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WM. LLOYD GARRISON, EDITOR.

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

J. B. YERRINTON & SON, PRINTERS.

VOL. XIX. NO. 40. BOSTON, MASS., FRIDAY OCTOBER 6, 1849. WHOLE NO. 977

Refuge of Oppression.

THE IRISH IN AMERICA VS. THE ANTI-SLAVERY MOVEMENT.

From the Boston Pilot of Feb. 1842.

O'Connell and the Abolitionists.—A combined and vigorous effort is being made by the anti-slavery leaders to drag the Irish into a coalition against *the domestic institutions of the South*; and as a means of accomplishing this object, their agents have procured an Address, signed by O'Connell, Father Mathew, and sixty thousand others of the people of Ireland, to their countrymen in America. This address we have perused, and find it to be an appeal to the Irish in this Union to use their influence in prostrating the institution of black slavery. So far as the attempt of sympathy for the bondmen of the South is put forth in that address from Ireland, we honor the benevolence a broad and boundless philanthropy, that embraces the whole human family, and stops not to enquire the color of the oppressed, in your denunciations of the oppressor. But as a question lying at the very foundation of the Republican fabric, and closely interwoven with every shade of public opinion so critical and delicate that we are made daily to tremble for the permanency of the Union, by *its heated agitation*—one upon which the public patriots and purest philanthropists of our land look with deep and painful doubt as to the remedial measure—we who know the *ruinous consequences* flowing from the excited discussion of this question, cannot be induced rashly to *jeopardize the existence* and disturb the harmony of a country whose protection we have enjoyed.

We believe *the flattering of demagogues, or the professions of hypocrites, will fail to enlist the Irish* in the cause of *Negro Emancipation*. The high admiration they feel for the *essential characteristics* of the American Constitution, is too deep and controlling *to allow them to engage in a question* which imperils the continuance of the only free government in the world. They can never partake in that *frenzy* which hazards a positive and existant blessing, rather than await the progress of reason and reflection, to produce a government which shall be free from the remotest shade of oppression.

There is one question which we fear efforts are being made in the North to mingle with the slave question, in order to bring the Irish into the vortex of abolitionism, and that is repeal. But on this subject, the Irish heart is sound. No, however plausible or ingeniously held forth, will induce them to ally themselves, *as Repealers, with any other cause*, more particularly with any one that so evidently *fosters bitterness and disunion as abolitionism*. On this subject, they want the united voice of America; the *cheerless and generous aid of the South* as well as the cool and reflecting minds of the North. And how can they expect the *powerful co-operation of the South*, if they band themselves together for the purpose of *aiming a blow at the vitals of the Union*, of the Union. The Repealers of the North should be vigilant, and *frown down* at the commencement *any attempt of this kind*.

From the Boston Catholic Diary of Feb. 1842.

SLAVERY VS. ANTI-SLAVERY.

This tortured question has got into vogue in certain quarters, and we have our views on the subject. That slavery is unjust, we will not—we cannot deny; but, that those zealots who would madly attempt to eradicate the evil by the destruction of our federal Union, and thus spread devastation and anarchy throughout the land, are infinitely more reprehensible than the most tyrannical slaveholders, we are equally confident.

We are far from solicitous to render our columns the medium of a 'word war' upon either one side or the other of the question, but our anti-slavery friends in this city are making a most bombastic vaunt of a certain oblation address which a colored gentleman imported from Ireland, and to which we affixed the names of Daniel O'Connell and Father Mathew. Now the illustrious Liberator and the Apostle of Temperance have an indisputable right to affix their signatures to any document which may appear to them equitable; but their autograph, or an exhortation from the eloquent lips of either, implies no right to shackle the opinions of the Irishmen of America. We respect—we revere those men as the greatest benefactors of our native land, but as dictators over the reason and intellect, we deny and repel the assumption of such authority. If this African gentleman drew up an address, and procured the autographs of O'Connell and Mathew, those distinguished men dreamed not that the address imported from Ireland would pervert their noble views, by attempting to shackle the consciences of Irishmen, by a paltry address. We can tell the abolitionists, without the knowledge no dictation from a foreign source; that none are more capable than Irishmen of a wise and just decision, and although we do possess the warmest hearts and warm feeling inherent in the breasts of Irishmen, we are also gifted with sufficient discrimination to distinguish modest praise from fulsome flattery. Why did not the abolitionists, who have vbaunted among us at our last repeal meeting in March, 1841, one of whom 'thought it was as reasonable to bring out his little candle, and, lay his son to give light, as to praise O'Connell,' why did they not give us *bullion* instead of their sympathy for Ireland? Why, because they cause there to flatter Irishmen into the phrenzy of abolitionism—to hold us up as the target for Southern pistols and the wrath for Southern whip-hands? We are not those credulous beings which our abolition friends would suppose, and though we can offer as pure a tribute at the shrine of freedom—ay, of *universal* freedom, as the most votive heart that ever bowed before her altar, we can discern between the calm, yet determined spirit of liberty, and the turbulence and confusion of anarchy.

From the Boston Pilot of March, 1842.

THE ADDRESS FROM IRELAND.

The abolition petition from Ireland, which was a short time since read in Faneuil Hall, at a meeting of citizens, has awakened a strong expression of disapprobation among the press generally, and our Irish contemporaries in particular. *This is honorable to their feelings as American citizens*, but it proves a nice sensitiveness on the subject of their duties to our republic, uninfluenced by any thing from abroad, from whatever source it may emanate. But yet there is a misrepresentation as to the facts. The Pilot speaks of the petition as the petition of O'Connell. It is not so. His name appeared to the Address on the *third column*, after some *three thousand* had signed it; and that of Father Mathew on the second column, after a large number of names were inserted. The name of Robert Madden, of Dublin, appears at the head, and he is said to be the author of this address. The fact is important, as it releases O'Connell from the imputation that he wrote it, and sent it to his countrymen in America. He signed it, doubtless, at the *solicitation of the abolition agents*, as a friend of the humane cause, irrespective of their creed, color, or country.

From the Harrisburg (Pa.) Keystone of March, 1842.

'A VILE SLANDER.'

The enemies of equal rights are circulating three documents purporting to be signed by Father Mathew, Daniel O'Connell, and sixty thousand Irishmen, and the friends of Ireland in America, to treat the colored people as chattels—their brethren,' &c. This slander upon the Irish character is got up by the opposition press, with a view to injure the cause of Irish Repeal, and excite ridicule upon the advocates of Repeal. The trick is too shallow to gain credence in any quarter, except with the admirers of the British Constitution, and must therefore result, with lenitive force, upon those who expect to palm that address on the public for a genuine paper.

The subjoined letter, we think, will go far to satisfy every unprejudiced mind that the *whole affair is a mere fabrication*, manufactured for political effect, and should be treated every where by the friends of Repeal as a 'weak invention of the enemy.'

From the Courier and Enquirer.

DEAR SIR:

Finding myself indirectly alluded to in your remarks of yesterday morning, I beg leave of you to trouble you with the following observations, which I request you will do me the favor to insert, for the information of all whom the question may concern.

You say, 'An adopted citizen will find below an Address sent to this country by Daniel O'Connell, Father Mathew, and sixty thousand others, and if he questions its authenticity, we refer him to the Catholic Bishops and priests of New York and Boston.'

As one of the parties here 'referred to,' I take the liberty of assuring you that I have had no means of judging of the authenticity of the Address, except such as has been afforded to all the readers of your excellent journal by its publication. My first and decided *impression* is, that as it appears, *it is not authentic*. In this opinion I shall persevere, until its *authentic* history shall have been made known. How has it been procured—under what circumstances—how much of the truth may be published in connection with the Address—how much of the explanation may be suppressed, are questions, the answers to which must be furnished before I can make up my mind to believe in its authenticity.

Should it prove to be authentic, then I have no hesitation in declaring my opinion, that *it is the duty of every naturalized Irishman to resist and repudiate the address with indignation*. But because of their having *emanated from a foreign source*, and of their tendency to operate on questions of domestic and national policy. I am no friend to slavery, but I am still less friendly to any attempt of foreign origin to abolish it.

The duties of naturalized Irishmen, or others, I consider to be in no wise distinct or different from those of native-born Americans. And if it be proved an attempt has been made by this Address, or any other address, to single them out on any question appertaining to the foreign or domestic policy of the United States, in any other capacity than that of the whole population, then it will be their duty to their country and their conscience, to rebuke such an attempt, come from what source it may, in the most decided manner and language that common courtesy will permit.

The reference to me among others in your remarks, appeared to me to require this explanation, without which your readers might suppose that I had means to determine the authenticity of the Address.

I am, sir, with great respect,
Your obedient servant,
JOHN HUGHES, Bishop, &c.

We invite the attention of all our readers to the following interesting letter from Bishop Hughes. It breathes *a sound American feeling*, and is every way worthy of the eminent prelate from whom it emanates. The spirit of the letter is just what it should be—just such as, coming from the source it does, cannot fail to impress with respect all of those who deem themselves at liberty to traduce him, because he does not worship his Maker after their fashion. We think this letter cannot fail to do away with much of the prejudice which has been so unjustly and unthinkingly excited against a very good man and a very devoted American.—*N. Y. Courier and Enquirer.*

From the Boston Post of March, 1842.

THE RIGHT SPIRIT.

At a large meeting of Irishmen and the friends of Ireland, held in Pottsville, Penn., on the 1st inst., the following resolutions were passed in relation to the Irish Address, recently exhibited at a meeting of the abolitionists in this city:

Resolved, That we do not form a distinct class in the community, but constitute ourselves in every respect as CITIZENS of this great and glorious republic—that we look upon every attempt to address us otherwise than as citizens of this country, and on the abolition of negro slavery, or any subject whatsoever, as base and iniquitous, no matter from what quarter it may proceed.

Resolved, That we hereby in the most unequivocal manner condemn the said Address, and regard it (to use its own language) *as the most tremendous insult of the feelings of Irishmen in America*—and whether it emanated from the pen of Daniel O'Connell or from any other source whatever, we cannot find language too strong to *censure and treat it with the scorn it deserves.*

From the St. Louis Reporter of March, 1842.

DANIEL O'CONNELL AND ABOLITION.—We have noticed in several papers, a denial of the charge brought against O'Connell and Father Mathew, of signing the Mammoth Address to the Irish in this country in favor of abolition. The Natchez Free Trader contains the following paragraph upon the subject:

'For some time past there has been a statement going the rounds, that the great O'Connell and Father Mathew had signed a memorial to the Irish in the United States, urging them to embrace the views of the abolitionists. *This is a foul slander.* Such a memorial was in fact got up in Paris, under the influence of Dr. Madden, an Irishman, who has sold himself to England, and his soul to Satan; but neither of the great Irish champions had anything to do with it. Madden is well known in Ireland as a villain, and there is not in the United States as we believe, a single Irish abolitionist.'

From the Boston Pilot of May, 1842.

THE IRISH ADDRESS.

Our Dublin correspondent, who, by the way, is really an Irish correspondent, and writes from the place where he dates his letters, states in his letter which will be found on another page, that the signatures of O'Connell and Father Mathew to the Irish Address are genuine. We never doubted their genuineness, but we believed and asserted, that this Address was hawked about the country by an agent of the American abolitionists; and those whom they importuned to sign it, did it without knowing the base and sedition character of the party they would seem to have allied themselves with. . . . The Irish in America ought at least to be on their guard against these pretensions, and the critical subject of southern slavery, and to act on that knowledge, unindfenced by any addresses from abroad. The good effect has resulted from this Address; it proves the incorruptible allegiance of the Irish to the American Constitution, and their abhorrence of those who would sever the Federal compact.

From the Boston Times of June, 1842.

REPEAL MEETING IN BALTIMORE.

On Tuesday, one of the largest meetings ever held in Baltimore took place in the Universalist Church in Calvert street. Mr. Edward Boyle, the Vice President, presided.

Speeches were made by Mr. M. R. McNally, Joseph Reilly, Esq., Mr. Hammond, F. Gallagher, and the Secretary, Dr. E. I. Christy. The resolutions given below passed with a single dissenting voice.

Whereas, there has recently appeared in the American prints, an address said to have been delivered by Daniel O'Connell, Esq., before the National Repeal Association of Ireland, in reply to a document from the Philadelphia Anti-Slavery Society, calculated, from the character of its remarks, to injure the cause of Repeal, not only in the Southern States, but among the entire people of America, and to reflect discredit and odium upon the Irish portion of the American population, by unjustly attributing to them an unchristian attachment to this, the land of their adoption; therefore,

Resolved, That in the opinion of the Baltimore Repeal Association, it becomes us, for our own protection, for the benefit of Ireland, and for the respect and honor we owe to our adopted country, to protest against the authenticity, we refer him to the Catholic Bishops and priests of New York and Boston.'

As one of the parties here 'referred to,' I take the liberty of assuring you that I have had no means of judging of the authenticity of the Address, except such as has been afforded to all the readers of your excellent journal by its publication. My first and decided *impression* is, that as it appears, *it is not authentic*. In this opinion I shall persevere, until its *authentic* history shall have been made known. How has it been procured—under what circumstances—how much of the truth may be published in connection with the Address—how much of the explanation may be suppressed, are questions, the answers to which must be furnished before I can make up my mind to believe in its authenticity.

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FREEDOM'S

BANNER.

From the Boston Pilot of August, 1843.

THE SOUTH AND DANIEL O'CONNELL.

NORFOLK, VA., July 19th, 1843.

TO THE EDITORS:

GENTLEMEN,—I have viewed calmly the proceedings of the several Repeal meetings in the larger cities in the Union, 'to take into consideration' the speech of Daniel O'Connell in regard to slavery, and the bitter words used by him against slaveholders, and those who, in any way, countenance slavery; felt pleased at the bold manner in which the hasty words of a too enthusiastic—too Irish a man—were met. At the first ton, the Irish mind was caught and led back *to him who threw it*, and not at the Association of which he has the honor to be the principal. Charleston but retrieved the fire, and VERACITY! Was that noble done? If that be chivalry, God defend us from it. I do not wish, in the least degree, to make any excuse for O'Connell or for his rash words—yet I for when I first read the ignoble address of such a man, I felt the angry blood tingle in my cheeks—the interest and love for father land I felt diminishing. Common sense came to the rescue! Who is O'Connell? thought I; is he Ireland? No! Should Irishmen, in *Ireland*, publicly reprove their leader for such an address? No! Did he speak for Ireland? No! Shall he who has so long been their tried, firm and true friend, be deserted for speaking too freely of a subject which might injure their cause in a sister country? If they now speak openly of a subject totally foreign from the cause they are advocating, will it not again cause the shot of that cursed spirit of Sectarianism, which England has nursed with so much care? It will. Then hurrah for REPEAL and O'Connell! Contempt for O'Connell and abolition!

Yours, SURIMS AC.

From the Boston Pilot of October, 1843.

REPEAL IN ST. LOUIS.

The St. Louis Bulletin seizes upon the misnamed address from Ireland to American abolitionists, and heartily cautions the slave interest of Missouri to crush Repeal, because, as he falsely asserts, it is a kindred movement of the abolitionists. We have clearly exposed the fallacy of any such attempt, and, speaking from the heart of the country where such feelings would most likely be affected by such a movement, and knowing the sentiments of our countrymen, we speak, on their behalf, uttered our most unqualified reprobation of such attempt.

From the Boston Pilot of Nov. 1843.

ABOLITION MEETING IN FANEUIL HALL.

Some two years ago an address was brought over to this country by the abolitionists from Ireland, signed by Father Mathew and sixty thousand others. That address spoke with much warmth to their countrymen in America, of the horrors of slavery and the virtues of the abolition party, and concluded with an appeal to them to lend their influence to the latter. There is throughout the Repeal party a deep-rooted prejudice against the Anti-Slavery Apostle of Temperance. We clearly exposed the fallacy of any such attempt, and, speaking from the heart of the country where such feelings would most likely be affected by such a movement, and knowing the sentiments of our countrymen, we spoke, on our behalf, uttered our most unqualified reprobation of such attempt.

