





A SOUTHERN CONGRESSIONAL BLACK-GUARD.

One of the choicest specimens of Southern insolence and blackguardism was given by Mr. STANLEY, in the U. S. House of Representatives, on Wednesday last week, in one of the dirtiest attacks upon the indomitable GIDDINGS, who, considering the extreme provocation that was given, exhibited much forbearance as well as firmness in his conduct. Below are the particulars of this outrageous assault.

Mr. STANLEY presented the resolutions of the New Jersey Legislature, sustaining the Compromise measures, and against any change, alteration, or repeal of the Fugitive Slave Law, and promising to sustain the Executive in the stand which he has taken upon this subject. Mr. S. moved to lay the resolutions on the table, and that they be printed.

Mr. GIDDINGS wished to debate the motion to print.

Mr. JONES of Tenn. and Mr. ORR both rose to questions of order; that the motion was joint, and could not be debated.

The SPEAKER overruled the point, and the resolution was laid on the table.

On the motion to print, an exciting debate arose between Messrs. Giddings and Stanley involving gross personalities.

Mr. GIDDINGS, in the course of his remarks, said it was far from him to object to the printing of the resolutions. That Legislature was entitled to this respect. But what he objected to, was this insidious mode of arguing the Compromise measures in the State Legislatures and in the Senate, while the lips of gentlemen here are closed.

Now he was as much in favor of maintaining the Constitution as the Legislature of New Jersey, and would be the last man to act to the contrary, but this Congress has nothing to do with Slavery in the States. Every attempt of the Government to involve us in it, is now, ever has been, and ever will be a violation of our rights. Hands off—non-intervention—keep your Slavery to yourselves—whatever curse and iniquity or glory attaches to it is yours.

He would like this occasion to repeat, that but in one respect was he in favor of the Compromise measures, and that was to give every thing which the framers of the Constitution designed at its formation, and no more. Slaveholders and Northern men have heard his sentiments heretofore, but he had been misrepresented and falsified; therefore it became necessary on the assembling of every new Congress that he should avow his sentiments.

He would tell his Southern friends, if they will come up to him, he will meet and stand with you, shoulder to shoulder, and be friends, but you have no right to involve the people of the North in slavery or slave trading. We might as well attempt to tear the Deity from his throne, as trample on the principles of eternal truth and justice.

He said he had prepared a bill to repeal the law of 1807, establishing the Coast-wise Slave Trade, and to leave the slave trade, where we found it, with the people themselves. How many Northern and Southern men voted in favor of this Coast-wise Slave Trade? He would say to the South, when he should bring up his bill, they would have an opportunity of settling the question forever.

He apprehended that on the occasion there would be a getting down stairs, a mighty running out of the Hall by Northern men. He wanted to meet his Southern friends, among whom there is generosity, and desired that they should help him to smoke out the Doughfaces from under the bush. (Laughter.)

He would say to the South, it is your duty to catch your slaves, and send them to the North to pay the blood-money for this purpose.

He spoke about the time which had been wasted during the present session by adjourning over, thereby causing delay in the public business, and entered his protest against the manner of interfering with slavery, except on the side of freedom, and that while the representatives of the North are obliged to remain here silent, and not permitted to send their views to the people, the States, through their Legislatures, send up their sentiments to this body.

Mr. STANLEY replied to Mr. Giddings, who had given the House advice as to how they might improve their statesmanship. Now, said he, if he understood the honorable gentleman from Ohio correctly, we ought not to have adjourned over from Friday till Monday, but should have staid here to listen to the filth which he is in the habit of pouring out to improve our statesmanship. How long has it been since the gentleman became so fond of lecturing in the House? Let but the dinner bell ring, and he is the first to hurry off to satisfy his appetite, to the neglect of the public business. He is as punctual in this as the steam whistle of the factory. But last Congress, the gentleman went home some three weeks before the close of the session, after he had poured out all he had to say on the subject of Slavery. Take the beam out of thine own eye, then thou canst see the mote in thy brother's eye.

Mr. GIDDINGS explained. As to my dinner hour, it was the dinner of the most tremendous and indiscreet subject upon which the gentleman from Carolina has ever been called for the exercise of his statesmanship. As to my absence during last Congress, there was no important vote taken. I left for home when I saw that seven months had been wasted on one question. California and Doughfaces could sooner have been brought to vote on the bill.

Mr. STANLEY—Have you finished your explanations?

Mr. GIDDINGS—Not yet.

