SOBERT F. WALLOUT, GENERAL AGENT

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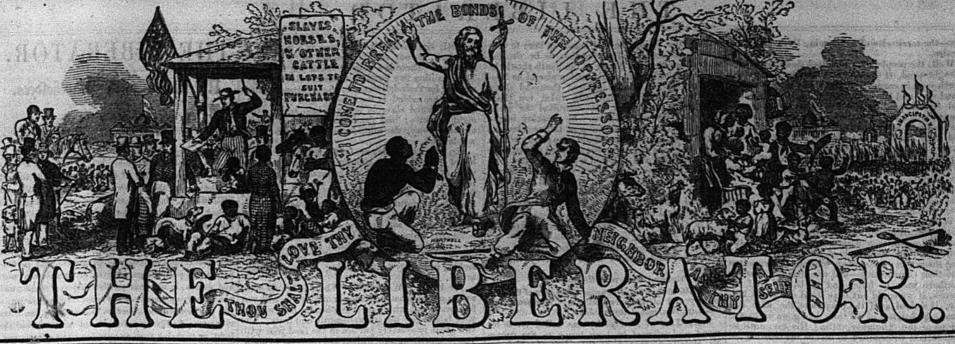
Tuxt-Two dollars and fifty cents per annum se copies will be sent to one address for TEN I payment be made in advance.

mittances are to be made, and all letters d. (POST PAID,) to the General Agent. distrisements making less than one square inme times for 75 cents one square for \$1 00. The Agents of the American, Massachusetts, is and Ohio Anti-Slavery Societies are auto receive subscriptions for the Liberator.

The following gentlemen constitute the Financial but are not responsible for any of the debts paper, viz :- FRANCIS JACKSON, ELLIS GRAT EDNUND QUINCY, SAMUEL PHILDRICK, and Table Pattires.

etien are impartially allowed a hearing.

WI LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Manfind,

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a representation for SLAVES—for articles of merchandize, under the name of persons in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

No Union with Slaveholders!

THE U.S. CONSTITUTION IS 'A COVENANT WITH DEATH

T'Yes! IT CANNOT BE DENIED—the slaveholding erds of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO

ECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER PUGITIVE SLAVES-OR riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.' - John Quincy Adams,

J. B. YERRINTON & SON, PRINTERS.

WHOLE NUMBER 1164.

VOL. XXIII. NO. 19.

BOSTON, FRIDAY, MAY 13, 1853.

REFUGE OF OPPRESSION.

from a penny tract, entitled 'THE FRIEND OF IN AND ANTI-SLAVERY RECORD, No. 1, for 1854, published in Scotland, 'under the auspi-ATHE GLASSON FEMALE NEW ASSOCIATION FOR THE MOS OF SLAVERY.

TO SLAVERY - NO INFIDELITY. men have drawn upon themselves more

es and conflicting judgments, than William Garrison and his associates of the American Slavery Society. The friends of the slave in santry naturally feel it to be a delicate and resentry naturally feel it to be a deflecte and opsions task to inquire how far the abolition than has been perplexed, and the neutrality of anii-slavery platform violated, by the supersation thereupon of extraneous points which em the vitals of religion and the very foundation of the platform of the property of the supersation of the vitals of religion and the very foundations. as of society. British abolitionists, for the most a under the large charities generated by the ally 'genius of emancipation,' would rather se brambles, and even accept in silence my a rade and cruel scratch, than glove their and grapple with them in carnest, and insist gring the platform of the overspreading evil. quietude will not do. Too long have we ilent. If we continue to abet the party reed to, the very stones might speak out against gracherous surrender of the Christian citadel ose whose clamorous cry is, 'Raze, raze it to

revent misconception, be it distinctly noted e outset, that we give Mr. Garrison and his ners can claim on their behalf, for zeal, sincerity, broted attachment to the cause of the slave arther, with the Rev. George Gilfillan, at a late as in Dundee, we admit, that with Mr. Garrisa's religious views we have nothing to do, so ng as he does not drag us into any compromise of sn; and that, (with this same reservation,) makes little difference to the public whether the of the slave were a Church of England man, Wilberforce,; a Quaker, like Clarkson Iwho. eway, was not a Quaker, but a member o arch of England;] or one who, like Brougham, whether the good cause were supported by a s, like Fowell Buxton, or by a sinner, like Sir