From the Boston Pilot of November, 1843.

IRISH REPEAL AND AMERICAN SLAVERY.

At a meeting of the Norfolk and Portsmouth Irish Repeal Association, held at the head quarters of the N. L. A. Blues, in May, 1845, the following preamble and resolutions were unanimously adopted:

Whereas, it has been reported through the public press, that at a late meeting of the 'Loyal National Repeal Association' of Ireland, held at Conciliation Hall, Dublin, Daniel O'Connell made use of language offensive to the ears of every American citizen, whether native or adopted; now we, the assembled Friends of Ireland, feel it to be our bounden duty to express, in decided terms, our condemnation of the remarks made by him; therefore,

Resolved, That we regret hearing from the lips of Mr. O'Connell, that he is ready to aid and assist the British nation in the destruction of this free and happy country, and that he would be ready to aid England in prostrating the proud Eagle of America, should she require it as a condition of Irish regeneration.

Resolved, That we regard the language of Mr. O'Connell as entirely uncalled for—a bitter display of his hostility towards the interests of our country, and well calculated to bring down upon them, if unprovoked by the friends of Ireland in America, the unmerited suspicion of being more alive to the welfare of Ireland, than to the welfare of the land of their adoption, and support of their adopted country.

Resolved, That, as American citizens, whether native or adopted, we feel ourselves bound by the most sacred and solemn ties of patriotism, by the blessings which we enjoy, by the love of our free and glorious republic, and by our solemn oaths and deep-rooted obligations for the blessings which we have inherited or acquired, to cheerfully and steadfastly protect and support the American Eagle in its onward upward flight, against all foes.

Resolved, That this Association be now dissolved, and no longer make it appear, by our organization, that we are aiding and assisting one whose language implies such a double feeling toward the welfare of America.

JAMES HENDERSON, President.
ROBERT KEATING, Sec'ry.

NATIVISM—LEVIN—DANIEL O'CONNELL.

A debate took place on Nativism, in the U. S. House of Representatives, on Dec. 1845, from which we take the following passage. Mr. Farran of Ohio on the floor in reply to Mr. Levin, of Philadelphia:—

The gentleman had told the House, that this Native American party had originated from a letter written by Daniel O'Connell, in Ireland, to his countrymen in Cincinnati, exhorting them to throw their ballot in such a manner as to put down a certain institution, which was covered by the compromises of the Constitution. The gentleman had spoken a good deal about demagogism, and he did not know but this might be a touch of his own knowledge on that subject. [A laugh.]

[Mr. Levin here interrupted to explain. He had said that such had been the origin of Native American in the State of Pennsylvania.]

Mr. F. resumed. Be it so; but surely there never had been heard (if he might without personal disrespect be allowed to say so) a more ridiculous question for the consideration of any body in the world. What! because a *foreign demagogue* had written to certain friends of his in this country, advising them to throw their votes in a certain manner to suit his wishes, therefore a Native American party must be formed throughout the Union to prevent the effect of his recommendation. Mr. F. believed that *a great Union, by that Irish immigrants who was not its avowed opponent. He was yet to see the first Irish abolitionist.*

[Several voices here exclaimed, 'Good!']

One might as well look for a black swan, for every Irishman in the North well knew that *the destruction of that institution involved the destruction of this Union.* What! did Massachusetts wish that foreigners should be excluded, because they were opposed to a Southern institution? Was it Massachusetts who wished to get up a party for the purpose of sustaining that institution, and opposing foreigners? Had she really believed that Daniel O'Connell could exert such an influence as by that letter he attempted to exert, would she have interfered to prevent it? Massachusetts do this! That State from which proceeded the first resolution for a dissolution of this Union, if Texas should be admitted into it!

The Liberator.

FATHER MATHEW.

THURLOW WEED, ESQ.:

DEAR SIR,—I have observed with much pain and surprise, that you have felt yourself called upon to join in full cry against Messrs. Garrison and Foster, and others, for doubtless they thought proper to adopt towards Father Mathew, in consequence of his refusal to unite with them in the celebration of West India Emancipation. It is certainly creditable to your chivalry to rush in to the defence of one whose hospitality you have enjoyed, and to whom it has been a pleasant fancy of yours to become nominally, for the occasion, a partyman, and to strike on the safe side, while assailing with bitter and opprobrious epithets those whose censure he has incurred, even though the almighty power of slavery has been effectual to render the cause they espoused odious, and themselves hateful? To me, it seems that the sagacious and wary editor of the Albany Evening Journal exercises less of circumspection than is his wont, when he fulminates his denunciations against the heads of Garrison and Phillips, for there are, even yet, men not driven out of the Whig party, who are eccentric enough to regard the question of anti-slavery not second even to that of temperance, and who honor the apostles of the one not less—and do they not sacrifice infinitely more?—than those of the other. A reckless reply with the power of the pen is generally the offspring of this all-absorbing question from which that party has so recently but barely escaped, should have taught you the wisdom of forbearance toward those whose relentless blows in their unsparing hostility to slavery are rending partize to stones. Sadly unlike is this article to those onslaughts upon outrage and wrong, which, in former years, came fervent and glowing from your heart, swaying the multitude like heavy billows. It was not written for those old comrades of '30, '32, et seq., who sought only to know, not *wherefore*, but *how goes* Thurlow Weed, *to go it*. It was elaborated rather for those 'good men, every where,' who sit in their easy chairs, and quietly sip the temperance or ardent, at home,—who draw their checks in its behalf, and blandly take another glass,—who unite with the authorities in getting up receptions of the 'Apostle of Temperance' worthy of —— themselves, whereat they drink toasts in cold water, get up expressly for the occasion, to the cause they advocate. Yet smacks of a cheap indignation in behalf of a popular favorite, all through.

Mr. Garrison and his associates could have done only as they did without a discourtesy amounting to rudeness. Father Mathew in Ireland had denounced slavery as '*a sin against God and man*'—his clarion appeal to his countrymen in America would have been heard across the waters; '*a lie damned*' by the Liberator, and '*CLINK* BY THE ABOLITIONISTS'! How could *they*, then, withhold from him an invitation to the celebration of an event which filled every hater of oppression with rejoicing? And think you they are the men to hesitate, because the invitation could not be accepted without setting one half of the States against the other? Impugn the motives of Father Mathew? But yet, sir, that invitation asked nothing with which he could not, without let or hindrance to the temperance cause every where, have unresgredly complied. It asked only—and the occasion, and the man, demanded nothing less—that he would 'embrace every *suitable* opportunity to bear a clear and unequivocal testimony, both in public and private, against the accursed system of the human family;' and '*with no wish to divert him from his great mission*, occasionally to find an opportunity to admonish his countrymen to be true to liberty.' And do you not know, sir, that no class of citizens need this admonition more? Well may those true men exclaim, not in anger, but in sadness, in view of his unmanly shrinking from a letter written by Irish O'Connell, in Ireland, to his countrymen in Cincinnati, exhorting them to throw their ballot in such a manner as to put down a certain institution, which was covered by the compromises of the Constitution. The gentleman had spoken a good deal about demagogism, and he did not know but this might be a touch of his own knowledge on that subject. [A laugh.]

[Mr. Levin here interrupted to explain. He had said that such had been the origin of Native American in the State of Pennsylvania.]

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[Several voices here exclaimed, 'Good!']

One might as well look for a black swan, for every Irishman in the North well knew that *the destruction of that institution involved the destruction of this Union.* What! did Massachusetts wish that foreigners should be excluded, because they were opposed to a Southern institution? Was it Massachusetts who wished to get up a party for the purpose of sustaining that institution, and opposing foreigners? Had she really believed that Daniel O'Connell could exert such an influence as by that letter he attempted to exert, would she have interfered to prevent it? Massachusetts do this! That State from which proceeded the first resolution for a dissolution of this Union, if Texas should be admitted into it!

The Liberator.

FATHER MATHEW.

THURLOW WEED, ESQ.:

DEAR SIR,—I have observed with much pain and surprise, that you have felt yourself called upon to join in full cry against Messrs. Garrison and Foster, and others, for doubtless they thought proper to adopt towards Father Mathew, in consequence of his refusal to unite with them in the celebration of West India Emancipation. It is certainly creditable to your chivalry to rush in to the defence of one whose hospitality you have enjoyed, and to whom it has been a pleasant fancy of yours to become nominally, for the occasion, a partyman, and to strike on the safe side, while assailing with bitter and opprobrious epithets those whose censure he has incurred, even though the almighty power of slavery has been effectual to render the cause they espoused odious, and themselves hateful? To me, it seems that the sagacious and wary editor of the Albany Evening Journal exercises less of circumspection than is his wont, when he fulminates his denunciations against the heads of Garrison and Phillips, for there are, even yet, men not driven out of the Whig party, who are eccentric enough to regard the question of anti-slavery not second even to that of temperance, and who honor the apostles of the one not less—and do they not sacrifice infinitely more?—than those of the other. A reckless reply with the power of the pen is generally the offspring of this all-absorbing question from which that party has so recently but barely escaped, should have taught you the wisdom of forbearance toward those whose relentless blows in their unsparing hostility to slavery are rending partize to stones. Sadly unlike is this article to those onslaughts upon outrage and wrong, which, in former years, came fervent and glowing from your heart, swaying the multitude like heavy billows. It was not written for those old comrades of '30, '32, et seq., who sought only to know, not *wherefore*, but *how goes* Thurlow Weed, *to go it*. It was elaborated rather for those 'good men, every where,' who sit in their easy chairs, and quietly sip the temperance or ardent, at home,—who draw their checks in its behalf, and blandly take another glass,—who unite with the authorities in getting up receptions of the 'Apostle of Temperance' worthy of —— themselves, whereat they drink toasts in cold water, get up expressly for the occasion, to the cause they advocate. Yet smacks of a cheap indignation in behalf of a popular favorite, all through.

Mr. Garrison and his associates could have done only as they did without a discourtesy amounting to rudeness. Father Mathew in Ireland had denounced slavery as '*a sin against God and man*'—his clarion appeal to his countrymen in America would have been heard across the waters; '*a lie damned*' by the Liberator, and '*CLINK* BY THE ABOLITIONISTS'! How could *they*, then, withhold from him an invitation to the celebration of an event which filled every hater of oppression with rejoicing? And think you they are the men to hesitate, because the invitation could not be accepted without setting one half of the States against the other? Impugn the motives of Father Mathew? But yet, sir, that invitation asked nothing with which he could not, without let or hindrance to the temperance cause every where, have unresgredly complied. It asked only—and the occasion, and the man, demanded nothing less—that he would 'embrace every *suitable* opportunity to bear a clear and unequivocal testimony, both in public and private, against the accursed system of the human family;' and '*with no wish to divert him from his great mission*, occasionally to find an opportunity to admonish his countrymen to be true to liberty.' And do you not know, sir, that no class of citizens need this admonition more? Well may those true men exclaim, not in anger, but in sadness, in view of his unmanly shrinking from a letter written by Irish O'Connell, in Ireland, to his countrymen in Cincinnati, exhorting them to throw their ballot in such a manner as to put down a certain institution, which was covered by the compromises of the Constitution. The gentleman had spoken a good deal about demagogism, and he did not know but this might be a touch of his own knowledge on that subject. [A laugh.]

[Mr. Levin here interrupted to explain. He had said that such had been the origin of Native American in the State of Pennsylvania.]

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NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

☞ Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their consent to the formation of the National Union, that the stipulation to surrender fugitive slaves—an engagement positively forbidd by the laws of God, delivered from Sinai; and thirdly, the exaction, fatal to the principles of popular representation, of a representation for the entire slave population, under the name of persons. Its reciprocal operation upon the government of the nation is, to establish an artificial majority among the slave interest, and that of the free people, in the American Congress, and thereby to make the PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

expedient for me, a Popish priest, and popular temperance missionary, to accept his invitation! Shall I attend the 'popular demonstration' of this handful of fanatics, and thereby risk my popularity? I know I years! and not yet popular! Why? Why, I become popular in less than one-third of that time. If he is not yet very popular, faith, he must be very *unpopular!* Heavens! would it be wise? No, no! I'll tell him I've other fish to fry,—and so I have. I'm a Catholic priest, but my mission is temperance, nothing else; I'll tell him so. Faith, "a burnt child should dread the fire." Ah! I recollect that I signed an Address—"a tingling recollection"—*it subjected me to a good deal of odium!* There's no popularity in that! I'll keep clear of down-trodden humanity, lest I get trodden upon myself. Why need I run such a risk? In fact, I don't know that there's any specific injunction against slavery in the Scriptures. But I'm not in fyr of it—surely not. I should never think of *advocating* it! Go to Worcester, to attend their "demonstration"? Not I! I'm a better way. I like the "DEMONSTRATION" *in my pocket!* I go to Worcester, to attend an anti-slavery, anti-fast celebration—a "demonstration" of mad fanatics And would what the religious portion of the land then think of "Father Mathew"? I know my course—I will not go! I wouldn't go there for the Sovereign Pontiff—! at all events, I'll stop in Boston. Really, Mr. Garrison, I have as much as I can do to save men from intemperance, without attempting the overthrow of any other kind of slavery! About so much I'll say, and there I'll let the matter rest. I can't believe there'll be much in it, anyhow. But the time! Well, I'll not answer it. To answer it might subject me to odium. I have learned wisdom by sad experience. The least said is soonest mended. This Garrison is not very popular. I am, *very.* I have nothing, then, to fear from *him.* What need I fear from his *equally unpopular* party?

So, you see, the 'good father,' being 'a stranger,' was 'taken in'—not exactly in the Scripture sense. But it was no fault of yours, friend Garrison, if he would n't 'bark up the right tree.'

ALLAN.

JAMES HAUGHTON TO H. C. WRIGHT.

35 ECCLES STREET, DUBLIN, 9th Sept., 1849.

H. C. WRIGHT:—

DEAR HENRY,—This is Sunday. I meant to have spent some hours of it walking about Dalkey and Killiney, enjoying the fine scenery around these beautiful environs of our city. You will call to mind the fine outline of the hills, the highly cultivated inland scenery, dotted over the side, in every direction, with the elegant mansions of our gentry and merchants; and our lovely bay, with the glorious sea, bounded by the distant horizon, bearing on its bosom the stately ship, the fancy yacht, and the well-laden steamer, ploughing her steady way, through the means of that unseen yet resistless agency which man has made subservient to his use, for profit and enjoyment. There are beauties scattered over this fair earth with a liberal hand; few countries can boast of a fairer share than Ireland, and in few quarters of our lovely land can the eye feast on any thing more lovely than the scenery around Killiny. But the day is wet, so that I cannot enjoy it in the way I promised to myself in the morning; another source of happiness must be sought after, and I have found it, in the anticipated pleasure of an hour's chat with you.

I am in the study, just looking at 'My wee Darling,' and calling to mind the many pleasant conversations we have had together in this little room—not a secret or quiet chamber, as you well know, but ever subject to the intrusion of those who divide empire (taking the larger share) with you, in this castle. Dear Henry, I have not forgotten you, although it is now a good while since I sent you any better tokens of remembrance than newspapers. Of these, I have forwarded you several, (directed to Mr. Phillips,) so that you may know, if they reached you, that I am still alive, and working away in my accustomed vocations. Indeed, although not able to do much good, I am still striving ever to move the mass of inert mind which abounds on all hands—inert as regards social or moral reform. Ignorance and indifference are the great difficulties which stand in our way, and they rise up as great mountains, to impede the onward progress of our race towards that blessed state of human affairs, wherein truth and justice will govern the world. That day is far off, I fear; can you yet catch a glimpse of it on the horizon? I can't, yet I believe it will come, and spread morals as well as natural, beauty all around us. You and I will, I hope, be then enjoying that bliss in another sphere; perhaps we may be allowed to look at it here, too.

