that of the Territory of Florida. Florida is the extreme southern portion of the United States...

It is not, Mr. President, to be supposed that the British Parliament treated the West India slaves as creatures, in the same manner as we treat our slaves. If instead of these slaves being separated by the Atlantic...

And now, Mr. President, allow me to consider the immediate objects of the petitions. They are of three kinds: first, petitions upon the subject of the removal of the slave to the District of Columbia...

day were to free the age of twenty-eight, and, in the same time, were to receive proprietary instruction...

Now the distribution of labor in the United States is not equal. It is not equal in the line, and the slave laborers on the other; each receives a different portion of the produce...

And, yet, beneficent and humane as colonization appears to be, it is not, in the opinion of the friends of the cause, a sufficient remedy...

It is not, Mr. President, to be supposed that the British Parliament treated the West India slaves as creatures, in the same manner as we treat our slaves. If instead of these slaves being separated by the Atlantic...

And now, Mr. President, allow me to consider the immediate objects of the petitions. They are of three kinds: first, petitions upon the subject of the removal of the slave to the District of Columbia...

of the United States. And as it is well known, my dear friends, to the United States, it is well known that the first to bear, was applicable...

It is not, Mr. President, to be supposed that the British Parliament treated the West India slaves as creatures, in the same manner as we treat our slaves. If instead of these slaves being separated by the Atlantic...

And, yet, beneficent and humane as colonization appears to be, it is not, in the opinion of the friends of the cause, a sufficient remedy...

It is not, Mr. President, to be supposed that the British Parliament treated the West India slaves as creatures, in the same manner as we treat our slaves. If instead of these slaves being separated by the Atlantic...

And now, Mr. President, allow me to consider the immediate objects of the petitions. They are of three kinds: first, petitions upon the subject of the removal of the slave to the District of Columbia...



LITERARY.

PAISIO GARRISON: The following stanza being a parody on the hymn "The Temple Journal" recently published in the Temperance Journal in this city, etc.

THE ANTI-SLAVERY ENTERPRISE.

See the car of Freedom speeding Onward with resistless force; Clear the way whate'er it meets; Onward speed in its course!

It is in the world of the South! See before it quickly seeing Death, and crime, and fell disease; Giving up chains 'neath its freeing; Mir'ing happiness and peace.

May thy trophies still increase! Lo, a brighter day is dawning On our country;—see the hosts, long tried, cease their mourning; Where thy banners are unfurled—

Woe thy banners, Where oppression's darts are hurled; Rise, New England's sons and daughters! Put your shoulder to the wheel—

For our neighbors' woe to feel— Hit prompt as all their wounds to heal. Dry the tears which are flowing Down the captive's furrow'd brow; Chase the shadow which is hovering Sorely to catch the Aizak man's feet!

Soon her triumphs shall complete! Soon shall every earth-bound nation See the sun of Freedom rise;— Vain and mortal shall be its rays; With all its skirts turn its eyes—

Heave the shell, When shall cease the bondman's sighs! THEA. Boston, Feb. 14, 1850.

MANKING A BAND OF BROTHERS.

The following beautiful effusion, kindly transmitted for me by a sister of the author's, is so good both in matter and manner, that it would afford me great pleasure to see it occupying a place in your valuable columns.

MALDEN, 11. 10. Manking a band of brothers!—I'm leaping To behead from the gallows the great, The beggar and the prince are placed—the small, The great, the weak, the wise, the bold, all Demand our love, our friendship and our pity here.

A band of brothers! then let every cease! Let strife and wild revenge be changed to peace; Let anger fade away, and in its place, Let mutual love be seen in every face. Let cold disdain no longer mark the brow, One Father we all to us to bow.

The world's our home! O then no anxious woe, Upon our narrow path be ever to be seen; Since Holy Writ declares whate'er we roam, We still our brethren meet, and see no foe. We brethren are—our Father here we all.

The following elegant and truly poetic lines were published in the Boston Atlas, and published in that paper most opportunely on the morning of the 23d of August meeting in Faneuil Hall, Jan. 6, 1850.

THE GAG.

Ho! children of the granite hills, Who struggle with the crystal tides, And sparkle with the crystal tides, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian.

Beyond the reach of Charlie's gag; And, when those waters be the sea, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian.

They'll speak of freedom! Let the dumb And breathless form forbid their blow— 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian.

'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian.

They'll speak of freedom! Let the dumb And breathless form forbid their blow— 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian, 'Tis Thau that hinders the Mercurian.

NON-RESISTANCE.

THE RIGHT OF SELF-DEFENCE.

[Continued.] Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

made to public by private devotion. But he would consent to give up his sword, and to be regarded as averse to penal punishment, as the sword is averse to penal punishment, as the sword is averse to penal punishment, as the sword is averse to penal punishment.

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."

Another objection is, that while Christ laimed the sword, that shall not kill, he carefully omitted the words, "Forasmuch as ye shall not kill."