Mr. STANLEY—How much longer will you take?

Mr. GIDDINGS—I am very sorry to see slaveholders copying from the doughfaces—let the doughfaces copy after you. When I left for home, the important bill was passed, and I have been censured by the press because I did not carry through the River and Harbor Bill at an earlier period, and to my absence has been imputed the loss of that bill; but he called gentlemen to witness that during that session he had never voted for an adjournment beyond one day.

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When the gentleman descends to low vulgarity, I cannot follow him. No decent man can follow him. I know my constituents never expect me to follow him. In that River and Harbor bill, my District received double what it did under the administration of my distinguished predecessor, and no man stood higher in this Hall. It went to the Senate, and there met with factions opposition. (Giddings here paused and looked toward Stanley, near whom were Messrs. Brown, of Miss., and Evans, standing up, and Beckles sitting near by.)

He then remarked: I protest against doughfaces promoting the gentleman from North Carolina. "A fair field, and a fair fight, is all I ask!" (Voices—You shall have it, go on.) The servile press of the North has arraigned me for the loss of the River and Harbor bill in the Senate, and because my influence was not sufficient to carry it there. By the delay of the gentleman and Northern serviles, we did not pass the bill here in time to enable the Senate to pass the bill.

Mr. STANLEY—The gentleman says it is a small business. I plead guilty to the accusation. It is not only a small business, but the business of a scavenger to wash my hands after handling him; but the thing has to be done, as he had thrust himself on us, a kind of censor. It is a small business for me, and I don't know how I can descend any lower than to take hold of the honorable member of Ohio. (Cries of "good.")

Mr. STANLEY—No, it is not good—it is very bad, but I must perform it. The gentleman, according to his own views, is the only Simon Pure honest man in this House—but he was always insulting Southern members—no, not insulting them, for he has got beyond that. "Let the galled jade wince." The country and the gentleman's district should know to which he is responsible for the seven months delay on that measure.

Now, if there is any subject on which I am more inexpressible than another, it is this. I introduced a resolution to close the debate on that bill, and tried to get it passed at an earlier time than the gentleman did. Where was the gentleman early in this session? Away from the House, in Philadelphia, embarked in the Kossuth humbug, then at the height of the poison and fever, and discussing in an Abolition Convention, a resolution declaratory of the Kossuth influence on the Slavery question in the United States.

Mr. GIDDINGS—Will you hear me?

Mr. STANLEY—Nobody wants to hear you, but I will indulge you.

Mr. GIDDINGS—The gentleman is barking up the wrong tree. The resolution referred to, was not passed at the meeting when I was present.

Mr. STANLEY—I say that he was not only in the Abolition Convention, but he was there and made a speech. This he does not deny. The galled jade wince again.

Mr. GIDDINGS—Do you say I knew of the agitation?

Mr. STANLEY—I say you made a speech at that place.

Mr. GIDDINGS—If you intend—

Mr. STANLEY interrupted with, I don't intend—I say what I mean.

Mr. GIDDINGS, continuing: the gentleman shan't crack the overseer's lash to put me down. If he intends to say I was present, and knew of the resolutions to which he referred, then he misrepresents me. It was late in the day when I walked into the Convention, and having been called upon, I responded in a few words.

Mr. STANLEY repeated with a sneer, "A few words, ah?"

Mr. GIDDINGS resumed—The gentleman need not in that contemptible manner, undertake to intimidate me from establishing the truth.

Mr. STANLEY—I hope that the gentleman will not gnash his teeth so hard. He might hurt himself. (Laughter.) He says I must not crack the lash of an overseer over him. We have no cracking of such lashes in the South over the slaves—that is a fancy idea, and others can't help but bad negroes have cause to fear, and other white men act. (Cries of good, good, that hit him, and laughter.) Who is he, playing the overseer over white men? Who is he, who is throwing his filthy gait, and assailing every body as Northern Whig doughfaces, and what he calls the vile slaveholders?

He is the only man who acts in that way. We don't raise the overseer's lash over our slaves in North Carolina. If that member was in the Southern country, nobody would own him as a black man with a white skin, (laughter.) but he would be sufficed to run wild as a free negro, and in the course of three weeks he would be brought up to the whipping-post, and lashed for stealing or slandering his neighbors. (Laughter.) If I say that he is a gentleman, I tell a falsehood. I charge him with being at a certain Convention and making a speech, and that he does not deny; and he gets over it by saying, if I intend to say what I don't say, it is not a fact. He was in Norfolk too. (Here a message was announced from the President of the United States.)