Your last letter to me is in the Liberator of February 9th last. I participated with you in your happiness, because of that alteration in your public opinion which is willing to confer on our dear friend Garrison, a small meed of that approbation he has so well earned by his fidelity to principle, and which will yet be generally accorded to him by the more enlightened sentiment of your nation. Reformers seldom rest on beds of roses; their strength is reinvigorated on couches of a rougher fashion. The inspiration of freedom is breathed into their souls, through other channels than the downy pillows of popular applause; it comes of sterner feeding;—one makes the man, the other the mouse.

There is a venerable Bostonian now in Dublin, John Wilson, more than 70 years of age, 50 of which he tells me he has lived in Boston. He wished to see me, and called different times, without success. I invited him to my house; he spent two evenings with me. He is a fine, ardent old man. He knew you all, and I suppose you all (my anti-slavery friends, I mean) know something of him. He seemed very anxious about emigrants to your country, and jealous on behalf of teetotalism—both excellent objects; but, alas! his love and anxiety for the whole man, as he appears to have little or no fraternal feeling for the colored man, I told him at parting, last evening, that it was his age, and not himself, that I honored, and I begged of him to let my American friend of his who might come to Boston, if he desired to see me, know, that I could not cordially receive any American who was not a thorough Garrisonian abolitionist. It went to my heart to be obliged to speak so plainly to the old man, but I could not honestly avoid it. I would have been pleased that he had not called upon me, but perhaps it is all for the best, and that good may come out of it. He told me he had gone as far as his light permitted. But I could not reconcile a warm desire to benefit one portion of the human family, with a total indifference to the wrongs of another portion. Mr. Wilson professes to be an abolitionist, but he would not wish to disturb the peace of the man-stealer; yet he has no hesitation about condemning, very severely, the manufacturer, the seller, and the consumer of intoxicating drinks. He thinks slavery will be abolished, with you, by the unprofitableness of slave labor. But his conscience is not at all awakened to the sin of the wrong done to the slave; indeed, I should say he hardly considers the slave a man at all. He admitted that the slaveholder looked upon him, not as a man, but as property, and yet he argued, most inconsistently, that his education and his morals were both attended to, and that, to his knowledge, it was all false to assert the contrary. I suppose he is a fair type of many a Northern American, and I am sorry to say, he is no bad representative of numbers in this part of the world also.

I am truly sorry to learn that Father Mathew has acted a cowardly part on the question of slavery since he arrived in America. I did not expect that he would have taken a prominent position among any section of your abolitionists; but I did expect he would have honestly avowed himself an abolitionist, and that he would have called on Irishmen in America to be the friends of the black man. It was his bounden duty, as a truthful, honest man, to have done this; at least, I am sorry he has fallen. I am sorry he has bowed down, before the slave power; I am sorry he contemplates a visit to the slave States. If he does visit them, and that he continues to disavow, or that he avoids manfully to avow, his approval of the Address which he signed, with ready willingness, a few years ago, he will not find care which Address has been lately republished in the Liberator and the Standard,) if he does not acknowledge the paper signed by O'Connell, and approved by his own conscience, I hope he will take up his abode among slaveholders, and never come back to Ireland. But I will not hope better things of Father Mathew. I wrote to him several weeks ago, entreating him to be friendly and faithful to the colored man. It is a sad thing, that this most cruelly oppressed portion of our race should be nothing cared for, by even professed friends. If Father Mathew shall raise no voice for them in America, he will be despised even by the slaveholder, and his name will become a reproach among honest men. I do not know what he means by saying that signing the Address brought some odium on him here:—it gained for him nothing but honor in Ireland; for, however dishonestly Irishmen may act in the slave states, when they set foot on your soil, not a man of them, at home, is to be found, who does not exclaim against slavery. If my voice could reach Father Mathew across the Atlantic, I would conjure him to be true to the slave, for the sake of old Ireland, for the sake of his own fame, and because such a course is the only manly and honorable course he can pursue; any other will bring disgrace to himself and injury to the great cause of temperance in which he is engaged, and with which his name is identified. A man must be somebody more than a teetotaller, if he does not wear our people to stop there. Teetotalism is the foundation; from it should spring every other virtue that can adorn the man.

Evening.—When I got so far, the day was so lovely, the sun shone so bright and inviting, that I asked the girls to accompany me on a walk. We went to the Park, by the circular road. You would have enjoyed the scene, if you had been with us. I often say, our Park is one of the sweetest spots in the world. It never looked so well as it does at present, for considerable time, was expended on it, since you left us, in beautifying it in various ways. On a fine Sunday afternoon, it is the resort of hundreds and thousands of our population, all looking happy and joyous. Thanks to Father Spratt for a deal of this. Our city is still remarkable for its temperance, and he is carrying the good work. I meet him every Sunday evening at Cuffe Street Hall, where we talk, and make as many converts to teetotalism as we can. What a pity it is, that all men do not join hand and heart in this noble cause; without it, no permanent good can be done for humanity any where. Men must be sober first, and then they will lay hold on other good things.

Millions of our people in the west are starving, or next door to it. Since May last, two relief committees have been sitting in this city. We suspended operations last week, as the season is at hand, and employment is afforded the people. You have not, I should suppose, ever imagined such misery as we get accounts of daily. Is it not a crying sin, under such circumstances—under any circumstances—to have good corn destroyed in our distilleries and breweries? Ireland, notwithstanding its manifold capabilities as to produce seven millions of gallons of whiskey, and millions of barrels of ale and porter! This is done, and yet men wickedly turn up their eyes to Heaven, and say to one another, that God has visited Ireland with famine. He always gave us abundance—at least enough to keep us from actual starvation and death. But things look brighter now; the new harvest promises to be abundant. And sure our Queen has paid us a visit, and cast her benignant smile upon us, and set us all wild with joy. If you had been here, you would have seen at your ease, can blood on fire, and you would have gone wild along with us. Nannie and I were at Kingstown the evening she landed, and I can assure you, a finer sight could hardly be witnessed. You remember our beautiful Bay. Just fancy yourself on the eastern pier, looking seawards. Six or seven fine steamships—two of them large war steamers—passing majestically across the Bay, from the South, the royal yacht leading the way, sailing right into the harbor, hailed by tens of thousands of voices. I assure you, Henry, it was a handsome sight; and hallical as I am, I felt no inclination to avoid joining in the rejoicings which followed during her Majesty's stay in Dublin. Her embarkation was even finer than her entry. The crowd at Kingstown was immense. When seasons of reflection returned, I frequently asked myself whence come this mad enthusiasm. We pay dearly for royalty, and what good do we derive from it in return? The theory of our Constitution is good, sufficiently democratic for every useful purpose; but our upper classes have contrived to put themselves in possession of an undue share of the power it meant to diffuse among all classes, and there is so much of mind, so much listlessness, and willing acquiescence in the encroachment, that the holders of power are likely to maintain their position for a long time, unless they strain the string of the bow too tightly, as the foolish aristocrats on the continent did, and brought the old house all about their ears.

Richard D. Webb went to the Peace Convention at Paris, and has not returned. Richard Allen and his good wife have been sometime amusing themselves on the continent, in Switzerland, I believe. We are all at home. I tell them of the idea of my separation this summer, for cholera is doing some deadly work around us. It has not been very bad here, but it is sufficiently extensive to induce much seriousness, particularly as it is very fatal, and very sudden in its effect. People die in a few hours, and are buried almost immediately. It is a fearful disease, but surely, dear Henry, our lives are always hanging by a thread, and we should always strive to be prepared to meet the messenger with fortitude. Farewell!

I am, yours affectionately,

JAMES HAUGHTON.

P. S. When alluding to Father Mathew, I meant to have said, that I apprehended Mr. Garrison mistook a constitutional twitching of the muscles of the face for embarrassment, and that this mistake caused him to imagine an unusual hesitation in Father Mathew's manner, which I think not likely to have been the case.

I wish you would write some stirring temperance essays for the Liberator; surely, the slavery of intemperance is worthy of condemnation in that paper and in the New York Standard.

THE COMPROMISER.

Rev. W. H. Brewster, of Lowell, writes to the editor of the N. Y. True Wesleyan as follows:—

On Tuesday Father Mathew came into the city and was honorably received. In the afternoon he spoke at St. Patrick's church to a large congregation, and administered the pledge to multitudes.

What did I think of him? Of him I thought pretty well—i. e. he looked better than I expected. Of his speech, I thought very little. It was common-place, barren of thought, and exhibited very little emotion and prodigious little. No touching facts were stated—no stirring appeal made.

And that was not the most objectionable. Certain parts of it were observing condemnation.

To say nothing of his commendation of the Jesuits, his truckling to rum-sellers greatly lessened him in my estimation. There are several Irish rum-sellers in the city, who have left Mr. McDermott's congregation because of his sterling temperance course, and now belong to Rev. Mr. O'Brien's congregation. They are wealthy. One of them I observed was in the Kingston coach, and when Mr. O'Brien introduced Father Mathew, he took occasion to say, "it is of no use to denounce those that sell, and he hoped it would not be done.

Now, I am no rum-selling parishioner, and blushed approbation. And when Father Mathew spoke, he found time to say he never denounced the seller—he was sorry for the poor drunkard, but did not care if every other house was a spirit shop, he would, buy, none would sell!! Why all this nonsense? Why! because there are rum-sellers in that church and congregation who heard it. After the speech, the pledge was administered to old and young, kneeling and remaining till he had crossed them. I hope for good as the result of this visit.

Fraternally, W. H. BREWSTER.

☞ He who will deliberately turn his back upon one righteous enterprise, on the plea of policy, will not hesitate to compromise every other, as he may be tempted by the prospect of circumstances. We are not surprised at Father Mathew's course in Lowell.

We find from the New York *Anti-Slavery Standard*, that in an interview with Mr. Garrison, Father Mathew informed that he was not sure that there was any prohibition of slavery in the Scriptures. 'But there's a plain one here' said Mr. Garrison, pointing to his Bible. Father Mathew hesitated, and said that he had signed an address, with Daniel O'Connell, urging the Irish in America to identify themselves with the Abolitionists. 'Yes,' replied the father, 'it brought upon me a great deal of odium.' This epithet, it appears, was the ground the 'apostle' refused to attend an Anti-Slavery meeting.

Such is the comment of the [London] *Weekly News*, one of the most influential and liberal newspapers of England, upon the course pursued by Father Mathew toward the slaveholders of the United States; and such, we have no doubt, would be the judgment of every candid and honorable mind that should hear the facts, regardless of the pro-slavery atmosphere in which we live in this country, and uninfluenced by the morbid and malicious hostility to the Abolitionists generally, and bitter hatred to individuals among them which that atmosphere so frequently engenders.

We event, in itself of no great consequence, has occurred among us, for a long time, which has so completely tested the hollowness of a great deal of professed Anti-Slavery at the North, and measured exactly and nicely the degree of real zeal and support which the South most values. It was, we conceive, a matter of little moment, whether Father Mathew should or should not attend the Worcester or not, though the Committee of the Massachusetts Society could not do otherwise than invite him to be present, and being invited, Mr. Garrison, from the Committee of Invitation, could not do otherwise than state the cause of his absence. This being done, there might have been an end of the matter. The Abolitionists would have drawn from it, some very inferences as to the moral courage and moral standard of the distinguished stranger, but as *The Liberator*, and the three or four other papers which would be likely to agree with it and notice the affair, do not enjoy any very extensive circulation, the matter would have sunk into comparative oblivion. But the friends of the Union, of course, did not choose it should be so. Thanks to the *New York Herald*, the *Albany Evening Journal*, and after them a host of other papers, the matter has been told from Maine to Mexico, and everywhere with the same comment, with, however, a difference,—for whereas North of Mason & Dixon's line, the world is left to infer that Mr. Mathew because they disbelieve—so they profess—Mr. Garrison's statement, South of it they praise the Apostle, because they believe Garrison's statement! The consequence is irresistible: if Mr. Garrison's representation of the matter, Father Mathew's course was eminently calculated to secure the confidence of the slaveholders in the North, and if it was, it was nothing to fear; but if, as his friends of the Northern papers profess, that representation be false, it is only safe to hope that the result would convict him of being Pro-Slavery. The question then is reduced to the simple one of Mr. Garrison's veracity, and that being established, there is no room for any comment on all hands that the Rev. Father has given, or has been made to give by the officiousness of his friends, the whole weight of his great influence in support of the science of Slavery. Mr. Garrison's statement is absolutely true, to the minutest detail, probably there is not a single one of his traducers weak enough to doubt it, and yet, they have not enough to say so. The internal evidence of its correctness, Mr. Garrison's character, the acquiescence of Dr. Mathew, the testimony of Mr. Rogers, the testimony of Mr. Wm. A. White, which, failing to invalidate it only confirmed it, and lastly the account given by Mr. Rogers of the subsequent interview between Mr. Garrison and Father Mathew, all settle the question beyond a peradventure: and were anything further needed, the uniform tone of the Southern press in accepting at once as true the statement of Mr. Garrison, would go far as good collateral evidence in its favor.

We do not, however, is one on which those who are out on the defensive, in the popular estimation, need say but little. Violence always has its reaction, and will not herein, we believe, belong delayed. The popular mind will, after a time, be brought down to a clear and just appreciation of Father Mathew's character, and he and his friends will yet have to lament that bitterly the attitude he has assumed towards the Anti-Slavery cause.—*N. Y. A. S. Standard.*

From the London Punch.

FATHER MATHEW AND SLAVERY.

TO MASSA PUNCH:

DEAR,—Dat's what Sambo hear de Times correspondent at New York, dat some gentlemen, members ob de Massachusetts Anti-Slabery Society, wait on Father Mathew, to ask him to speak a little word anniversary in celebrashun ob de abolishun ob slavery in de British West Ingie. De bery rebberend Fader say no, 'Cause wy? Perhaps you tink him at work at him Pledge? Dat's de ting he do, I tink, Massa. Mass Dis de way him trow him cold water on abolishun:

"He abruptly declined the invitation, observing to the Committee that he was not aware of any passage in Scripture forbidding the existence of slavery."

Beggin pardon ob Massa Mathew, de great Divine, me tink dere am passidge somewhar dat tell us "whatsoever you would that men should do to you, do ye even so to them." How Fader Mathew him like to be slabe? Whose niggar, tink you, him wish to be?

'Your humble serbent, Massa Punch,

'SAMBO.'

THE CHRONOTYPE.

☞ The Boston *Chronotype* must feel proud to find the New Orleans *Bee*, the St. Louis *Reveille*, the Louisville *Chronicle*, and a host of other papers at the South, joining it in denouncing Wm. Lloyd Garrison, Father Mathew, and the Abolitionists. Has the recreancy to the cause of the Slave! Never, in the whole course of our editorial experience, have we witnessed anything more unjustifiable, cowardly and vindictive than the conduct of the *Chronotype*, in this matter. It was bound by all its professions—by every thing, in short, save its fear of the Slave Power—to have urged the Massachusetts Anti-Slavery Society—to rebuke Father Mathew. In order to make a show of justifying itself for its meanness, it has attempted to accuse the Society and the Massachusetts A. S. Society of being actuated by a *party* motive—of an intention to entrap Father Mathew into an endorsement of the Abolitionists. Such a charge is false. There was not a word in the letter addressed to Father Mathew—there was nothing in what Mr. Garrison said to him—nothing in the circumstances of the occasion to support the accusation. If Father Mathew had simply declared, 'I abide by what I said respecting Slavery in the Address to the Irish brethren in America; I shall take care to testify against the crime on all suitable occasions while I remain in the country; and though I do not wish to identify myself with any party of abolitionists in the United States, I would gladly attend your celebration if my time and strength were not entirely absorbed by my labors in the cause of Temperance,'—if he had said *this*, there would have been no reasonable ground for complaint, and we do not believe that either Mr. Garrison or his friends would have denounced him. It seems to us that even the pro-slavery press must despise the *Chronotype* for its conduct in this matter, and we are sure it cannot, on reflection, help despising itself. It admits that it 'spoke in a low, abusive manner,' and some of its readers, we think, will dispute the fact.—*Ohio Anti-Slavery Bugle.*

From the Pennsylvania Freeman.

LYNCH LAW FOR BOSTON.