finally, we begrudge not our New England is the utmost liberty and latitude of speech ad pen in disseminating their views on all points he stmost, in so far as, on every true principle in electual freedom, we would claim the same

hts and privileges for ourselves. But when a society claims our support, the agents and active promoters of which conduct a crossed at one and the same time against slavery and Eible Christianity; advocate infidel views, and eques infidel resolutions at anti-slavery meetings; al admit the most rabid attacks on the Bible, ever rated, into the columns of newspapers that bear se name, and are identified with the cause, of shelition, it is time for Christian philanthropists, on this side of the water, to pause and consider how far they can contribute to such operations, and circulate such publications, without abotting a swement against principles dearer to them than liberty and even life.

In this connection, a single sentence will suffice state the true basis and object of the Glasgow So far from seeking to plant thorny tests in the case of abelition, its existence is a practical prost, and a protective step, against being dragged the support of what, explain it as you may, is prement of an infidel character, and promotive f infidel ends. On this ground, the new society hers to pursue theirs. In so far as the New Eng and party promote the common cause, in spite of all that is exceptionable in their advocacy, the new secty will rejoice in the result. The field is wide toward for the accommodation of all parties; and if the new association feels obliged, for the sake of the new association feels obliged, for the sake of ar menaced Christianity, to seek co-operation in harmony with its convictions, its fundamental principles are not on this account the less those of immediate abolition and non-fellowship sit slaveholders, on as thorough-going a scale as

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PERTENDENT MERCHANT

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months.

the erer contended for by any.

But here we may be reminded that our Boston beeds indignantly repel the charge of infidelity that is brought against them; for example, in reto charges to this effect, urged against them b Rev. Asa Mahan, late President of the Oberlin Colore, Ohio, there appeared in the Glasgoo Exemper of June 26, 1852, a series of resolutions basenited by William Lloyd Garrison, as President of the Color of t ent of the American Anti-Slavery Society, and sized by Edmund Quincy, as President of the Anniversary of the New England Anti-Slavery Con-

ation, at which said resolutions were unanimous-alopted, and which, Mr. Garrison says, reprened the abolitionists of the six New Eng Sates. These resolutions are as painfully dis-lagranous as they are evasive. They assert, that a minimum against the priesthood of the land, lat the Bible is an anti-discovery of the land. parallel with what they say to this effect, column her column of THE LIBERATOR is occupied with bush of the Einerator is occupied unimerous instances, from at least July 7, 1848, when H. C. Wright openly renounces the Bible, as a standard appeal, and 'falls back on the Bible' which of has written on the soul of man, to January 7, the present year, when the same writer says: here is scarce a command of the decalogue, viola-lers of which are not commanded by the Being the is said to have given it. In one breath, 'Thou alt not kill,' is the word; in the next, the commind is utterly to consume men and women, in is utterly to consume men and women, in-fast and sucklings.' In one breath, 'Thou shalt met commit adultery,' is the word; in the next, polygany, and concubinage, and prostitution, in and most cruel and brutal forms, are sanctioned. Goo is Love, says the New Testament; 'God is wrath and inexorable vengeance, says the Old d is the Prince of peace, says another; and ble a Christian, we are required to receive both

The resolution goes on to affirm that the infidelhy of the Bostonian party consists further in main-aning. That the church of Jesus Christ gives no saction to slaveholding, and admits no slaveanction to slaveholding, and admits no slave-holders to its communion; and that they who, occupying the pulpit, are dumb in the presence of this sum of all villanies, or who palliate its con-tinance, are not the ministers of Jesus Christ; and that their infidelity 'hath this extent—no more.' Had it been this, and 'no more,' it would have been somewhat investorious to account for the independent of the supplier of almost universal impression to the contrary; and specially for the secession from the old society, a good many years ago, of the leading body of Christian abolitionists, who protested the second many years ago, and the leading body of Christian abolitionists.