The SPEAKER to Mr. Stanley—Will the gentleman suspend for a moment?

Mr. STANLEY—We ought to suspend that fellow (pointing to Mr. Giddings) by the neck. (Laughter.) The message from the President was then delivered.

Mr. STANLEY resumed, and said, after other remarks, I have departed from my usual course, but the member's insolence caused me to say so much, and I have got up and poured out abuse on the whole of the country. In the moment of excitement, I reminded him of his misdeeds, and he said it was false. He has thrown the first stone. He did this regardless of all propriety, and therefore he must take the consequences.

Mr. GIDDINGS—When I spoke of the gentleman's statement as false, I did not transcend the parliamentary rules. This was not insulting nor ungentlemanly; if wrong, I don't say that intentionally misrepresenting the fact. I keep myself within the parliamentary rules. When the gentleman is brought forward by the services of the North to assist me, I must say that I cannot follow him. Such language as he has indulged may be suitable in his country in the bar-room, but it would not be permitted in the bar-rooms of the West, nor pass current there among the loafers.

The gentleman from North Carolina reminded him of the boy who turned round so fast that the hind of his breeches was on both sides. (Laughter.) The gentleman said he was at Narragansett too, but where was he and the members of the House? Why, drinking their gale. (Laughter.) Look at the Journal. [A Voice—Does it say anything about drink?] And yet the gentleman takes me to task because during the holiday I visited my friends.

Mr. STANLEY replied—The gentleman remarks that there was nothing wrong in pronouncing the statement false. This is in accordance with his views of propriety. This is his idea of decency.

If I have selected to attack him as he charges, I should have gone home, because I think if the House should pick out any man, it would be the meanest, and that would be a disgrace not only to Free Soilers but to human nature. I charge the official reporters not to let his felonious hand touch one word of what I say, for we know how on a former occasion misrepresented my colleague from the Orange District, and his own colleague from the Charlotte District, having altered his own speech after he got to his room with his colored friends. (Laughter.) He talks about my associates; but has anybody ever seen him in private decent company?

Free negroes may call to see him. He does not let his right hand know what his left doeth. He is not in my absence, but I have not set myself up on a standard. I don't say I am always in the House as I ought to be. He says we were here drinking our gale during Christmas time. Where was he? In Philadelphia, drinking beer and eating oysters with free negroes. (Laughter.) Which was the best of? Judge ye.

He thinks he was better off than we were. Mr. Stanley paused, and looking toward Mr. Preston King who was standing near Mr. Giddings, remarked, raising his voice to a higher pitch—"Help him out, he needs a little more poison. (Voices—Ha, ha, good, ha, ha.) I quit this subject in disgust. I find that I have been in a dissecting-room, cutting up a dead dog. I will treat him as an insane man, who was never taught the decency of life, proprieties of conduct, whose associations show that he never mixed with gentlemen. Let him rave on till dooms-day."

Mr. GIDDINGS rose—I wish to say one word—[Voices—Shut down, we have had enough of it.]

Mr. HORTON, however, had previously obtained the floor, on whose motion the previous question was moved, and under its operation, the resolutions were ordered to be printed.

The Liberator.

No Union with Slaveholders!

BOSTON, FEB. 20, 1852.

COLONIZATION.

SPEECH OF WILLIAM LLOYD GARRISON, At Faneuil Hall, Friday evening, Jan. 31, 1852.

PHONOGRAPHICALLY REPORTED BY J. M. W. VERBINTON.

MR. PRESIDENT:

I am glad to be once more in Faneuil Hall. We are here to vindicate the cause of human liberty, without respect to any man's complexion or the place of his nativity; and, therefore, rightfully here. Yet once, when we sought to enter this Hall, we were not; and the reason why we could not was this—(nothing to our discredit)—the City authorities then holding power, were the City authorities who kidnapped a man in our streets, under pretence of his being another man's property, and sent him to be a chattel slave at the South. Having the power in their hands to close these doors against us, they did so, to their shame, but to our honor, because we are true to liberty.