The Chronotype of the 14th inst. has the following:

A Cowhiding Probable.—It is said that a Boston gent, not unacquainted with the press, has taken the matter into consideration, and has resolved on a remedy for the imperfections of the law, by the ruin of one of the editors, by the cowhide. We understand, he others at Newport and Jamaica Plains. We prefer water-cure to vaccination any how; but when a man makes himself a regular small-pox, to the unsuspecting and innocent families, we are not prepared to say that *vaccination, well administered, and popularly reported of by the patient, may not be better than an cure at all. We hope he may catch it.*

Such a sentiment from an enraged Vicksburg or Charleston slaveholder would not have surprised us, even in this age of the world, but for a Massachusetts editor—a professed reformer, and peace man, an old time abolitionist, once the object of mob violence, to recommend the adoption of Vicksburg Lynch law in Boston, is melancholy as it is surprising. Is this the Elizur Wright who once stood so nobly armed with the simple weapons of truth, and faced the fierce storm of popular prejudice, and many guilty instigators? the Elizur Wright whose name still stands upon the Declaration of Sentiments of the American Anti-Slavery Society? How has he fallen since he declared with the martyr-heroes of '33, that our principles 'forbid the doing of evil that good may come,' and that it is our duty, and to contest the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of the strongholds of sin? Our measures shall be such only as *the opposition of moral purity to moral corruption*—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—the abolition of slavery by the spirit of repentance.

Mr. Editor, we deprecate not lynch law *at his direction*, upon others, others may do the same upon him, and every one else who offends them. Once admit the right of mob, and the lynch code, it is left entirely to the people or to any number of them to judge *when*, for *what*, and upon whom to inflict punishment, and how and how much to punish.

To-day we shall cowhide thieves, drunkards and libertines mobbed, and to-morrow the advocates of honesty and moral purity; now kidnappers and slaveholders, then abolitionists; now temperance men and then rum-sellers, now Protestants, then Catholics, now Whigs and then Democrats. Every petty disension and dispute will be decided by fists and blood shed. Right will give place to might, justice to force, and we to him who is not the strongest! It is the doctrine of anarchy, and would turn Society into a huge Bedlam. Does the path of politics lead down so low? Does the Chronotype trust to such a morality to reform the world? Why, it is leagues below the moral standard of the corrupt, selfish and selfish world and church Should Mr. Wright hereafter be cast upon the mercies of an infuriated mob, as is possible, he can consoling himself with the thought that he is drinking the cup he has mixed for another.

The Liberator.

BOSTON, OCTOBER 5, 1849.

No Union with Slaveholders!

LETTERS TO FATHER MATHEW—NO. IV.

REV. THEOBALD MATHEW:

SIR—In extending to you an invitation to attend an anti-slavery celebration in this Commonwealth, the Board of Managers of the Massachusetts A. S. Society anticipated the objections that might be raised, either by yourself or by others, to a compliance with it;—such as, the specific nature of your mission to this country—the arduousness of your labors in the temperance cause fully occupying your time, and greatly exhausting your physical energies—the impolicy and impropriety of identifying yourself with any particular phase of anti-slavery agitation—&c. &c. Hence the caution and considerateness evinced in our invitation, which, we trust, will prove not so entirely unexceptionable, as the anniversary of British West India emancipation; hence the expression of their hope, simply, that you would 'embrace every *suitable* opportunity' to renew those appeals to your countrymen here, on the subject of slavery, which were embodied in the Address signed with them in Ireland in 1842; hence their sincere declaration, that they had no wish to divert you from the special object of your visit to America; hence, too, their silence on all the controverted points among professed abolitionists, and their earnest desire, that nothing in yourself one jot or tittle further than you had already done in your own country. They prescribed no shibboleth; they asked no endorsement as an association; they suggested no peculiar doctrines or measures for you to advocate; they left you wholly untrammelled as to thought, speech, and action; and they presented to you the fairest and most innocent occasion, (even to the eye of the most prejudiced,) that you could possibly occur during your sojourn here, on which to express your sympathies with the millions in this and other lands, who are still held in the galling fetters of slavery, as well as to avoid the evils which would have once held in the same degrading servitude by England. Their language was—'We cordially invite you to participate in the proceedings of the meeting, *in such manner as may be most agreeable to your feelings.*' Nothing, then, was guarded, no credit has been awarded to them, as they have been as fiercely assailed, on the right hand and on the left, as though they had coolly asked you wholly to abandon your own mission, and to sanction all their peculiar doctrines and measures! There is, therefore, no excuse for your not availing yourself of the privilege which you are placed in of your own election; no plea, no trick, no subterfuge, can save you from the condemnation of all honest, candid, humane men.

Aware how much your time and strength were taxed by your temperance labors, our expectations as to your personal attendance at the Worcester celebration were not sanguine. Our ground of disappointment is not that you were absent on the thrilling occasion alluded to: that absence created no surprise, and would have elicited no censure, but for the circumstances. Why you were not present,—as it was every where known that a kind and courteous invitation had been officially proffered to you,—the multitudinous gathering at Worcester naturally inquired, and had a right to be definitely informed. Our complaints are—

(1) The lack of civility, on your part, in not replying to the cordial and respectful letter sent to you by the committee of invitation. Your silence was refully prepared, and was as important in its contents as it was commendable in its language and spirit. Our bitterest revilers—now your warmest eulogists—have neither denied nor controverted any of its statements. It was something more than a mere complimentary note; it related to a subject, appertaining to a glorious cause, and to the substantial recency to that cause of your countrymen in America. The intelligence communicated, on that last point, should have startled and shocked you, and called forth from you expressions of deep and heartfelt sorrow. The letter deserved at least a brief reply, the courtesy of which expressed the hope that you would 'attentively read it, and answer it at your earliest convenience.' Of that letter, you took no notice! Now it is worse than frivolous for any of your defenders to pretend to account for your silence on the ground of the multiplicity of your engagements, when numerous letters received during your stay of a week in Boston, which were a mere formality, and which could have been as well replied to by your secretary, or by any other person, as by yourself, and which, if they had been so replied, would have left you at liberty to devote the whole of your time to the public journals on both sides of the Atlantic, relating your anomalous position, and continue to preserve a death-like silence—that, if the issue had related to a popular enterprise, and had emanated from a popular society, you would have allowed it to go unanswered! Is this an uncharitable conclusion? Do not all the facts in the case warrant it? Will any of your friends, if pleased, as we believe they are, that you seemed no other reply necessary then what fell from your lips in my interview with you? If so, they will do so without your authority; for you have complained to a friend of mine, because I have made public a conversation, which you intended to be strictly confidential. Of this, your defence is worthless. Had you replied, to the letter, as you were requested and expected to do, under your own signature, I should not have felt called upon to state at Worcester, or subsequently in the Liberator, the colloquy held by us on the presentation of the letter. If you are sinned, or sinned against, which I either misunderstood or have misrepresented, or which you now sincerely regret, you can easily rectify the error through the medium of any of the public journals.

(2) We complain, in the second place, that, in the private interview held with you, you should volunteer the opinion, that a great deal of the proposed injunction can be found in the Scriptures against the damning crime of slavery; when both the Old and the New Testament are crowded with prohibitory and condemnatory passages of it, as explicit and emphatic as language can make them. What can be more explicit than the 'golden rule'—or the precepts and example of Christ—or the teachings of the apostles—or the warnings, remonstrances and threatenings of the prophets—touching covetousness, theft, injustice, and oppression? In great includes the lesser. Indeed, it seems to the minutest act of wrong doing as between man and man, is in a thousand instances expressly condemned. Indeed, if there be one sin far more distinctly and powerfully denounced than another in the Bible, it is the sin of oppressing the poor and needy, of withholding the hire of the laborer, and of subjecting to bondage the weak and defenceless. But the rights of man are not dependant upon any parchment, ancient or modern: they are 'self-evident,' and therefore not to be denied, argued or questioned, this slaveholding and slave-breeding nation being witness!

(3) We complain, in the third place, that you listened to the well-founded declaration, that your countrymen here not only give no countenance to the anti-slavery movement—neither Catholic Bishop, nor priest, nor journal—but are decidedly hostile to it, and that no attempt has been pressed to rouse them, whereas, if you had been in principle opposed to slavery, (as in words you were in your Address,) and a true and consistent Irishman, you would have been deeply moved by this intelligence, as was DANIEL O'CONNELL, when he indignantly exclaimed to my son, on hearing a similar statement—'Sir, they are not Irishmen! They are bastard Irishmen!'

(4) We complain, in the fourth place, that you uttered not a word of encouragement for those who are struggling to deliver the spoiled out of the hand of the oppressor, nor evinced any interest in their success. Surely, if you deemed the interview a private one, a friendly token of sympathy and regard, to this extent, might reasonably have been expected of you.

(5) We complain, in the fifth place, that you manifested no pleasure on being apprised that the anniversary of the best and brightest achievement of the nineteenth century, the emancipation of every slave in the British West Indies—was to be celebrated by the friends of freedom and humanity in this Commonwealth, in order to show their appreciation of the deed, and also to derive from it hope and strength to sustain them in their efforts for the emancipation of every bondman on the American soil. How, as a professed abolitionist, could you manifest such insensibility? Is it not to your shame?

(6) We complain, finally, and especially—and herein lies your criminality beyond all denial—that you sustained your connection with the Catholic Church and blind on the subject of slavery, while you remained in America—to go to the South with a padlock on your lips, and wear it in advance at the North—by no expression and in no manner to give offence to the traffickers in human flesh—lest your temperance mission should be jeopardized or suspended. This was your avowal—you who had solemnly told your countrymen that on a question like this of human slavery, 'none can be neutral,' and that they were bound to use all their moral and political power for the extinction of this foul wrong!

Let me briefly recapitulate the consequences of a step like this, taken by one so greatly distinguished, so much admired and esteemed, so widely reverenced, as yourself. But, first, let us take a glance at the bright side of the picture. Let us suppose you had attended the celebration, or courteously replied to the letter of invitation, and had improved the opportunity to reiterate the noble sentiments of the Address which bears your signature; what then? Under the circumstances, even the most strenuous defenders of slavery would have scarcely dreamed of raising a single outcry; such outcry, at least, but the Hiss of the vile, none but the unprincipled and inhuman, would have ventured to impeach your motives or assail your character. The act would have been regarded byall not thoroughly corrupted by slavery, as perfectly consistent and proper; in Ireland it would have been hailed with delight; it would have increased your influence and lent to your character by the wise and good throughout Christendom; it would have saved that character from a stain which has sullied its integrity and dimmed its lustre; and it would have exerted a salutary influence in behalf of the beneficent cause of universal emancipation.

Alas! in an evil hour, by the advice of bad counsellors, or unwilling to run any risk of incurring the censure even of man-stealers, you stood aloof, strangely remarking that you 'should never think of *advocating* slavery, though you knew of no special scriptural injunction against it.' Strangelfirst this, in spirit and language, from a professed reformation in your Address Slavery is the most tremendous invasion of the natural, inalienable rights of man, and of some of the noblest gifts of God, 'life, liberty, and the pursuit of happiness.' What a spectacle does America present to the people of the earth! A land boasting Christianity, and yet holding their fellow creatures in the oppression and degradation of three millions of innocent human beings, the children of one common Father, who suffer the most grievous wrongs and utmost degradation for no crime of their ancestors or their own! Slavery is a sin against God and man. All who are not for it must be against it—none can be neutral.

You were assured, both in the letter of invitation and by myself, that the excellent Address which was signed by Daniel O'Connell, yourself, and seventy thousand others, 'fell powerless on the ear of the Irish population in this country.' To confirm this authenticy fact—to show you in what a skeptical, contemptuous, angry and abusive manner the Address was received at the time by the Irish journals and associations, and by the Catholic clergy, (Bishop John Hughes at their head—and to demonstrate how absolutely important is the renewal of your anti-slavery appeals to your countrymen 'on every suitable occasion'—I have brought together, on the first page of the present number, a variety of articles, which will serve as a sample of a multitude of similar ones that might be collected by a little pains-taking, and which you are requested to read, mark, learn and inwardly digest, as best you may. Surely, it was not only proper, but their imperative duty, for the committee to apprise you of the temper in which your appeal had been treated by those to whom it had been so loudly addressed,—or, rather, by the rum priests and demagogues who misled the unsuspecting and credulous multitude—in order that you might feel that an additional obligation was laid upon you to 'cry aloud, and spare not.' WM. LLOYD GARRISON.

THE ANNUAL FAIR.

TO THE ABOLITIONISTS OF MASSACHUSETTS, AND FRIENDS OF THE MASSACHUSETTS A. S. SOCIETY:

DEAR FRIENDS,—You do not need to be reminded that the season is approaching for holding the Annual Anti-Slavery Fair in this city. For fifteen years past the anti-slavery women of the State and of the country, sided so effectually by the anti-slavery women of England, Scotland and Ireland, have nobly sustained and carried forward this work, and made it productive of such important aid, directly and indirectly, to the anti-slavery cause. It has been the principal fund from which the slave's exhausted treasury has been replenished from year to year; it has furnished the means of diffusing information by tracts, of enlisting in part the organ of the American Anti-Slavery Society—the Standard—and of sending out lecturing agents, eloquent and fearless, into all parts of the Northern States. Much has been undertaken, and much accomplished, through the instrumentality of this Fair. Though the whole amount of funds raised by its means, with all other contributions to the anti-slavery cause superadded, has been but as the small dust of the balance when compared with the sum which the mis-directed religious zeal of the community annually pours into Missionary treasuries, yet such has been the favor of God towards the work, that with that small sum, humble means, great and most substantial results have been accomplished. We have the greatest cause to labor on with new faith and redoubled zeal.

It has appeared to many of us, friends, that much more might be done to make the annual Fair effective and productive of good, than it has been. From different quarters, the suggestion has come to us, that a more united, general, and *organized* effort ought to be made this year, than ever has been made. If every abolitionist, every friend of the slave, and of his immediate claims to the dignity and rights of a man, should feel it an imperative duty, and a delightful duty to furnish a contribution to the Fair himself, and make it part of his (or her) anti-slavery duty to solicit contributions from every neighbor and friend who sympathizes with the sorrows and feels for the mechanical, domestic, &c. It may be in the power of any one to contribute to the Anti-Slavery Fair. Let if in any town there should be but one or two working abolitionists, let them constitute *themselves* such a committee, and go to the work without misgiving or gainsaying. When their work is completed, or nearly so, and articles have been promised or given, let the committee give notice of their doings, by letter, to some one of the Managers of the Fair, who will be named hereafter; or to the undersigned, who will forward all such intelligence. We hope to hear of the formation of great numbers of these Town Committees on the Fair. And we pray you, friends of the slave, not to leave it to a comparatively few town, scattered up and down in New England, and to a few individuals in those towns, to sustain alone the burden and labor of the annual Fair. Let us make a strong, a vigorous, a *united* effort, and we shall accomplish a great work. Let every one feel bound to keep up for joy, and give him hope that the day of his redemption draweth nigh.

The plan is simple and practical; the union of all true hearts and willing hands. Each one is to work, nor wait for his neighbor. It is humanity, duty, justice, love, that call on us. Let it be heard in every part of our State, and of old New England. In every farm-house, and in every workshop, in the field and by the wayside, in public and in private, let the slave's cry come to us, even as it goes up continually before God. And so let us answer, as we would be found innocent ourselves.

Next week, we may publish one or more letters which we have received, or shall receive, from friends, on this subject.

In behalf of the Board of Managers of the Massachusetts Anti-Slavery Society,

SAMUEL MAY, JR., *General Agent.*

THE FAIR AT WORCESTER.

The Anti-Slavery Fair at Worcester opened on Tuesday, Sept. 18th, and continued until Tuesday evening, Sept. 25th. Though *far less favorably* situated than the Fair of last year, (the hall occupied not being upon the Main street,) yet a very large number of persons attended the sales, and the proceeds amount to the sum of *seven hundred and eighty* dollars. A portion of each evening, after the fair was given to the public, the Hall was filled and among the speakers were Edmund Quincy, Lucy Stone, Abby Kelley Foster, Rev. Warren Burton, and Thomas Drew, Jr. A choir of gentlemen and ladies gave a frequent attendance, and afforded a highly pleasant musical entertainment to the company assembled.