forced upon them in defence of their own, in consequence of infiel opinions having been 'thrust litionist movement, are denounced as infields, upon the anti-slavery platform, as part and parcel of abolition, and the attempt made to model the action of the Anti-Slavery Society in accordance with them.' The truth is, the Church in America, including Bible, Sabbath, and existing Christian Institutions, is the object, with that party, of unmitigated and deadly assault. Anti-Slavery is declared, without qualification, in resolutions often whose character is as unstained as his courage and resolution have been unbending—who has exclosed at their multi-meetings, to be 'The Chris-him—has allowed religious questions to be disdeclared, without qualification, in resolutions often adopted at their public meetings, to be 'The Christianity of this age and this country,' (see Laberator for November 16, 1849, &c.) thus denying the distinctive articles of the Christian faith; and bow, under the knowledge of all that was going admit prudent—he is formed to be considered. how, under the knowledge of all that was going on, through their itinerant agency and their press, they could declare in honesty and good faith that their infidelity meant what this resolution affirms, and 'no more,' is a mystery which we, for our parts, would rather not comprehend.

Another resolution adopted at that Convention, tates, that 'H. C. Wright is not an agent of the American Anti-Slavery Society,' and that the society, therefore, is not to be held 'responsible for his peculiar opinions of government and religion.' This subterfuge is as despicable as it is transo his infidel communications to whatever extent he oleases. Mr. Garrison, the editor, speaks of H. C. Wright as his beloved friend and indefatigable coadjutor, and calls attention to his letters in commendatory terms. (See Linerators for July 7, 1848, and for October and November, 1849.) These infidel letters of H. C. Wright, for rabid and blasphenous denunciation of the Inspired Book of God, are not surpassed by anything to be found in the parsest pages of Tom Paine. These communications appear under the title 'Reformatory,' or under the heading of 'The Lieenaron,' and that, too, in the largest editorial type; and finally, numerous other correspondents give free and unequivocal indications of the same spirit and sentiments. The simple fact then is, that Mr. Wright is owned and on broad and enlightened principles, so as to obpraised as an 'indefatigable coadjutor;' he writes in their organs; he speaks at their meetings; he mixes in all their essential operations. But let us be informed, to save our consciences, that he is took the part of their attacked American brethren, and sought to conduct the abolitionist movement tain the aid of men of all religious convictions.

It is much easier to call names than to reason principles. This the new Anti-Slavery Association would seem to have discovered. We have no only really and not technically and easier to call the part of their attacked American brethren, and sought to conduct the abolitionist movement tain the aid of men of all religious convictions.

It is much easier to call names than to reason principles. This the new Anti-Slavery Association would seem to have discovered. We have no ther correspondents give free and unequivocal inonly really and not technically an agent—and say no wish nor intention of discussing the peculiar reli-

respond in, sympathise with, and circulate THE LHERATOR as much as if it bore the imprimatur of the society. We answer, secondly, that if a stray Nov. 6, 1851.) which accidentally fell into our hands, be a fair specimen, as we have a right to presume it is, of its general character, it is as in-fidel a paper as The Liberator, as any one may thoroughly satisfy himself who chooses to peruse said number, which contains infidel paragraphs of timation :- Published weekly, on Thursday, by the AMERICAN ANTI-SLAVERY SOCIETY, at their office No. 142, Nassau Street, New York, Terms-Two Anti-Slavery Society, by Norris & Johnston, printers.' The friends of the slave in Glasgow are further requested very particularly to observe, that this paper, which denies the distinctive doctrines of the Christian faith, has for one of its editors Mr. Edmund Quincy, who signs the above-noticed resolu-tions, condemning President Mahan, and solemnly declaring that the Anti-Slavery Society is infidel in no further sense than that in which any of our evangelical denominations could afford to be called infidel! If the Christians of Glasgow will accept these protesta-tions in the face of such stubborn facts, their charty, like General Cass's capacity for territory, must have a large swallow.

In these papers of H. C. Wright, in THE LIBERA ток, the proverbial credulity of infidelity is strik-ingly apparent. The Christian miracles go for nothing, though wrought in hundreds, and buttressed round by the most impregnable evidence; but the modern miracle of spirit-rappings is devoutly swallowed by our unbeliever, as likely to clear up mysteries connected with the unseen state! In a illumines the world with the record of some spir-itual experiments of the 'rapping' kind, by him-self and Joseph Barker, which he thinks 'will cast light upon the science of man, and remove the current 'superstitions and false views of God and the future state '—the soul being, in his belief, tiself organized matter!' So true is the proverb, that the grossest error of the vulgar is not half s grotesque as many of the favorite deductions of philosophy, falsely so called! Verily, a deceived heart hath turned them aside. J. G.