What is it that Slavery has not done to this nation? What is it that it does not require us to do? For two centuries, that demon spirit ravaged the coast of Africa, burnt its villages to ashes, seized the victims of its lust and avarice, hurried them on board the slave ships, and brought them to this country, (to all who survived the horrors of the middle passage), to sell without remuneration as beasts, and under the lash of merciless drivers, in the cultivation of cotton and sugar, tobacco and rice. Slavery has demanded of us all, that we shall deny and reject for ever the Declaration of Independence, for affirming it to be a self-evident truth, that all men are created with an inalienable right to liberty. None of us can take that Declaration in our hand, and with it go through the length and breadth of our boasted Union, and apply the principles therein set forth wherever we find oppression, except at the peril of our lives.

Slavery has not stopped here. Having trampled upon the Declaration of Independence at its behest, it next demands of us, that we shall withhold the Bible, which we claim to be the inspired word of God, from one-sixth portion of our immense population. The Bible—the Bible—is to them a sealed book, prohibited from being circulated among them, under pains and penalties. And we have consented to deprive these millions of those Scriptures which are able to make them wise unto salvation, and that are doing what in us lies to make their damnation inevitable!

Slavery has been more exacting than this. It has demanded of our churches, of our religious teachers generally, that they interpret the Bible as sanctioning slavery as a divine institution; and this impious demand has been fully complied with. All over the land, it is religiously taught, that the God and Father of us all does sanction the enslaving of man by his brother man, at least under certain circumstances;—for did not the Hebrews buy and sell bondmen? and did not the Apostle Paul send back Onesimus to his master? And, therefore, there are no such things as inalienable human rights, and our revolutionary struggle was waged upon a false foundation.

Slavery further demands of us, that we shall become the persecutors of the poor, the helpless, the down-trodden, on our Northern soil. If any slaves shall succeed, by almost superhuman effort, toiling night after night and year after year, in obtaining the power of conscience, acting on the slaveholder, we shall be set free, Slavery expects, as a proof of our loyalty, that we of the North shall despise and oppress them, in order to make their condition intolerable, and thus to check the spirit of emancipation. We have consented to it all; we have in all things become the miserable tools of the Slave Power.

Now, mark how terrible, as well as just, has been the retribution meted out to us! Our souls have become tainted with the leprosy of prejudice against those of a colored complexion, who are here in our midst; and this is stimulating us to effect the distant colonization of the free colored population of the country. Slavery insists upon their banishment, to give greater security to slave property. At the present time, a combined effort seems to be making throughout the country to effect this detestable object. Indiana—a free State, so called—has by a majority of more than ninety thousand, voted that no colored person shall be allowed to enter her territory, and laid heavy and grievous disabilities on those now residing on her soil; thus trampling on the Constitution of the United States, which provides that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States. But what does Indiana care for the United States Constitution? And what do the people care when that Constitution is trampled under foot, if so be the colored man is trampled under foot with it, and if the object is to strengthen and protect the slave system? Pennsylvania has a proposition of a similar kind before her Legislature. Thus the aim is to crush the spirit and destroy the hopes of the free people of color, and force them, virtually at the point of the bayonet, out of the country into the Atlantic ocean, or into Africa, if they shall safely cross the ocean. Thus one State after another, in this Christian land, is deceiving that this unfortunate class shall not live on its soil, except in degradation and misery. Hence the proposition for what is called the 'Ebony Line,' now before Congress, by which that body is urged to provide for the building of some three or four first-class steam-ships, for the purpose of increasing the facilities for expatriating the free colored citizens of this country to Africa. Yes, Congress is asked to appropriate some three or four millions of dollars for the banishment of an inoffensive, helpless and injured people, to a country unknown to them, a land of darkness and heathenism, solely because it has pleased Almighty God to give them a complexion not colored like our own, and because their presence here is detrimental to slavery!

Now, against this, we are here to raise our voices; and I trust that, in this audience, there will not be a single dissentient. O, friends, by what right are we here, and who are we? Who is there here who does not love liberty, who does not claim to be an American, and glory in the name? And remember that these, our colored fellow-citizens, were never born in Africa. They, too, are Americans; they, too, are entitled to all the rights and privileges of other native-born Americans; and it is a deed of unspeakable meanness and atrocity to seek their expulsion, on any pretence.