☞ 'IN CHRIST JESUS THERE IS NEITHER MALE NOR FEMALE.' In the next page, we have inserted a communication from Rev. Theodore Parker, pastor of the Independent (Orthodox) Congregational Church in Danvers, New Mills, and the fearless advocate of the slave and of Human Progress, respecting the unjust and the unchristian treatment of Mrs. Brooks, (the wife of Miss Fidelia Coburn, the faithful laborer among the fugitives of slavery in Canada West,) at a meeting of the American Union Missionary Association, held in this city a few days since—a 'new organized' anti-slavery 'come-out' body from the old Missionary Society, under the auspices of Lewis Tappan, Zadoc Leavitt, J. C. Lovejoy, &c. The transaction speaks for itself; it is mean, ludicrous, and tyrannical. Mr. Foster is to be commended for his emphatic testimony against it, and for withdrawing from an association which practically nullifies the passage which we have placed as introductory to this article.

JAMES HAUGHTON. The letter from this sterling philanthropist, of Dublin, to Henry C. Wright, in which he bears a direct testimony against Father Mathew for refusing to know any thing of anti-slavery movement, is precisely such as we expected from him, believing him to be more true to principle than the needle is to the pole, and no respecter of persons. Since our interview with Father Mathew, we have not written a line on the subject to any of our friends on the other side of the Atlantic, preferring to receive their own impressions respecting his conduct, free from reading both sides of the question, as they and it impartially recorded in our columns.

MEDICAL INSTRUCTION OF FEMALES. It will be seen by an advertisement, that the third term of lectures on Midwifery is to commence on the first of next month. As those who have attended the previous classes are successfully introducing themselves into practice, and public sentiment is evidently going strongly in favor of restoring to females the department of the profession, this presents itself to judicious and intelligent women, not only as a very appropriate and honorable, but as a remunerating sphere of duty and usefulness.

☞ The Rev. Hosea Ballou, of the Unitarian Church at Quincy, Mass., has been dismissed from his society, because he had pleaded for christianized humanity, without fear or favor.

BRIDGEWATER.

A quarterly meeting of the Old Colony Anti-Slavery Society was held in Bridgewater on Saturday and Sunday last. The meetings were well attended on Saturday evening and through the day and evening on Sunday. Quite a number of true and steadfast members of this faithful old Society were present from other towns in the County, as well as some from the neighboring towns of Bristol County. The principal speakers were W. W. Brown, Charles C. Burleigh, Samuel May, Jr., and Lewis Ford. A very minute and practical view of the nature and influence of slavery, and of the present aspects of the anti-slavery cause, was given at these meetings.

We shall leave it to the Secretary of the Society to furnish a report of doings, and now only express our satisfaction at the evident advance in toleration, as well as in anti-slavery interest, which has been made in Bridgewater during the past two years. Some of our readers will not have forgotten the circumstances of the previous meeting of the Society in this town. We will briefly recount them. In October, 1847, a quarterly meeting of the Old Colony A. S. Society was held there, the Selectmen of the town granting the use of the Town Hall on Saturday, but refusing it on Sunday, on the ground that it was to be used for a meeting irreligious, or at least, not religious. At they were wholly unmoved by any argument addressed to them by a committee of the Anti-Slavery Society, (who waited on them for that purpose,) it was pretty evident that the closing of the hall was a foregone conclusion, to which the Selectmen had been instigated by a strong influence from without. On Sunday morning, accordingly, the Hall was found closed against the A. S. Society, and its members accepted the invitation of a gentleman of the village to make use of his room, for preaching, through that day, for the purposes of the meeting.

On Saturday last, two years later, the same Society assembles again in Bridgewater, and finds the Town Hall opened for their accommodation, not only upon Saturday, but on Sunday also. The question of opening or closing the Town Hall, on Sunday, to anti-slavery and other meetings, has agitated the town not a little during the time named. Recently, at public town meetings, the subject has been fully debated. The Hon. Artemas Hale, late member of Congress from that District, made himself conspicuous by his labors to close the doors of the Town Hall against meetings of abolitionists, assailing them in severe terms, and denouncing their doctrines and measures as *demoralizing*. After a long and close contest, the town determined that the Hall should be opened on Sunday for religious meetings—the applicants being allowed to define for themselves in what religious worship consists.

Thus some ground is gained, though it is undeniable that much yet remains to be possessed, in old Bridgewater. There is great need, at this moment, that the standard of principle should be kept erect and conspicuous there. The foes of freedom and humanity and popular elevation will not be disconcerted by any seeming defeat, and they will leave no stone unturned to crush the rising cause of truth and justice; but

'Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
While Error, wounded, writhes in pain,
And dies amid her worshippers.'

Let the friends of truth and right be but firm, uncompromising and patient, and God will give them the victory abundantly.

The hospitality of the Bridgewater friends was unstinted and generous, for which we would express our acknowledgments, with the hope that our meeting with them may prove of advantage to the cause.

M.

OLD COLONY A. S. SOCIETY.

A very interesting and well attended meeting of this Society was held in the Town Hall, Bridgewater, on Saturday and Sunday, the 29th and 30th ultimo, the President of the Society, Bourne Spooner, of Plymouth, in the chair. The morning session was principally occupied by C. C. Burleigh, in an address of eloquence and power.

Chose Samuel Dyer, Lewis Ford, and E. E. Bennett, a committee on the time and place of holding the next quarterly meeting.

Adjourned to 2 o'clock, P. M.

AFTERNOON SESSION.

Assembled according to adjournment, the President in the chair.

Samuel Dyer, from the Committee on a new preamble and Constitution, presented again his report for amendment. No alteration being deemed necessary, the report was, on motion of H. Thayer, unanimously adopted.

Chose Lewis Holmes and N. D. Spooner Committee on Finance.

The meeting was very eloquently and feelingly addressed by C. C. Burleigh, W. L. Garrison, and others.

Adjourned to 6 1-2 o'clock, evening.

EVENING SESSION.

Assembled pursuant to adjournment. Song.

Voted, That 'five hundred copies' of the new Constitution be printed for distribution among the friends and members of the Society. Meeting addressed by Wm. L. Garrison, C. C. Burleigh, Samuel May, Jr., Rev. C. Bradford, L. Ford, and others.

Mr. Bradford spoke with considerable feeling. He was not ashamed to be found at a meeting of the Garrisonians. He was often asked why it was that he could sympathize with such 'infidels' and 'disorganizers.' Sir, I have respect for them, and can recognize Mr. Garrison as my friend. I well remember a discourse of his delivered in Hubbardston. I never shall forget the impression which it made on my mind. I hope that to-morrow you will hear him (turning to Mr. Garrison) preach the same 'infidelity.' I shall preach anti-slavery from my pulpit, and have done it heretofore. Mr. Bradford was very happy in his remarks, and spoke with considerable force.

MORNING SESSION—SUNDAY.

Met according to adjournment, the President in the chair. Song.

Received from Mr. L. Ford, touching the discussion last evening. He thought too much credit had been given to Mr. Bradford by Mr. May. He was for giving credit where credit was due; but Mr. Bradford's church and congregation were composed of many individuals who voted for Zachary Taylor, and he could not believe that a clergyman of any denomination would long be retained as such, over such a people, who was faithful to humanity. He believed that where a minister was 'honest' and faithful, he would either convert his people to the truth of anti-slavery, or preach himself out of the pulpit. Mr. Ford spoke with a good deal of feeling and evident sincerity.

The following resolutions were presented by Mr. Garrison:—

Resolved, That (in the language of Daniel O'Connell) of all men living, an American citizen who is the owner of slaves is the most despicable; he is a political hypocrite of the very worst description.'

Resolved, That (in the language of the same distinguished friend of the slave) 'that person is not religious who is deaf to the cry of humanity, or to the demands of justice.'

Resolved, That (in the language of the same faithful witness) 'the time has now come when any man who has honest feelings should declare himself the advocate of immediate abolition; we should all be abolitionists; slavery is a crime—a high crime against Heaven, and its annihilation ought not to be postponed; let us enter into no compromise with it; we ought to make our exertions strong, immediately, unanimously.'

Resolved, That if the anti-slavery movement is to be dishonored, then the memories of Jesus and his apostles—of Wilberforce, and Clarkson, and Howard—of all who have ever struggled and suffered in the cause of human freedom and redemption—deserve to be execrated.

Resolved, That we demand nothing more preposterous, fanatical, disorganizing, or infidel, than the practical enforcement of the self-evident truths embodied in the Declaration of Independence, 'that all men are created equal, and that they are endowed by their Creator with an inalienable right to liberty' and the practical adoption of the precept of Jesus, 'Whatsoever ye would that men should do to you, do ye even so to them.'

Messrs. Garrison and Burleigh spoke with great force and eloquence on the above resolutions.

Adjourned to 2 o'clock, P. M.

AFTERNOON SESSION.

Assembled according to adjournment, the President in the chair.

The following resolutions were offered by R. Thayer:—

Resolved, That the spirit of anti-slavery is truly manifested in practical obedience to that law which requires us to love our fellow-man as ourselves, and that in such obedience consists, essentially, the *true* worship of God.

Resolved, That whereas, we can never be released, *even for a moment*, from the obligation to love God supremely, and our neighbor as ourselves, a *true* life is but a series of acts of Christian worship, and not one of occasional attention to rites and ceremonies, nominally designated religious, and confined to particular days and localities.

Resolved, That the American church and clergy, by standing aloof from, and opposing obstacles to the progress of the anti-slavery and other kindred enterprises, designed to their achievements, to bless mankind, have proved themselves unworthy to be regarded as the authorized representatives of Christianity, and deserving of the hearty execrations of all good and true men, as those who 'for a pretence make long prayers,' and 'appear righteous unto men,' but within, are full of all hypocrisy and iniquity.'

Meeting addressed by Messrs. Garrison, Burleigh and May.

Adjourned to 6 o'clock, evening.

CLOSING SESSION.

Assembled pursuant to adjournment, the President in the chair.

The following resolutions were offered by Mr. May, viz:—

Resolved, That that is not only *the best*, but is the *only true* religion, which recognizes God in the person of his children,—which seeks their elevation, without partiality, to a participation in the blessings and rights which the impartial Father designed that all should enjoy,—and which refuses to receive to its embrace and fellowship, the men who are enslaving, oppressing, corrupting, and making merchandize of God's children; and is the only religion worthy the regard or the acceptance of men, or which can conduce to the glory and the praise of God.

Resolved, That that use of Sunday (as well as of every other day) which gives it to the rescue of man from oppression, and to his redemption from whatever degrades and dehumanizes him, is the best use of it, and the most acceptable to God; and every other use of it is a profanation of it, and a desecration of holy time, involving a criminal neglect and violation of the first principles and vital elements of 'pure and undefiled religion.'

Mr. Garrison offered the following resolutions:—

Resolved, That no where on the face of the earth is the spirit of tyranny, cruelty and murder, toward the human race, more intensely impatient of liberty, so terrible and destructive, as in the slaveholding section of this country; no where else is it so perilous to preach deliverance to the captive, and the opening of the prison to those who are bound; no where else is human life, as well as human liberty, held at so cheap a rate; no where else is it so hazardous to use a tongue to follow a faithful proclamation of the truth of God as pertaining to the oppressor and his victim; no where else is such immunity given to lynching, murder and assassination; and, therefore, to talk of being in religious or political union, with those miscreants, whose only law is the gratification of their own infernal spirit, who will tolerate neither the liberty of the press nor freedom of speech, who have abolished the marriage institution and annihilated all human rights among three millions of people, is to proclaim that the law of God is of no binding force, to sanctioning all manner of villany, and to be traitorous to the liberty of the whole human race.

Resolved, That the time has come for the people of the North, if they would escape those judgments which are sure to follow a bloody oppression, if they would neither endure others nor be enslaved, to declare the present blood-stained national compact at an end, and to institute for themselves a government which shall neither repeal the laws of God nor impair the rights of man.

The meeting was eloquently and powerfully addressed by Messrs. Burleigh, Garrison, and May.—Mr. Garrison presented an appalling array of facts in support of his resolutions, demonstrating that the South is full of the habitations of cruelty.

Voted, That the next quarterly meeting be holden in Plymouth.

Voted, That the next semi-monthly meeting be holden in Hanson, Oct. 14.

Thus closed one of the very best meetings ever held by the Society. Our thanks are due to our friends Thayer, Holmes, &c. for their co-operation and generous hospitality. Amount collected by the Financial Committee, $17 10. At 9 1-2 o'clock, the meeting adjourned *sine die*.

H. H. BRIGHAM, *Sec'y.*

South Abington, Oct. 1, 1849.

AMERICAN U. M. ASSOCIATION.

BOSTON, Sept. 26, 1849.

BROTHER GARRISON:

I went this forenoon into the Tremont Temple to attend the meeting of the American Union Missionary Association. This is a come-outer body from the old pro-slavery American Board, formed some years since as an avowed Anti-Slavery Society. I have heretofore rejoiced to do all I could to aid this body in giving a free gospel to the Slaveholders that it is Darkness. I have contributed to its funds according to my limited means, and I have labored to get funds for its treasury from my friends. But I have done with it. I shake off the dust from my feet as a testimony against it. When I have paid over three dollars which I prefer to hold in my pocket, as a contribution for this Society from the abolition friends of North Danvers, my efforts on its behalf will end, and my duty to expose its true character wherever I *have* recommended it as an anti-oppression Society, will begin, and shall be performed.

The occurrence which fully satisfies my mind that this is not a free or humane Society, will, I doubt not, seem very trivial to some minds. If so, I cannot help it. To me, however, the facts which I am about to relate seem of the highest importance, involving fundamental principle, and proving such a dereliction from duty and such blindness to truth, as forbid the friends of suffering man to aid in the least degree the body of professed reformers, whose acts are so perfectly opposed to their professions.

Remarks had been made in the meeting this morning, by various parties, in regard to the Mendi mission in Africa. It was stated that brother Brooks and his wife,—formerly Miss Coburn of the Canada mission,—were soon going out to labor on this ground with Mr. Thompson, who is already there. Much interest seemed to be manifested in the success of the Mendi mission, and much sympathy and love were expressed for brother Brooks and his wife. Mr. Whipple rose and asked if brother Brooks would come forward and address the people upon his feelings about this mission. Mr. B. was not in the house, and then is Tiggin opposite. He should be glad to have brother Brooks relate her experience, and tell how she had been moved to offer herself for this dangerous duty. He added, that he presumed all the house would also be delighted to hear from sister Brooks. The President of the meeting, Mr. Jackson of Newton, seconded the request. Brother Whipple then requested Mrs. Brooks to step forward, and gratify the audience by giving the desired relation. She rose without hesitation, and started to come forward.

Mr. Patton, a minister of Hartford, Ct., at this moment rose, and objected to any remarks from a woman in a public assembly. Mr. Lovejoy, of Cambridgeport, moved that Mrs. Brooks have the privilege of speaking. This motion was promptly seconded. An appeal was made to Mr. Patton to withdraw his opposition, on the ground that Mrs. Brooks was soon to leave us, probably never to see our faces again. But no, he replied; 'It would be establishing a most dangerous precedent. If his wife should ever speak in public meeting, he should feel that she had been led astray.' Very many were moved to speak now, nobody could tell how many other women would be moved by divine providence to go out as missionaries, and we might have some of these at all our public meetings to intrude their speeches upon us.' Another minister deprecated this discussion, and earnestly hoped the lady would not come forward. He said with an unblushing brow, '*It is not every minister who is placed over a large church that will plead the cause of our Society as brother Patton does.*' This sounded to me as the argument of a man-fearing minister, who feared his influence would be injured if his friends were tried to stave off the terrible difficulty before the Society. One suggested that the President put some questions to Mrs. Brooks, as no one could object to her being cross-examined. Mr. Lovejoy was asked several times to withdraw his motion. He at length rose and said—'I cannot withdraw the motion, because I consider the motion right, and I look upon this opposition as rude and wrong.' This painful and mortifying discussion was carried on for thirty minutes, Mrs. Brooks standing in evident embarrassment during that time. The vote was at length put on Mr. Lovejoy's motion, and was carried by a full. Mr. L. was then asked again to withdraw his motion, and, without another word, complied. Mrs. Brooks was then seated and silenced by this body of craven compromisers, who deemed to me at that moment to be assembled in the name of Jesus to stab with poisoned daggers a pleading, betrayed humanity.