SELECTIONS.

From the Glasgow Sentinel, April 9. IARRIET BEECHER STOWE AND THE GLAS-GOW NEW FEMALE ANTI-SLAVERY AS-SOCIATION.

It seems that, after all, we are not to have the famed authoress of 'Uncle Tom's Cabin' amongst us for some time longer, the distinguished lady having been detained by illness. We confess that at first we felt rather disappointed; but since the announcement was made, a small tract has been put into our hands, entitled 'The Friend of the Fugitive,' which makes us rather glad that the lady has not come over at the present time, under the auspices of a party that disclaims sectari-

forced upon them in defence of their own, in con- | have, in fact, created and been the soul of the aboadmit prudent-he is, forsooth, to be sent to Coventry,' and put down as a dangerous charac-

Our Glasgow purists, aping the pharisees on the other side of the Atlantic, consider that as the abolitionist movement has acquired an impetus by the sacrifices and labors of the men denounced, and a woman of genius has contributed a powerful work to advance the cause, they can now do with-out the assistance of Garrison, Wright, and othy, therefore, is not to be held 'responsible for his occuliar opinions of government and religion.' in subterfuge is as despicable as it is transarent; for are not the facts of the case notoriously these !—The columns of The Lieraror are open to his infidel communications to whatever extent he society in question, while professing to be without sectarianism, is nevertheless rendering themselves an illiberal sect, and attempting to make the Glas-

gow public participators in their intolerant and shabby policy. We are given to understand, however, that this attack upon Wm. L. Garrison and his coadjutors is but a carrying out of the policy upon which this new society started into existence some time ago, and that there is scarcely an old or tried friend of negro emancipation in its councils. Mr. Smeal and other leaders have been tabooed, because they took the part of their attacked American brethren,

ore on the matter!

Mr. Garrison, in acknowledging a generous leteration of the Atlantic; but we dare say Wm. ter from H. W. Beecher, in LIBERATOR of January L. Garrison can find as good reasons to his mind for glories in the fairness and impartiality of The entertaining the religious opinions he considers LIBERATOR. This, however, makes the matter no better. A public organ is a mighty instrument either for good or for evil; and if its conductor will, under the flag of free opinion, open his columns indiscriminately for attacks on all that is most sacred, he acts the part of the man who would put fire-arms into the hands of a fool or a madman, and ought to be denigh-all countenance in supporting such a public print, especially when it bears the name and profession of philanthropy.

If it be rejoined that The Liberator is not the authorised organ of the American Anti-Slavery Society, but that the National Anti-Slavery Stardard, published at New York, is the society's organ, we answer, first, Mr. Garrison, the editor of The Liberator, is the President of the American Anti-Slavery Society, the leading members of which correspond in, sympathise with, and circulate The ABERATOR. This, however, makes the matter no true, as his opponents can advance on the other side. policy undoubtedly of the parties in this city, into whose hands Mrs. Beecher Stowe has fallen, and being so, we cannot expect much good to result from her visit, or that the demonstration, come off when it may, will be any way creditable to the city, or redound to the honor of the authoress of 'Uncle Tom's Cabin,' Any party of abolitionists who would inaugurate a movement by casting dirt on Wm. L. Garrison, one of the bravest and noblest men that ever a character much too gross to be transferred to our pages. Now this vehicle of anti-evangelical matter bears under its title the following standing inthey will never command the general support of a British public. This the New Glasgow Anti-Slavery Society have done on the threshold of their present agitation, and, as such, we pronounce their advocacy to be but 'as sounding brass or tinkling cymbal.'

From the Glasgow Sentinel, April 16. HARRIET BEECHER STOWE AND HER GLAS-GOW PATRONS.