I register my testimony against the American Colonization Society, for many reasons. There will not be time, on this occasion, to present these reasons fully to your minds—hardly time to enumerate them; but I will refer to one or two of them. In the first place, our country is large enough to contain the entire population of this teeming world, without being crowded. This is a great country, indeed! Now, we have but about twenty-three millions on our soil. Our national doors, so to speak, are thrown wide open to the whole world; and thousands, and tens of thousands, and hundreds of thousands of the poor, the persecuted, the degraded, and the heart-broken of Europe, are looking to our shores, and are welcomed here, as having a right as suffering human beings to dwell among us, and enjoy all the advantages of our institutions. This is noble; and if we would only carry out this principle, there would be no people on the face of the globe to compare with us. How can

we justify ourselves to the world or to God, in thus undertaking to expatriate our own countrymen, while we are permitting a vast foreign population to come here? Say not that it is on account of their degradation; for it is chiefly the degraded and penniless of other lands who come to our shores. It is true, occasionally some get alarmed at the vast amount of pauperism and ignorance which is rolling in upon us like a flood; and are anxious to secure the triumph of a 'Native American party,' in order to check what they deem an alarming evil; still, the heart of the people beats in the right direction. No embargo, no prohibition for the Irishman; let him come here, and we will try to relieve him. Is the German groaning under the weight of despotic power? Let him come here and find freedom! And so to all others who are oppressed. Now, if we do not refuse to take the degradation and helplessness of the old world, why should we pretend that our free colored countrymen are too degraded to remain among us, and therefore should be sent to Africa for our safety and their good?

The Colonization Society is something worse than slavery, if you can conceive that possible. The devil is comparatively harmless when he avows himself to be a devil, and appears in his own proper shape. But when he goes about in the garb of an angel of light, so as almost to deceive the very elect, he is then a very dangerous devil. (Cheers.) So this Colonization devil; it is the devil of slavery, not in his own proper shape and dimensions, palpable to every eye, but appearing as an angel of light, professing to be intent on doing good, and anxious for the civilization and evangelization of the poor, benighted Africa!

But where did the American Colonization Society originate? Why, at the South, and among slaveholders. A meeting was held in the city of Washington, in 1816, for the purpose of organizing this foul conspiracy for securing the slave system. See what was avowed, at the outset! Among the men who took part in that meeting were JOHN RANDOLPH and HENRY CLAY—the latter for some years the President of the Society. When I give you their testimony, I bring here to-night witnesses whose testimony cannot be invalidated. Mr. RANDOLPH made a speech on that occasion.

Mr. Randolph concluded by saying, that he had thought it necessary to make these remarks, being a slaveholder himself, to show that, so far from being connected with the abolition of slavery, the measure proposed would prove one of the greatest securities to enable the master to keep in possession his own property.

What a benevolent Society that is! What a Christian Society that is! Poor benighted Africa! Who that longs to see civilization spread through the length and breadth of that continent will not contribute liberally to the American Colonization Society, the legitimate result of whose operations is to strengthen the chains of the slave? That is JOHN RANDOLPH'S testimony.

I will now give you the language of HENRY CLAY, on the same occasion. Mr. CLAY said—'It was proper, again and again, to repeat, that it was far from the intention of the Society to effect, in any manner, the tenure by which a certain species of property is held.' 'A certain species of property!' What did the man mean? He was degrading immoral beings, created in God's own image, to the level of 'a species of property.' The blasphemous! 'He was himself a slaveholder—and not ashamed to acknowledge it!'—and he considered that kind of property as inviolable as any other in the country. Just as good as his property in his horses, in his cows, in his homestead. There is no difference between a man and a brute, in Mr. Clay's estimation, if he can only get the power to use him as such for his own purposes! 'Nor was he disposed to go so far as the gentleman who had just sat down, (Mr. Mercer,) in saying that he would emancipate his slaves, if the means were provided for sending them from the country.' Mark you! the benevolent and philanthropic Henry Clay would not promise to send one of his slaves to Africa, much as he desired that he should be elevated and Christianized. No, indeed. Much as he longs to see Africa civilized and evangelized, he has never broken the fetters of a single slave that he owns, in furtherance of this object. 'It was not proposed,' he said, 'to deliberate upon, or consider at all, any question of emancipation, or that which was connected with the abolition of slavery. It was upon that condition alone, he was sure, that many gentlemen from the South and West, whom he saw present, had attended, or could be expected to cooperate. It was upon that condition only, that he himself had attended.'

There you have it! That is the American Colonization Society; and I bring these witnesses forward here to-night, because I doubt not there are many in this assembly, who have supposed, as we once all did, that the Colonization scheme is indeed a beneficent one, and worthy the support of all generous hearts. I bring these witnesses here to remove the delusion under which they are laboring, if they suppose the Colonization Society is designed to help forward the abolition of slavery in our country, and thus give freedom to those who are in bonds.