A sister offering herself to go out to die among the heathen on the pestilential fields of Africa, is gagged by the professed Christians and brothers who are sending her thither in the name of Jesus Christ. Her heart is burning with an earnest thought of love which she wishes to express, but those professed brothers in the Lord shut and lock her mouth because she is a woman! Shame on such barbarians! Their own mothers and sisters and wives will disown them, if they have a spark of womanly feeling! Will any one tell me in what respect this spirit differs from the accursed spirit of the slave power? Surely I cannot discern the difference. God grant that brother and sister Brooks may have sufficient self-respect, after such an open and high-handed insult not only to them, but to universal humanity, to refuse to go to any field of labor under such auspices.

God pity the slave, and the heathen of all dark lands, if they must wait for deliverance and education from such false hearted men as did this wicked deed today, for then there is no ray of hope for them in this selfish world of compromise and wrong.

Your brother for equal rights to the universal brotherhood in Jesus,

DANIEL FOSTER.

GREAT CONVENTION AT THE WEST.

BERLIN, Mahoning Co., Ohio, } Sunday, Sept. 23, 1849. }

DEAR GARRISON:

It is 11, A. M. I am by the platform, under the Great Tent, in a convention of the young people of Ohio. We met day before yesterday—Friday—at 2, P. M. Many came from 10 miles around. We continued that afternoon, and all day yesterday, and are to continue it during this day. A gathering of more intelligent, enterprising and determined young men and women, could not be collected in this land. They are the sons and daughters of those who came to this region when it was a wilderness, and the land covered with a forest, which, for grandeur, size and density, could not be surpassed by any other original forest on the globe. They are generally native born; the log cabin their birth-place and cradle, clearing the land the employment of their childhood. Many their mothers are here, rejoicing to see their children engaged in a work so noble, so just, so divine. Our Tent is spread in a fine, green pasture, close by a forest of mighty oaks, beech, chestnut and maple. Carriages without number, and of every description, are around the tent, filled with families, and the large tent is nearly full of persons, on their feet and on seats. Resolutions of the most stirring and thorough character have been presented, and some of them have been adopted, and some are now under discussion. A fugitive slave, as he calls himself, is now speaking, and will give the resolutions that have already been adopted:—

Whereas, it is the fundamental principle in this Republic, that the government shall be of the majority; and,

Whereas, each voter unites in himself, as a supreme sovereign, all the legislative, judicial, and executive power, holding his elected or appointed agents bound to administer the government in accordance with *his* views and not their own; and,

Whereas, the U. S. Constitution is the book of instructions from the voter, by which his agents are to be governed in all their official conduct; and,

Whereas, whatever diverges are perpetrated under the authority and protection of the government, are perpetrated by the individual voters; therefore,

Resolved, That all the rapes, robberies, and murders inflicted upon the 3,000,000 of unprotected slaves, under the authority and defence of the government, are inflicted by each and every individual voter; and he should be held as much responsible at the bar of justice and humanity, as if he himself had *personally* committed these wrongs upon the most eminent white citizens, male or female, who enjoy the full protection of the government of the United States.

I give the above entire. Another resolution declares the duty of abolishing the present Union, and of forming another confederacy, on the principle of '*No Union with Slaveholders*,' and of 'Free Soil, Free Labor, and Free Men.' This idea of a Northern confederacy takes with all in whose hearts is one throb in favor of the human race. Slaves will not be alone; we will manage our own affairs. Let us take them at their word, and leave them to manage their slaves. We have managed them long enough. Let us now manage our own affairs; slaveholders have managed them for us long enough. Let us say to our oppressors, 'Were the Northern States in confederacy together on the principle of 'No Union with Slaveholders,' in five years there would not be a slave in the South. Dissolution of the present Union would take the form of treaties, and leave the Northern Republic, which shall be free indeed, is the only hope of liberty on this continent. The present slaveholding Republic is but the scorn and contempt of all nations. The other resolutions I will leave you to learn from the Bugle.

This is one of the largest and most interesting conventions ever held in Ohio. It is now a time of recess. All are in and around the tent, eating a bounteous provision having been provided by the people here, and brought to the tent; and also by people from a distance. Many groups of parents and children, in wagons, on the green grass, and on benches, are eating their delicious peach and apple pie and cake, with their bread and butter, gingerbread and pound cake. In one corner of the tent is an Anti-Slavery Fair, where fancy and useful articles, prepared by the women, are being sold. J. W. Walker is acting as auctioneer, together with Lewis Bentley, Sarah Coates, and others, and they are doing a good business. A beautiful quilt has been bought, and presented to Parker Pillsbury, to take home to his wife. It is a busy, a cheerful and happy scene. And all this on Sunday! The holy day!—the *Lord's day*!! But we have concluded that, if this be especially the Lord's day, and especially to be consecrated to the Lord to do his work, then are we in the path of duty. For we are doing the Lord's most holy work; we are working to redeem 3,000,000 of his children from the fangs, the fetters, the lash, and the dominion of those who call themselves Christians and republicans. To this end, from four to six thousand are here to-day, from sixty miles around; to this end we have discussed and passed some strong resolutions; to this end many are now recruiting their energies by eating delicious peach, apple, and other food; and some are selling and buying goods.

Our tent blew down last night; it was the Lord's work to put it up again this morning. Just before the close of the forenoon service, some part of the tent was loosened and blew down, and caused a little fright lest it should settle down upon us and catch us all as in a net. Several are now worshipping God by doing the work of mercy and necessity, in tying and bracing up the tent, to make it secure.

It Nazareth is here says that the Pope, in his answer to the letter of the French President, said that being able to rely on two million bayonets, which imposed on him no conditions, he preferred to make use of them, and consequently he thanked the French, but as the same desired them to quit his dominions.

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Death of the Quaker Giantess.—Mrs. Hales, the Quaker Giantess, died, last week, in Tecumseh, Canada. The cause of her death was dysentery.

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From do. for collection at Sterling,	1 73
" do. do. at Rutland,	1 83
" do. for donation by C. C. Brock, Sterling,	2 00
" Plympton Female A. S. Sewing Circle,	10 00

E. PHILBRICK,
Treas. Mass. A. S. Society.

Stockbridge, Oct. 2, 1849.

ARRIVAL OF THE AMERICA.

The British steamer America arrived at this port on Thursday morning, last week, in the short passage of eleven days and a half. Among the passengers was our esteemed friend Miss Mary G. Chapman of Chauncy Place.

The Bishop of Norwich is dead.

Cholera.—The cholera in London had increased to an alarming extent. The deaths by that disease alone in the week ending Sept. 8th, were 2026, and by all diseases 3183.

The usual number of deaths in London per week, in the warm season, is about 1000. The London Times says the present visitation is 'far more severe than that of 1832.'

VIENNA, Sept. 9.

Georgey arrived here at 10 A. M. yesterday, with his wife and physician, having been the days on the road from Grosswardein, by way of Cracow to Vienna. He was accompanied by Major Andrassy, who left our city with him at 4 P. M. for Klagenfurth, which is to be his future residence.

The *Boersenhalle's* own correspondent at Constantinople writes under date of 24th, August:—On the day before yesterday, the Porte was informed by Kossuth that Kossuth had passed over the Turkish frontier, and had commenced, in the Pashalic of the Turkish Commissary in the Danubian principalities. The Hungarian General Bem, Pulski, Kisarcz, Dessefiski, and Guyon, were also brought to Widdin.

CONSTANTINOPLE, Aug. 30.

The news from Hungary has caused great excitement amongst the Turks, and regret at the unfortunate termination of the war is very great. The Hungarian Envoy, Count Andrassy, hopes that he may be able to induce the Sultan to place himself at the head of Kossuth and his friends who have taken refuge in Turkish territory.

It would excite but very little surprise here, if the Russian and Austrian representatives, despite the efforts of Sir Stratford Canning and the French Minister, were to force the Turkish Government to give up Kossuth and his companions.

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E. PHILBRICK,
Treas. Mass. A. S. Society.

Stockbridge, Oct. 2, 1849.

SIXTEENTH

National Anti-Slavery Bazaar.

The Committee of the National Anti-Slavery Bazaar, deeply feeling their responsibility to the holy cause of freedom and humanity, with which they are identified, have resolved anew to make their exertions for its promotion correspond with the greatness of its demands, and the rapidity of its progress.

It is unnecessary, at this late day, to enter upon any formal exposition of the principles and objects of the American A. S. Society, to the support of which the funds resulting from this effort are devoted. The language of our last year's Call will express better than any other, our present convictions of its excellence and value. Years of close observation of its rigid virtue, principle and uncompromising practical workings, assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party; and speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. It has no local interests to subserve, no sectarian or partisan ailties; no hidden aim, no double purpose. With this Society, in a word, rests the hope of the American Slave. Its continuance and increased success, the number of its agents, and the circulation of its periodicals, depend greatly on the amount of funds which we, through this yearly effort, are enabled to place at its disposal.

We regard the importance of the American Anti-Slavery Society as paramount to that of any other Anti-Slavery organization, and it calls more its claims for help and sympathy paramount to those of any other. Boston and its environs, indeed, supply us with a market; but with a trifling exception, barely sufficient to remunerate the expense of Anti-Slavery advertisements, not a cent of our receipts is expended in Massachusetts, the remaining the assets have overborders, she asks no aid from beyond them, but relies entirely on her own efforts.

These being our circumstances, we appeal to Abolitionists EVERY WHERE, earnestly invoking of each aid and assistance proportionate alike to the dignity and importance of our cause and our labors. We are laboring for the establishment of those foundation principles on which the rights of all men must of necessity rest. Therefore to ALL we appeal, in confidence on that common human heart, whose unsophisticated instincts furnish the best test of sincerity.

The Sixteenth National Anti-Slavery Bazaar will be held in Boston during Christmas week, and all desiring to co-operate with us are requested to communicate with the undersigned.

ANNE WARREN WESTON,
M. W. CHAPMAN,
ELIZA F. POLLEN,
ANN T. G. PHILLIPS,
SUSAN M. CABOT,
And many others.

JOSEPH BARKER.

Not knowing in what part of the country this gentleman is at present, or whom a letter would be likely to find him, we take this opportunity, at the request of the Executive Committee, to extend to him a cordial invitation to be present at the Annual Meeting of the Eastern Pennsylvania Anti-Slavery Society, which is to commence its sessions at Norristown, on the 15th of October. If Mr. Barker should be any where within convenient reach of us at that time, we earnestly desire that he will favor us with his presence.

We are requested also by the Committee to extend the same invitation to all persons every where who may be in sufficient sympathy with the doctrines and measures of the Society to enable them to participate in the discussions and co-operate in the object of the meeting.—*Pennsylvania Freeman.*

NOTICE.

The ladies of the First Independent Baptist Church and Society will celebrate their 11th anniversary by an address from the Rev. John T. Raymond, of New York, in the Rev. W. H. Ferrington's Church, Belknap street, on the evening of the 10th Oct. They will also give a Levee the same evening in the school room, for the benefit of the Society. Tickets are to be offered at Mr. Hilton, Brattle st.; Mrs. Gardner, Belknap st.; Mrs. Davis, 63 Spring st.; Mrs. R. Jones, Second st.; Mrs. Chase, Pinckney st. Tickets are price 50 cents. We solicit the attendance of a generous public. We have obtained an excellent Choir for the occasion, and expect to satisfy all by a merry and physical feast. E. R. DAVIS,
SUSAN GARRISON.

NOTICE.

The *Green Plain* (Ohio) *Yearly Meeting of Friends*, who have adopted the Congregational order, will commence on seventh day the 27th of the 10th mo., 1849. All persons who love the promotion of practical goodness will find a welcome in our councils. We meet not to lengthen the cords of sect, but to exercise our religious sentiment in the diffusion of principles that shall hasten the overthrow of oppression and bless the human kind. Several distinguished strangers are expected to be present.

Selma, Clark Co., Ohio.

OLD COLONY A. S. SOCIETY.

A semi-monthly meeting of the Old Colony A. S. Society will be holden in the Universalist Church at Hanson, on Sunday, Oct. 14, 1849, commencing at 10 o'clock, A. M.

Samuel May, Jr. and Lucy Stone will be present on the occasion, and expect to satisfy all by a merry and physical feast. BOURNE SPOONER, *Pres.*

H. H. BRIGHAM, *Sec.*

LUCY STONE,

An Agent of the Massachusetts Anti-Slavery Society, will lecture as follows:

Dartmouth,	Sunday,	October 7.
Marshfield,	Tuesday,	" 9.
Scituate harbor,	Wednesday,	" 10.
South Scituate,	Thursday,	" 11.
Hanover,	Saturday,	" 13.

[Will attend the county meeting at Hanson, Sunday, Oct. 14.]

South Abington,	Tuesday,	October 16.

POETRY.

ST. PETER AND THE THREE SPIRITS.

A LEGEND—FROM THE GERMAN.

Once a Spirit from *Home* came up to the Portals of Heaven,
Knocked very hard, and hallooed—'Quick open the door here!'
Peter then, turning his key, half opened the wicket and peeped through:
'Who, in the name of wonder, he asked, is making this noise here?
Haughtily answered the Spirit, and high did he hold up the Pope's Shrift:
'*I, a* CATHOLIC *Christian, whose faith is the only salvation!*'
'Sit thee down on the bench,' said Peter, relocking, 'and wait there!'
Just then, a Spirit from *Berne* came up to the Portals of Heaven,
Knocking hard as the first, and hallooing—'Open the door quick!'
Peter unbolted again, and repeated the question—'Who art thou?'—
'*I A* CALVINIST *Christian, whose faith is the only salvation!*'
'There, sit down on the bench!'
And soon comes a Spirit from *Frankfort*,
Knocking, and calling—'Unbolt!'—Who art thou? asked the Disciple.
'*I A* LUTHERAN *Christian, whose faith is the only salvation.*'
'Down with thee on the bench!' he said; and again he is the door locked.
There now sat they together; the three, in spite of their three creeds,
Sat together in peace, and beheld in mute admiration Sun and Moon and Stars, from seeming chaotic confusion
Joined to harmonious dance; and heard the Myriad Singers,
Quires of Angels and Blessed, in unison pour out their hearts' love,
One unfailing stream of sweet, soul-ravishing music. All this saw they, and heard and breathed the perfumes of Heaven.
But not long, and their hearts, too full with the heavenly blisses,
Burst, and they all broke forth into one unanimous chorus,
Shouting: 'GOD IS ONE, AND ALL THERE, WE BELIEVE IN THE ONE GOD.'
Then, on a sudden, behold! the Portals of Heaven fly open,
'Moving harmonious sound,' and the ether is golden with radiance.
There is Peter again. He smiles like a father while saying—
'Have ye betwoughtfyourselves now, ye naughty children?—
So come, then.'

Concord, Mass. EMMANUEL VITALIS SCHERR.

HYMN OF THE CHURCH YARD.

BY HENRY W. LONGFELLOW.