The gifted authoress of 'Uncle Tom's Cabin ' has come upon us much sooner than we expected, hav-ing arrived by the Canada steamer on Saturday last, via Liverpool, and is now in this city. We last, cia Liverpool, and is now in this city. We expressed a regret that she was about being introduced into Glasgow under the auspices of a coterie who had signalized the commencement of their organization for the abolition of slavery by attacking, in the grossest possible manner, the greatest and purest spirits in the American movement as and anarchists, because they had gone ahead of the stereotyped creeds of American and British orthodoxy. This week, in pursuance of ysteries connected with the unseen state! In a that vindication of one of the most courageous tter in The Linearde of Jan. 7, H. C. Wright and disinterested reformers of modern times William Lloyd Garrison-we place before our readers extracts from a great speech delivered by Mr. Wendell Phillips at Boston some three months ago, in which ample justice is done to the real champion of the negro race, and wherein it is shown that, long before 'Uncle Tom's Cabin' was heard of, and at a time when Mrs. Stowe's father. one of the most influential of American preachers, was actually defending the institution of slavery and the leaders of all denominations, lay and cleri cal, were strongly in favor of the system—the prin-ter boy of Boston had thrown his soul into the work, resolved either to conquer or to die in the mighty undertaking. We farther showed that all the old and well-known friends of the cause of negro emancipation in this city had become out-siders of this new Glasgow society, on account of the ridiculous pretence of extra-orthodoxy set up; and that the movement under whose wing Mrs.
Stowe was to be introduced was composed of persons, who but lately have taken up the abolition question, because it was a cheap and fashionable kind of philanthropy, while they had rarely or ever lent any assistance to liberal and progressive movelent any assistance to liberal and progressive move-ments nearer home. We felt sorry that a woman of undoubted talent should be made the cat's-paw of a bigoted party, instead of rallying around her, without regard to religious opinion, all men favor-able not only to the abolition of slavery in the United States, but of serfdom, both political and social, all over the world. In what we then said,

seded Kossuth and Mazzini on the other, and pro-elaimed a similar war, conducted upon evangelical principles, against the despots of the continent, as they have inaugurated against the American slave-owners. We have been mistaken. For the last two years, we have taken note of several efforts made in this city to aid the cruelly oppressed peoples of Hungary and Italy. Our people have peoples of Hungary and Italy. Our people have had occasion to express opinions respecting the destruction of French liberty by an unprincipled and selfish tyrant, and they have held meetings for the extension of political freedom and the enlargement of popular rights at home, but have gained no assistance, either in voice or means, from the parties who have taken Mrs. Beecher Stowe under their protection and are such flaming patriots now. Nor are the clergymen who now flock around the authoress of 'Uncle Tom's Cabin' any exception. to the general rule. We have in vain asked their assistance for those suffering from the murderous tyranny of king and kaiser, or on behalf of the civil rights of four millions of British helots. Even within the week, the craft who are toadying Mrs. Stowe, both Churchman and Dissenter, declaimed in Presbytery and Synod in favor of the continued disabilities of the Jews; while those interested in favor of law-made Christianity petitioned in sup-port of University Tests. We only call up these sagreeable facts, because we find the anti-slavery platform disgraced by bigotry and cant, because those who refuse to co-operate with William Lloyd Garrison and his associates—and since the fashion-able movement of the Duchess of Sutherland, are so ready to criticise the Americans, and cut by a

class public opinion.

We have now performed a harsh but necessary osition of our views and impressions on the grand object which we have in common—the ex-emonstration, nothing extenuating nor setting tinction of American slavery—be kept solely in lown aught in malice.

From the London Morning Advertiser.

great drawback to the pleasure which her visit to England is calculated to afford her, should the peoangland is calculated to anorunes, such expres-ole of these realms content themselves with expres-ole of these realms content themselves with expreshas crossed the Atlantic, and now mingles in our

visits. We think we can answer for Glasgow and Edinburgh doing their duty; but the place to which we look with the greatest anxiety is London. The metropolis must not be satisfied with one great public expression of the abhorrence with which the people of England regard the existence of slavery in America; but ought to have several such demonstrations. On other great questions which at times agitate the public mind, every section or district in the metropolis always has its meetings, at which to express the sentiments of its inhabitants. And why not on the subject of American slavery? Surely it would not be possible to imagine a question more momentous in its moral, social, and religious bearings, or one more calculated to stir the human heart to its lowest depths. Why has Uncle Tom found its way into every house, and its more human heart to its lowest depths. Why has Uncle
Tom found its way into every house, and its more
excellent characters found a place in every heart,
but because the work so powerfully appeals to all
the better feelings of our nature! Let us not,
then, subject ourselves to the charge of inconsistency, in weeping over the wrongs of the slave, as
detailed in Mrs. Srowe's book, and yet abstain
from taking any steps to ameliorate the condition
of the 3,250,000 of our fellow-men in bondage in
the Southern States. the Southern States.