Do you want to know how that Society looks upon the act of transforming a human being into a chattel, and how it regards the slaveholder? I will give you the testimony of the official organ of the Society, the African Repository:—

'The Society condemns no man because he is a slaveholder. The abolitionists confound the misfortune of one generation, with the crimes of another, and would sacrifice both individual and public good to an unsubstantial theory of the rights of man.'

I told you, at the outset, that Slavery had put its foot on the Declaration of Independence, and asked us to do the same thing. Here is the denial of the inalienable rights of man by the Colonization Society, through its official organ, and the assertion, that the abolitionists advocate an 'unsubstantial theory of the rights of man.' How 'unsubstantial!' Is not the anti-slavery cause based on a solid foundation—that man is man, and no man is more; and that all men should be free, and enjoy equal rights? Is that 'unsubstantial' or 'fanatical'? No, my friends. But the Colonization Society says it is, and therefore, that Society is in direct opposition to human freedom and equality.

Mark this horrible language, in the same journal:—'We hold their slaves, as we hold their property, sacred.' I hold it to be infamous. I hold it to be felon property. I hold it to be property which Christ came into the world to redeem by his blood, and sanctify eternally.

Again, hear what is said by the same journal—'I mean to give you no evidence drawn from anti-slavery sources—of the effect of Colonization on our slave population:—

'The execution of the scheme will augment instead of diminishing the value of the property left behind.' 'The tendency of the scheme, and one of its objects, is to secure slaveholders, and the whole Southern country, against certain evil consequences, growing out of the present threefold mixture of our population.'

So, this is the safety valve of slavery, to let off the superfluous steam, that there may be no explosion! A Christian Society, truly



WHOLE NO. 1102

W. L. Garrison, in our... we cannot reply to the following.

KOSSUTH AND HIS MISSION.

North Broomfield, Feb. 10, 1852.

It is not surprising that in the course you... to measure every one by the same standard.

MAN-WORSHIP.

Man-worship is a habit to which the Americans are exceedingly prone.

They do not pay half enough regard to the rights of men in general, as is proved by the existence of slavery among them.

THE GALLOWES DEMOLISHED IN RHODE ISLAND.

Friend Garrison: Believing that your subscribers generally are opposed to the continuation of that relic of barbarism, the Gallowes, and that it will be interesting to them to know what measures were adopted which secured the desirable result, with the proceedings in the two branches of the Legislature the present month, I have sent myself for that purpose.

I was then five years old. In the new Digest of the Laws, in 1798, it was again revived in the criminal code. Having always been opposed to hanging men, of course, whenever there have been any attempts to repeal the death penalty, I have always been on hand to do what I might in the way of obtaining names to petitions, &c., for abolishing that penalty.

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CONVERSATIONS.

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MYSTERIES OF HUMAN LIFE.

under the following colors and aspects, namely:— Evening of Feb. 2, Sleep. Feb. 9, Silence. Feb. 16, Health. Feb. 23, Success. Mar. 1, Civility. Mar. 8, Friendship. Mar. 15, Religion.

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This country abounds in men who are in the constant habit of pinning their faith on some priest's sleeve in religion, and hanging hold of some demagogic coat-tail in politics.

I might cite numberless examples of this servile propensity, from the blind adoration of the Democrats for Jefferson's name and notions, down to the childish anxiety with which the Whigs waited and watched for Henry Clay's dying words on intervention.

This mania often breaks out into enthusiastic adoration of some foreigner who chances to visit us. The public mind is heated to a fever pitch about him; his opinions and sayings fill the newspapers; his portrait stares at you from every print-seller's window; his movements gain that senatorial notice and that legislative attention which are denied to topics of ten-fold more pressing consequence.

SUNDAY MEETINGS.

Dear Friend Garrison: The abolitionists, and all those opposed to the present corrupt pro-slavery church, in this town, have instituted Sunday meetings, for the discussion of all those questions now agitated by the reform party.

When the subject came before the House, the Committee to whom it was referred reported unanimously to concur with the Senate. The members in favor of the bill, and who spoke in the debate, were: Thomas Davis—and he acquitted himself well; F. Brown, of Cumberland; Bosworth, Speaker of the House; C. C. Potter, of this city; Gavit, of Charlestown, and Spencer, of Warwick.

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Wendell Phillips has furnished the strongest possible evidence that the already apologists have not the shadow of a reason for the hope that is in them.

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