Ah me! this is a sad and silent city;
Let me walk softly o'er it, and survey
Its grassy streets with melancholy pity!
Where are its children, where their gleesome play?
Alas! their cradled rest is cold and deep—
Their playthings are thrown by, and they sleep, man.
This is pale beauty's bourn; but where the beautiful,
Whom I have seen coon forth at evening's hour,
Leading their aged friends, with feelings dutiful,
Amid the wreaths of spring, to gather flowers?
Alas! no flowers are here but flowers of death,
And those who once were sweetest sleep beneath.
This is a populous place; but where the bustling,
The crowded buyers of the noisy mart—
The lookers on—the showy garments rustling—
The money-changers—and the men of art!
Business, alas! hath stopped in mid career,
And none are anxious to resume it here.
This is the home of grandeur; where are they,
The rich, the great, the glorious, and the wise?
Where are the trappings of the proud, the gay—
The gaudy guise of human butterflies?
Alas! all lowly lies each lofty brave,
And the green sod dizzens their beauty now.
This is the place of refuge and repose;
Where are the poor, the old, the weary wight,
The scorned, the humble, and the man of woes,
Who wept for morn, and sighed again for night?
Their sighs at last have ceased, and here they sleep
Beside their scorners, and forget to weep.
This is the place of gloom; where are the gloomy?
The gloomy are not citizens of death;
Approach and look, where the long grass is plumy,
See men above! they are not found beneath!
For these low denizens, with artful wiles,
Nature, in flowers, contrives her mimic smiles.
This is the place of sorrow; friends have met
And mingled tears o'er those who answered not;
And where are they whose eyelids then were wet?
Alas! their grief, their tears, are all forgot!
They, too, are hushed in this silent city,
Where there is neither love, nor tears, nor pity.
This is the place of fear; the firmest eye
Hath quailed to see its shadowy dreariness;
But Christian hope, and heaven-by prospects high,
And earthly cares, and nature's weariness,
Have made the timid pilgrim cease to fear,
And long to end his painful journey here.

I subscribe myself, dear friend,

Yours respectfully,

EDWARD SEARCH.

While official persons are preparing to celebrate the visit of the Queen with festivities and illuminations, a poet, in the 'Irishman,' breathes such a welcome to the Royal guest as follows:—

IRELAND — THE VISIT OF THE QUEEN.

Short yourselves hoarse, ye supple slaves!
God grant it do you good!
But forget first the frequent graves,
Nor let the dead intrude—
Make bonfires of those ghastly bones
That ne'er have buried been,
And drown in pseudo-hymns the groans
Of Scull and Skibbereen!

She comes!—make every window bright!
Prepare the worthless show—
'Twould wring her woman's heart outright
To learn one half your woe.
Reveal not how they fled or died,
Who loved you to the last;
But lose, in one day's timel pride,
The tears, and the past.

Even while Royal gallery wait
Fair ease and fair'ring skies,
Far to the south, with doleful freight,
A lonely vessel flies!
Oh! turn your thoughts from all the glare
That cheats your eyes around,
And hence your noble pinions bare
Your lost and truest bound.

Alas! for them 'tis vain to weep—
Assume a cheerful smile,
And rouse the tones of joy that sleep
Long silent through the Isle—
She knows not, she can never know,
What sufferings cause have been—
Then dash with red the cheeks of woe,
And Ay to meet the Queen!

Reformatory.

FROM OUR LONDON CORRESPONDENT.

LONDON, (Old Jewry,) Sept. 7, 1849.

DEAR GARRISON:

I send herewith a letter to Henry C. Wright on the subject of Non-Resistance. It notices one which he wrote, addressed to the through the Liberator on that subject.

I know it is a bold thing to venture upon impugning that doctrine in a letter to him, addressed under cover to you, because it is assailing two professed champions—the one directly, the other indirectly—but it is a consolation that whatever you can do, if you will not hear me, yet you will not be offended, when you hear that the letter has been hacked. However, I think you had better let Henry C. Wright see my note.

I had at one time a thought of sending you a letter weekly upon all sorts of things, and 'every thing in this world.' It would have been like French stews, a mixture of odds and ends, beginnings and endings, cogitations and reflections; but, as they would necessarily have had English doings and sayings as the ground work, I concluded they would be of but little value, compared with the interest your own Institute would have for your readers, particularly when it has your own 'domestic institution' to uproot, and decided against it.

I am glad, however, although I cannot contribute much for your readers that they would care for, to see the accounts of your proceedings, and to hear of your well-being and well-doing; and I desire to contribute my interest now and then by intruding at occasional letter upon you, and assuring you that I am

Yours truly,

EDWARD SEARCH.

ON NON-RESISTANCE.

LONDON, September 7, 1849.

TO HENRY C. WRIGHT:

DEAR FRIEND—You have made an expression in a letter of mine to Garrison, the occasion of one of those clever dissertations in favor of the peculiar views you entertain on 'non-resistance.'

I am happy that any thing I have said should give you occasion, for the exercise of your pen, because I believe you always exercise it with an honest, and for a good purpose.

I had said, as you quote me, 'There is no objection, I think, to the use of physical power in itself;' the objection lies to the purpose for which it is used.' You then take up the subject, fashion my thoughts into another aspect, and deal with the new aspect, and crush it as though it was mine, which is a mode of gaining apparent victory without refuting the opponent, which honest controversialists often fall into.

Just see how you deal with me.

'You (I) say, There is no objection, I think, to the use of physical force in itself—the objection lies to the purpose for which it is used.' You then proceed to change my words, and to introduce your own supposition, thus: 'By physical power, I suppose you mean what the theory and practice of human governments define it to be, i. e., POWER TO INFLICT DEATH.' To which I answer, 'NO.' I meant what I said; and if you and I lived nearer to each other, so that we could correspond in print at shorter intervals, I should feel that this was enough, and beg you to read my words as I have said, and to your own investification. (Excuse my coining a word—I use it with all respect to you.)

I do not believe it is judicious in a society having the power to imprison and correct, to use death as a punishment; but I do think it is desirable to use physical force to restrain the mad man and the bad man.

I do not think that offensive wars or offensive acts are desirable or useful, but I do believe that defensive wars and defensive acts are often justifiable, and part of the means committed to man for working out good through his agency.

You will see how much of your excellent and useful arguments are cut away from the discussion by these admissions; and I put an illustration or two before you as concisely as I can, to show my argument.

I begin with an extreme case, but it involves, I think, the whole question:

Suppose you saw a blind man about to step over a precipice, and so near that, without a sudden, quick, and bodily exertion of physical force, you could not pull him back.

Would ye do it? Yes. Well, then, physical force may be used for a good purpose.

Suppose you saw a mad man about to dash out the brains of a little child—would you not prevent him, and, if needful, by unclinching his grasp and throwing him from his purpose? Would'st you do it? I think I may say 'Yes' for you, and that you would feel warranted in putting a straight waistcoat on him, until he was better. For myself, I say I should. If you say 'No,' say why.

Suppose you saw not a mad man, but a *bad* man about to do the same thing—would not you, by the same means, prevent him from the above crime?

If you say 'No,' then I say, show me why you would restrain a mad man, and not a bad man, and you will then be answering to the point, which I remember, as it seems to me, I put to you in England. You gave me, as I thought, (forgive me for saying so,) more words than reason. It does not follow that you did so because I thought so.

I would amplify, but I do not wish to give you any ground for touching upon any other point, and not giving me an answer to the cases put. I know that I, like many other man who use the pen only occasionally, sometimes fall a real herring over my own argument. That I may not do this, considering the fearful odds against which I am combatting in pitting myself against you,

I subscribe myself, dear friend,

Yours respectfully,

EDWARD SEARCH.

EQUAL SCHOOL RIGHTS.

An adjourned meeting of those opposed to a continuance of the Smith School was held at the Belknap Street Church, on Monday evening, September 24, 1849. The interest had lessen somewhat, but not the energy was much increased. The house was crowded, and the business proceeded without interruption, aside from the oft-repeated demonstrations of applause which the several speakers elicited, until 11 o'clock, when the meeting was dismissed.

The committee of supervision reported measures for a more perfect organization of the Independent Schools, providing for the instruction of first class grammar scholars; assuring the parents, however, that the present struggle requires sacrifices of various kinds from all interested, and that they must, with as good a grace as possible, bear with all upon the latter until the emergency was past. The question once settled, would be settled forever. They were interested to exert their influence in soliciting donations for contingent expenses. Those who are laying up their dollars for a rainy day should remember, that the present is indeed a dark, rainy day; and for themselves alone, but for every colored man, woman and child in our good city; and they cannot be true to liberty, if their contributions are withheld from the people's treasury. But though dollars were asked for, the widow's mite would prove as acceptable and grateful offering.

The parents were cheered by the presence of Rev. Mr. Stockman of this city, and Rev. Mr. Foster of Danvers, who, sympathizing with them, had jointly agreed to offer their services as teachers in the temporary schools. The speeches in which they tendered their aid were welcomed with the most enthusiastic plaudits, and a vote of thanks presented by Isaac H. Snowden, was warmly responded to. The incidental remarks of the gentlemen, addressed to the mixed audience, was warmly responded to. The incidental remarks of the gentlemen, addressed to the mixed audience, that the colored people of Boston were listening to the discussion of the Boston Committee, and that the colored people of Boston were in earnest when they declared their independence of illegal, exclusive schools. Having pledged themselves most solemnly to abide the issue, regardless of any sacrifice which they may be required to make, there are no limits to the power of an intelligent and determined people.

The following resolutions, advocated by several speakers, on motion, were unanimously adopted:—

Resolved, That although we intend to resist the illegal dictation of the Boston Committee, it shall be our province to maintain at all meetings, and in our daily intercourse with the entire public, a consistent regard for law and order; that no matter what violations of either may be perpetrated during the controversy, *others*, and not *ourselves*, shall be responsible therefore.

Resolved, That in our battle for freedom, the influence of all colored men and women is indispensable; their fire-side and tea-table conversation, their free and easy talk during business hours, down town or up town, in the street, store, kitchen or parlor, wherever they are, should be, as an all-engrossing topic, *equal school rights*; and among themselves their language should be—'We want no *neutrals* among us.' Those colored persons who are not for us in this trying hour, must be counted in the ranks of those who would rivet the chains of our oppression more firmly.

Whereas, in the last report of the annual examination of the Boston Public Schools, the sub-committee of the Smith School strengthen our position by the following expression, viz.: '*It is hard to point out the remedy, but we have no hesitation in saying, that as it is, and has been, the Smith School has been a drain upon the finances of the city, and upon the patience of the School Committee—and that there is no one of our public institutions that more needs reform*'; therefore,

Resolved, That we concur with the committee that the Smith School is an burdensome expense to finances of the city; and for that, confained with other reasons, we ask for its immediate dissolution, and that the pupils have access to the several public schools in the districts wherein said pupils reside, as by this course, and no other, will full justice be meted out to the Smith School Committee—and means be thus relieved from further tax upon their patience:

Boston, Sept., 1849. W. C. N.

BOSTON, Sept. 26, 1849.

MR. GARRISON:

As there has been considerable kindness on your part shown towards the party from whom I differ, arising, I know, from your sympathy with their *professed* circumstances and wishes, and having myself been often misrepresented by them, you will please publish this vindication, and oblige

Your friend, THE AUTHOR.

VINDICATION.

FELLOW-CITIZENS:

Still agree, and among all people, there have arisen, from time to time, various controversies, originating in differences of opinion upon sundry subjects of a social, political, or civil character. In the time of barbarism and universal depravity and ignorance, such disputes were generally only settled by the sword. Now there are other modes for settling vexed questions, which are at once honorable, peaceful and satisfactory. Arbitration, free discussion, and civil law; religion, science, and literature, have contributed the several lines of operation, by which to intro the punning hook. And the dispassionate and logical appeal, the display of argument and fact, render needless the shouts of warriors and the clash of arms.

Living as we do in an age of advancing science and literature, all differences, sectarian or secular, should be conducted upon this principle, and in accordance with the spirit of the age. And when the fatal hour arrives, that we tremble before free discussion, and fly to the sword, we should have known that light, are we not wrapped in the spirit of the dark ages? Ay, and our defeat and discomfiture are as rapid and inglorious as our spirits are intolerant and our policy wrong.

We have, fellow citizens, for some time past, been engaged in a controversy of a religious character in public school instruction. Different positions have been assumed by different men of influence and reputation among us. Some individuals of more or less weight, have, in consequence, taken up their position in reference to the Smith school as often as the chameleon his color. Others, viewing the matter in its most important bearings, forming their opinions conscientiously and correctly, looking calmly and critically at the beginning and the end, have remained in their original position, unshaken, unseduced, true to their principles as the needle to the pole, and firm for ever in the *right*.

The right of colored children to all the immense advantages of our public school education is admitted by all. And he must be indeed behind the age, who dares think to the contrary. The blood our glorious fathers shed for American independence, the lives they freely offered up on the altar of American liberty, their courage, their struggles, and their fearless devotion to the cause, on every field of battle where freemen struggled, or where patriots fell, purchased at once and forever, by dearest sacrifice, the right of their descendants to freedom and equal education to; but merely to mention this, is wasted in useless talk and passing resolutions, declaring this and that, would be much more profitably employed by reading, reflection, and the studies which would tell us of our duties. The great cause of difference between the two parties in this recent school agitation are in reality very trifling; though in the excitement of controversy, molehills have been mountains, the brook narrow and easily crossed has been magnified to a wide and boisterous river, rapid and impassable, and individuals far-seeing, honest and conscientious, occupying such positions as in their judgment were the right ones, have been assailed, insulted, pre-judged and pre-condemned, stigmatized and branded as Tories, and Benedict Arnolds, in the nineteenth century, and by professed Christian men. I deem it just to the public and to myself, at this time, to state distinctly my position. I am in favor of the privilege of common ward schools being given to all. The charge that I have ever opposed the granting of that privilege is false and malicious. The special school committee will testify, each one of them, that at the late hearing, I declared the right to be clear as the heavens over our head.' Thus, in the matter, all are agreed.

Then, as to the continuation of the Smith School, I am conscientiously and sincerely in favor of its continuance, and I believe it ought to be so, I presume I ever shall be. One of the leaders of the school abolishing party has unintentionally borne testimony to it, that, in my standing and consistency in this matter, when he says that for six years I have been 'steady and unswerving in my present position.' I never have been in favor of the abolition of such institutions as are among us, whatever name they may form or educate. I, however, deny that such institutions as are among us are exclusive—either schools or churches, and I challenge me to the case on record where a white child was refused admittance to the Smith School, a white Christian to a colored church, or a white minister to a colored society of any kind, on account of their complexion. The excitement is on the other side of the house; it originated and prevails among the white portion of the community, and there only. Shall we have schools and churches, because the whites want admit us to them? I say never! for by so doing, we rashly destroy the means for all Divine happiness and improvement. Will any one question the correctness of my position? Let them remember that white schools, generally speaking, are exclusively white, while churches are usually ditto, white societies exclusively so; and to none of those, as a general thing, are persons of color admitted, or, if admitted, only in a limited position. Therefore, gentlemen who are burning with wrath against exclusive institutions, may, if they wish to be consistent, turn their wrath against the whole churches and societies, for they are the only truly exclusive ones in the community.

Gentlemen have remarked, in reference to the Smith school, that it was established by the Presidence, New York and Philadelphia, that the people in those places is differ-cal people of the people in those places is differ-ent from that of the colored people of Boston; but I would remind the gentlemen, that while we all know the peculiar differences of political, priv-leges in the different places, yet, as to the moral social condition of the people is extremely similar, and institutions for social elevation and reform work equally well in the New York and Bay State, as in the mismanaged city of brotherly love. Did I believe that colored schools stand directly in the way of our rights, did I regard them as being the fruitful parents of degradation and prejudice in the communities in which they flourish, did I find them scattering in those communities the seeds of ignorance and impenitence, then I would consider it my duty, as I should feel it my privilege, to strive to wage a war of absolute extermination against them throughout the length and breadth of the land, to use the unconquerable public sentiment, which should decree their abolition now and for ever. But I see no baleful influence, no pernicious, no prejudice, no prejudice, *caused* by colored schools; and though they may be unnecessary in Lowell, Cambridge, and other places referred to by gentlemen, where colored people are increasingly scarce, yet they are extremely politic, expedient and useful in Boston, Providence, New York, and Philadelphia.