To do the thing well, there must be great anti-

slavery demonstrations in every metropolitan borough. Let the City take the lead. It is fitting it should. When the agitation was being carried on against slavery in our own colonies, in the West on against slavery in our own colonies, in the West Indies, the City was on all occasions the foremost in the fight. And why not now! Let us not be told, that we have nothing to do with American slavery, because America is no part of our terri-tory. Of course it is not; but humanity knows no

one would suppose that they were par excellence the reformers of the age, the salt of the earth. In virtue of their more exalted principles, we would have expected them not to confine their sympathies to one section of the globe, or to one people or color,—that, having dethroned William Lloyd Garrison on the one hand, they would have superseded Kossuth and Mazzini on the other, and proclaimed a similar war, conducted unon evangelical section. They will all stand on the same footing on the one section of the globe, or to one people or color,—that, having dethroned William Lloyd Garrison on the one hand, they would have superseded Kossuth and Mazzini on the other, and proclaimed a similar war, conducted unon evangelical section.

any interest in the question of American slavery.
Possibly they may be disposed to do it now.
Probably they may be induced to turn their attention to that question from canadarations of relies. But even if they should not take any part in the Anti-Slavery demonstrations of the boroughs they severally represent, the thing can be done very well without them. Done, we trust, it will be. And if the metropolis only once set the example, every concluse town throughout the rountry will, we are

populous town throughout the country will, we are sure, promptly and cordially follow it. But who, it may be asked, is to take the initiative! We know not that the matter could be in more appropriate hands than in those of the British more appropriate hands than in those of the British and Foreign Anti-Slavery Society. Let not our readers startle at the expression of such an opinion coming from the Morning Advertiser. They will doubtless remember how vigorously and how often we have attacked that body during the last few years. But on what grounds did we assail it! Chiefly on the ground that it had, for a long time past, ceased, in effect, to be an Anti-Slavery Society at all. It had fullen asleen. It had become ty at all. It had fallen asleep. It had become wholly inert. It ceased to deserve the name it bore. Instead of promoting, it obstructed the progress of so ready to criticise the Americans, and cut by a dash the Gordian knot of negro slavery—have given no assistance in the conflict for European freedom, have neither bade Kossuth and Mazzini deed and in truth what it professed to be. And we God-speed, assisted in putting an end to the scan-dalous occupation of Rome, denounced the mur-derers of Hungarian and Italian patriots, or the mendacious destroyer of the French republic, or aided, in any other practical way, the real emanci-section of the practical way, the real emanci-

pation of the pariabs of the eastern hemisphere.
And what adds to the impertinence of this party is their pretending to hold a levee of the working classes, under their patronage, to express sentiments and hear speeches from Mr. Stowe, the lady's ments and hear speeches from Mr. Stowe, the lady's husband, and Mr. Beecher, her brother, on the question of negro slavery. We have no objection to offer to workmen meeting with Mrs. Stowe, or to their expressing their opinions on the subject in question, especially as the order of labor has so far been that which has chiefly sympathised with and granted pecuniary assistance to the patriots of down-trodden Europe; but we object to the bole-and-corner way in which this working man's soiree, so called, has been got up. We denw that it has so called, has been got up. We deny that it has originated with working men in this city, and affirm it to be a mere usurpation of this committee in their name. If otherwise, at what meeting of working men, convened from their shops and factories, and marshalled by their natural leaders, did the project emanate? We dislike charlatanism and with American slavery. It is otherwise now humbug, and this move is undoubtedly of that Under the auspices of the able and energetic gen-complexion. We are also led further to believe tleman who has recently succeeded to the editorthat the operatives selected as the mouth-pieces of ship, the Anti-Slavery Reporter has become a firm the working classes' at to-night's City Hall soirce and faithful advocate of the slave,—holding out will be found to be those who have hitherto been the cat's-paw of the clerical body in this city, and but too ready to do their illiberal work. Under the circumstances, therefore, the soirce, though it other subjects, and however much, also, it may, in

may be attended by many artisans, attracted by particular cases, doubt the prudence of their mode the popularity of the gifted authoress, cannot be considered as a legitimate manifestation of working.

This is the right course to take. It is the one which we have always taken, and one to which we We have now performed a harsh but necessary duty. We feel sorry to see a good cause disfigured by intolerance, or things done in the name of the people of this city which we know in their hearts the great body of them repudiate. In another week, we shall be better prepared to deal with the whole affair, as we shall then be in full possession of the proceedings at both soirces, with the sentiments prevailing at them. We shall then resume the subject, and furnish our readers with a full oxthe subject, and furnish our readers with a full ex- ties of sentiment, be put in abeyance, and the one

As an earnest of the thorough change which has taken place in the procedure of the British and Foreign Anti-Slavery Society, we may point to an address which the Committee have just issued, to ARRIVAL OF MRS. BEECHER STOWE. the Christians denominations of England. To this The arrival on our shores of Mrs. Beecher excellent address we shall, on a future day, refer. Stowe will, we trust, be turned to good account It was much needed. It is very seasonable. It is regards the cause of slave emancipation. We are sure that that excellent woman will feel a great good. We hope to be able to give it to-

with, then, so decided and important a change for the better, in the views of the British and Foreign Anti-Slavery Sociey, it would give us much pleasure to see that body take the initiative in the midst, with the view, and in the hope, that her presence here may be made to subserve the cause which she has so much at heart.

Among the ways in which the American antislavery cause may be effectually promoted, there is one which cannot fail to suggest itself to every mind. There ought to be great public anti-slavery demonstrations in whatever towns Mrs. Stowe is among us. The May meetings are philanthropy of the land, in London. It would be much to be deplored were so many favorable circumstances to be permitted to pass away without being turned to profitable account. series of metropolitan Anti-Slavery demonstrations which we have suggested. And here let us impress

CINCINNATI A. S. CONVENTION. At the conclusion of the recent Anti-Slavery Convention in Cincinnati, SAMUEL LEWIS (who presided so efficiently on the occasion) spoke in the following eloquent manner :-

This is the last meeting of our Convention. Your humble servant has tried to do his best, and be impartial to all who desired to speak. All could be impartial to all who desired to speak. All could not speak, and it was due our stranger friend [Mr. Garrison] that he should have a full and fair hearing, and that those who wished to reply should have the opportunity. Now I want to occupy a few moments in defining my position. I would not occupy any time were it not that I may be assailed, and through me my friends and those interests I deem important. Doubts were expressed whether I would be willing to attend this Convention if Wm. Lloyd Garrison were invited. Now I want it understood that my feelings were hurt by the hint. I have always been in favor of free discussion. When I have been engaged in the advocacy of Temperance, Free Schools, or Abolition, I have always invited it. As evidence that I am in favor of it, I will mention, that at the discussions I have always invited it. As evidence that I am in favor of it, I will mention, that at the discussions between Messrs. Campbell and Owen, Blanchard and Rice, Campbell and Purcell, I was present, and tried to keep order and do justice to all. I love freedom of debate. Let no one think I lower my Christianity by entering into Convention with the man who has done more for liberty and right than hundreds of those who denounce him as infidel. You know I do not endorse him in all things,

words of the commentators who have made the Bible sustain slavery are to be taken as the Bible, Bible sustain slavery are to be taken as the Bible, I will go as far as any against it. That the churches have done wrong I admit, and it has been a part of my duty to stand up against those wrongs. When I was a boy, I attached myself to a religious body, and to some extent have since remained a member of that body, censuring and exposing what I deemed wrong in it, and I believe the good lone by that church greatly overbalances the evil lone by her leaders. As to the Bible, its truths xisted before it, but the Bible is the revelation of hose truths. Take it away, and many of them would never have been known by us. I revere the Bible; give it, send it, I say, on the wings of the wind, let every down-trodden slave read it, and his oul will grow too large for his chains, and slavery will cease. (Great applause.) Shall I hesitate to say this, when I look upon that man. (Dr. Brisbane.) who, under the inspiration of that word, was taught to liberate his slaves, and flee from the land of his fathers! Shall I besitate about the value of the church, imperfect as it is, when I look upon Father Rankin, born and reared under the influence of slavery, yet taught by that word the principles of liberty, and made a light, set, as it were, on a hill! No! and I tell you, my personal and political friends, whoever you are, I owe all I have and am to the Bible and its sacred teachngs. (Applause.) I have not a word of apology or what churches have said or men have done. Now, about the Constitution. I shall merely state my views. I think, if we look at the circumstances under which the Constitution was formed, we shall come to a just conclusion. Previously, the States, or Colonies, were all independent of each other, and they came together and formed a compact by which they can act together for cer-