The remark, that colored people are opposed to the abolition of the school is occupied also by John C. Calhoun and Henry Clay, and southern slaveholders generally, is more than incomodious, for it does not know that those lords of the lash are opposed to any education for the man of color? Who does not know that they would sooner see the colored people in their power, than ignorant together for common school instruction? Yes, plant colored schools throughout the whole South, let the oppressed attend them, and the slaveholder, in those, where they would hear nothing of freedom, but their own schools; let their minds be filled with liberty-inspiring knowledge, and, I say, a word for it, *slavery would expire the next hour*. Thus, some good can come out of Nazareth, some benefit can be derived from proscription.

A word in reference to some small talk, hardly worth notice, yet which, if unanswered, might cause uneasiness between old friends and fellow workers in a common cause.

During this late controversy, an accidental relative and opponent has privately and cowardly made gross misrepresentations of my views, motives, purposes, and motives, by which representations I have been much wronged and injured. But while I scorn to defy, I freely forgive, and leave him in the hands of Almighty God.

In reference to the statement of the friend and counsel of the aforesaid, Robert Morris, Esq., to the effect 'that I wished to hire, (exactly like himself, by-the-by,) I pronounce it upon my oath, as a man destined to appear at the dread bar of eternal God, and answerable therefore, that Thomas Paul never offered me any reward or remuneration whatever to induce me to urge his claims to the office of principal of the Smith School; furthermore, he never asked me to urge his appointment with any member of the School Committee, or of the community in general. All efforts to that effect have been made by my own disinterestedness and voluntary, without remuneration and without reward. Mr. Paul, with characteristic modesty and prudence, has allowed others to speak of his scholastic and literary attainments, and his ability and faithfulness as a teacher of youth, and he is now, in connexion with others, merely a candidate for the office; and his prospect rests wholly on his claims and qualifications, the strength of which will be tested at the election of Wednesday next. I, must, however, repel the charge of my working for pay comes with an ill grace from my friend Morris, who scours the country, gets men in scrapes and gets them out, prosecutes himself in Boston, or Salem, or Concord, or Chelsea, and many other places in the State; now appearing in the Municipal Court, then the Police Court, then the Law Court, and for what? Who does not know? For that very *gold*, which he affects to believe dazzles every body's eyes but his own. In justice to that gentleman, I would say, that he has not, yet, touched for his retainer, but says he received the idea from another. But Scripture says, 'Thou shalt not raise a false report, and Robert Morris, Esq., ought to have known that if it is wrong and dangerous to make a lie, and own it, it is also wicked to repeat and circulate it.

Then as a few remarks, I have, I think, intended to comment or reply to, but my time and space *forbid*. My friend, Wm. J. Watkins, has been spoken of as *condescending* to meet me in the arena of debate. Well, I have expected that he, as a second scent sometimes as the mastiff did that fought the bull, for after *condescending* to fight the bull, he was soon elevated with the contest, and was not satisfied or relished. I wish Mr. Watkins, however, nothing but future honor and success, and regard him as a young man of great promise.

Fellow citizens, in conclusion let me remark, have been born and reared among you: since the age of fourteen, I have more or less exerted myself, in different ways, for the common elevation, and my recent position has been consistent, and one which I believe to be right. I have ever advanced my sentiments in a calm, firm, and respectful manner, and they come from the heart. I received those sentiments from no man; I surrender them at no man's dictation. Believing them pure and holy, I cherish them to my bosom, to be cherished for ever; the better known, the stronger loved. And, my fellow young men, let me say, if we are worthy of confidence, if we are respected, if we are loved, if we are to bear much without yielding, we must stand the storm and brave the battle, knowing ourselves to be in the right; as Gibraltar's rock, we must stand firm, and the surges of falsehood, slander and malice may dash upon the bulwarks of our reputation; still unshaken, unscathed and purity; we will stand uninjured, unsullied and beautiful for ever, and those waves will lash themselves and each other in perpetual turmoil, disgrace and defeat.

I am, as ever, your fellow citizen and brother,

THOMAS P. SMITH.

THE SMITH SCHOOL.

The colored population are deeply interested in this subject. A large number of petitions, opposed to the present system—a system that is exclusive and unjust, and which they feel to be degrading to them, it will in time be abandoned. We warn that some of the committee who refuse to change the present system, admit that the change asked for is right, but say that the public is not yet prepared for it. Poor excuse for men! yet it may have been their influenced. Few men have the moral courage to act right, and trust to the people.

Let those interested in the change avoid all personal controversies—rely upon the justness of their cause, and manage the matter with judgment, and the time is not distant when the arbitrary distinctions will be abandoned, and equal and exact justice extended to our colored fellow-citizens—for we must call them citizens, although the Atlas says that 'in the eye of the law, they are not citizens of the country, colored persons are not citizens.'—*Boston Repub.*

COLORED CONVENTION.

A convention of the colored people of Connecticut was held in New Haven on Thursday, Sept. 13th. We learn from the Journal, that it was very largely attended. Among the business transacted was the passage of the following resolutions, unanimously:

Resolved, That we regard the right of the elective franchise as a sacred and inalienable right of the rights of man, and at once the glory and the shield of civil government.

Resolved, That we deprive any class of men of this invaluable and inalienable right, and for a pretense, release their property from a State tax, when at the same time they are required to bear the burdens of the General Government, is not to be considered a favor, but is rather a measure calculated to fix upon them more deeply the invidious mark of political degradation.

In giving a sketch of the doings of this Convention, the Hartford Republican says—

'One of the best speakers of the evening was Mr. S. M. Ellis, of Hartford. He was so pleasant and modest, and so entirely inoffensive, but so effective in his speech, that it was the earnest attention of all present. He was followed by Rev. Mr. Gooding, who also spoke very good sense. When the time allowed each speaker by the rules had expired, he was asked to continue his speech, and moved that he be allowed five minutes more, and leave being granted, he proceeded to the close of his speech. He is a fine looking man, and not only serve a single slip in grammar, nor any bad pronunciation. He was a full faced man of middling height, with a fine forehead, and a countenance indicative of intelligence and kindness. His thoughts were clear and logically expressed, without any ostentation of language or waste of words. He said, that for the elevation of their characters, they must rely upon themselves; and for the exercise of the rights of citizens, they must rely on the good will of their neighbors; they must rely on the justice of their cause. They are men, and the Constitution of the State which degraded them, admitted that they were citizens; and the court such language as this would not be found in it: 'Every white male citizen of the United States shall, under certain conditions, be an elector.' The words 'white male citizen' imply that there are male citizens who are not white—these now claim a restoration to their lost franchise. The Constitution of the State, that, in the New York State colored men were sometimes permitted to vote, but their privileges were very narrow there. They were there treated as the ancient Egyptians treated their dead. They were not buried entirely out of sight—but were embalmed, and placed in niches of the walls of the houses of their relatives, where they were seen. So in New York State, the colored citizen was not wholly lost sight of.

If he were worth the sum of 250 dollars in real estate, he could vote, but in Connecticut, in short, his rights were embalmed, and placed in the niches of the political temple, where they could be seen and spoken of. But they had no vitality—they were merely the rights of sepulchre; but even these were not tolerated in Connecticut. But he believed they would be in time, if the people of Connecticut, who are true to love republican principles that they could appreciate a freeman's privileges and exercise a freeman's franchise with reference to the best interests of our common country.

Wm. Speilman, from Norwich, we believe, in defending the resolution providing for the employment of colored lecturers to go forth and show that the brought their simple story would be listened to by the whites, and ultimately produce the desired effect. White men might be found who could, by their eloquence, with more ability and eloquence, but they might be suspected of party motives, when the colored man would not be. He told a story in illustration of the great effects which are sometimes produced by the humblest means and most insignificant instruments. A poor woman had suffered the loss of her cow, which was all her property. The cow killed by a railroad locomotive. She had no friends to bring her cause into court, and no means to employ others to do so; she resolved to plead her cause herself. After pouring out the fat of her cow, she poured the grease upon the track of the railroad, and when the train came up, it was brought to a stand, still. The engineer called out—'What's the matter, did you do this?' Her only reply was, 'Pay me for my cow!' The next day the grease was again applied, and with the same effect. The 3d morning was again applied to, when she made the same simple, but expressive speech—'Pay me for my cow!' The cow was at last paid for, and all further trouble ceased in that quarter. The colored men, in view of their wrongs, could, like the old lady, say to the white men of the State, 'Pay me for my cow!' A bright time they heard on to pass, when they will be treated as we are like men, and when we talk to white men, do not let us dodge and turn away our heads, but look them in the face; and though we may be in fault, we will not 'bluff us off,' and deny our rights, they will at last, as they often have done, admit that the argument is all on our side, and will respect us for our firm adherence to the cause of truth, justice, humanity and republicanism.

A young man, Mr. West, of Bridgeport, spoke with a great deal of energy, and with a clear and pleasant tone of voice, which may among a lawyer, statesman or clergyman might covet, nobly vindicating the rights of the brethren. He said that the bones of the colored man had bleached on every battle-field where American valor had contended for national independence. Side by side with the white man, the black man stood and struggled to the last for the inheritance which the white men now enjoy, but deny to us. His father was a soldier slave, and his master then the father of a free man, who, for, and had, for what? Who does not know? For that very *gold*, which he affects to believe dazzles every body's eyes but his own. In justice to that gentleman, I would say, that he has not touched for his retainer, but says he received the idea from another. But Scripture says, 'Thou shalt not raise a false report, and Robert Morris, Esq., ought to have known that if it is wrong and dangerous to make a lie, and own it, it is also wicked to repeat and circulate it.

There was a few remarks, I have, I think, intended to comment or reply to, but my time and space *forbid*. My friend, Wm. J. Watkins, has been spoken of as *condescending* to meet me in the arena of debate. Well, I have expected that he, as a second scent sometimes as the mastiff did that fought the bull, for after *condescending* to fight the bull, he was soon elevated with the contest, and was not satisfied or relished. I wish Mr. Watkins, however, nothing but future honor and success, and regard him as a young man of great promise.

Fellow citizens, in conclusion let me remark, have been born and reared among you: since the age of fourteen, I have more or less exerted myself, in different, ways, for the common elevation, and my recent position has been consistent, and one which I believe to be right. I have ever advanced my sentiments in a calm, firm, and respectful manner, and they come from the heart. I received those sentiments from no man; I surrender them at no man's dictation. Believing them pure and holy, I cherish them to my bosom, to be cherished for ever; the better known, the stronger loved. And, my fellow young men, let me say, if we are worthy of confidence, if we are respected, if we are loved, if we are to bear much without yielding, we must stand the storm and brave the battle, knowing ourselves to be in the right; as Gibraltar's rock, we must stand firm, and the surges of falsehood, slander and malice may dash upon the bulwarks of our reputation; still unshaken, unscathed and purity; we will stand uninjured, unsullied and beautiful for ever, and those waves will lash themselves and each other in perpetual turmoil, disgrace and defeat.

I am, as ever, your fellow citizen and brother,

THOMAS P. SMITH.

THE SMITH SCHOOL.

The colored population are deeply interested in this subject. A large number of petitions, opposed to the present system—a system that is exclusive and unjust, and which they feel to be degrading to them. It will in time be abandoned. We warn that some of the committee who refuse to change the present system, admit that the change asked for is right, but say that the public is not yet prepared for it. Poor excuse for men! yet it may have been their influenced. Few men have the moral courage to act right, and trust to the people.

Let those interested in the change avoid all personal controversies—rely upon the justness of their cause, and manage the matter with judgment, and the time is not distant when the arbitrary distinctions will be abandoned, and equal and exact justice extended to our colored fellow-citizens—for we must call them citizens, although the Atlas says that 'in the eye of the law, they are not citizens of the country, colored persons are not citizens.'—*Boston Repub.*

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August 10 tf

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Northampton Water Cure.

ELECTRICITY AND HYDROPATHY.

THE important principle of Cutaneous Electricity, the discovery of which by the undersigned, has been confirmed by the most scientific and physiological investigation, though ridiculed and opposed at its first announcement in 1844, by medical and professedly scientific men, is now fast forcing itself into the ranks of philosophic and scientific knowledge, and by the experience and testimony of thousands, who have tested its efficacy in their own persons, is, in the opinion of the undersigned is confident that this principle of natural and physiological law, is not only to be understood to be justly appreciated by a intelligent and investigating public.

Sustained by such testimony, and more than five years practical experience as a Diagnosian and Hydropathist, the undersigned would have repeat the conclusion which he has arrived by the sense of touch, viz: That the human body in a healthy condition is in *positive electrical state*. 2d. That there are electrical manifestations from particular organs, indicative of health, or the nature and symptoms of disease. 3d. That in all cases where the writer, stomach or large gizzer called colon, (whatever name, however disrobed,) there is hope of cure; but when the parts of the body alluded to are in the electro-negative state, Hydropathy can seldom cure.

Had not the results of his practice already convinced the public of the, truthfulness of the principles, he would, with confidence, rest his claims in regarding the nature and symptoms of disease, the most philosophical and scientific demonstrations of their correctness by the testimony of Dr. Gee, and Mr. Hunter of England, and the facts and corroborative testimony adduced by Dr. Forbes, Mr. Smee, and others, should be sufficient to convince the most sceptical.

Gratefully appreciating the credit so generously awarded for his success as a Diagnostic and Hydropathic Physician, by a discerning public, and the gratitude evinced by those whom he has had the pleasure to relieve of their complaints, the undersigned will endeavor to merit the confidence of all who may afford him an opportunity to effect a cure, by his *original* and *philosophical* mode of practice.

The Northampton Water Cure, is pleasantly situated near Bensonville, on the west bank of Licking Water, or Mill River, about two and a half miles from the centre of the town. It is conveniently arranged with parlors, separate bathing and dressing rooms, for ladies and gentlemen, well ventilated and conveniently furnished lodging rooms, and a variety of the most abundantly supplied with water, which, for purity, and adaptedness to the purposes of bathing, is unsurpassed by that of any other water-cure establishment in this country. A new and commodious building has just been erected for the accommodation of bathers, and pleasant lodging rooms, which with the main building will accommodate from 50 to 60 patients. A Gymnasium and Bowling Alley, establishment affords an agreeable and healthy in-door exercise. The scenery in this vicinity is picturesque and romantic. There is a variety of walks and rides, which are recommended to allow the patients to enjoy their rambles without being exposed to public gaze or observation.

Patients are received into the establishment to be treated for the present and board, from $5.50 to $9.00 per week, payable hewekly. For a parlor room (from choice or the desire of his complaint) occupying a room alone on the first and second floors, $9.00—with a room-mate, $5.50. For a room alone on the third floor, $4 with a room-mate, $3.50.

Patients requiring extra attention, or fire in their rooms, are charged for the same, at cost. The cutting their own nurses and fuel, or pay an extra price. For patients receiving treatment at home, $1.00 per week.

Terms for treatment, from $5.00 to $6.00. Per paid letters, with one dollar enclosed, soliciting service, will receive attention. Corresponding patients should be particular in stating their last treatment and its effect. DAVID RUGGLES.

Northampton, Mass., 1849.

N. B. Visitors to the establishment, from the East, West, or South, will take the cars of the Connecticut River Railroad at Springfield. Carriages will always be in readiness at the Northampton depot to convey the patients to the Water Cure. Persons may not be disturbed after retiring, visitors arriving in the evening train are requested to take lodgings at a hotel.

* Says Prof. Means—'The human blood, in a normal and healthy condition of the system, is in a positive state, and is constantly maintained by the activity of the generating sources within—as exists generally passing off in silence, from the cuticle surface, as the out of 360 experiments made by Mr. Hemmer, of England, upon the "uncovered skin," 322 indicated the presence of positive electricity. This wriggage of the fluid upon the surface, we believe to be indisputable as well as the other, and that the whole animal economy, and that when from any cause, it diminishes, it is followed by serious consequences. See Address, delivered before the Medical College of Georgia, at the opening of its annual session, Nov. 1st, 1847, by Lucius Q. C. M. D., Professor of Chemistry and Pharmacy, and Professor of Physical Science in Emory College, (Ga.,) p. 28.