ain purposes.

My friend read from the opinions of English courts to prove his position; but you must rem er that rules of court settling Parliamentary law, are to be considered only as they are related to our law. In England, the King, Lords and Commons are the supreme power; here, it is in the people. I look upon it to-night. When you send men to Congress, you only send them to write your decree. Congress has no original power. What a glorious land we live in, after all! Oh, tell me not ve will resolve it into chaos, and see what we can

nake of its ruins! Before the Constitution was formed, Congress ad no power to interfere with slavery by legislation. Every thing in it granting that power is so much gained. The power to abolish the slave trade after twenty years was of this sort; and the very day Congress came into possession of this power, it exercised it. The three-fifth clause is

nother.

The South contended for a full representation of her slaves as persons. The North said no, reduced to three-fifths, it was considered so much gain as discouragement to slavery. We must not send our fathers' names down to perdition because they did not always do just right. They did what they thought best. Slavery has been extended, and will be further extended, if you allow, not because of the Constitution, but in violation of it. Men commit all sorts of crime, in spite of the Consti-

Now, about the Fugitive Law, a law worse than Nicholas of Russia would dare enact. must not say we will take a law according to the intention of the legislator. Courts are not bound, except as the plain and express words of the law declare. Construe this law by legal rules, and you cannot make it mean fugitive slaves. Such rules require a construction in favor of right and against wrong. You are to presume nothing as to the intention. If two opposite constructions are possi-ble, you are to take the one which favors justice, and reject the other. The law in question might apply to a child or apprentice, and many other ses; and Webster says the reason of the constitutional clause was to protect those who were entitled to the service of emigrants for a term of years, in consideration of having paid their passage

oney to secure such service.

My friends will live to see the day when the voters of this country will put men in office who will so construe the Constitution as to make it wonder-ful that it was ever supposed to mean slavery. Let us put men in to give the right construction, and slavery will be abolished. So it was abolished in England. Slavery is, in the District of Columbia, in violation of the Constitution, and in the territories too. The Fugitive Law is not in the Consti-

Dr. BRISBANE. Would you obey it, if it were

Dr. Brisaane. Would you obey it, if it were!
No, Sir, no! [Applause.]
Mr. Garrison. Would you swear to support
the Constitution, if you thought it were there!
No, sir, no! [Great applause.] I reveres the
Constitution; but show me that in subscribing to
it I subscribe to the extension and support of elavery, and you render it odious to me. But I think
it impracticable to take a position outside of the
government. We cannot help the slave by it, and
it might ruin us both. Ours is the practical resigovernment. We cannot help the slave by it, and it might ruin us both. Ours is the practical position. We must vote for men who will make righteous laws. If we abolish slavery in the District and territories, the South will set themselves about the work of abolishing the system. Their statesmen have said so. It must be abolished by law, when it is done. Oh, I long to see the day when it is done. You will see it, you ladies who called this Convention, I know you will. I will give the South all we have agreed to give, but we have agreed to give nothing for slavery.

South all we have agreed to give, but we have agreed to give nothing for slavery.

We have met here representing all the different aspects of the anti-slavery sentiment, to tell how we felt, and for once it has been seen that all classes felt, and for once it has been seen that all classes of anti-slavery men can meet and discuss questions, without attacking persons. We have no quarrel with men, but with principles. You, gentlemen and ladies, have the keeping of more precious principles in your hands than any other people. You and such as you hold the destinies of your country and the world. Not even the preface of the history of our country has been written. A glorious preface will be written, if you will do your duty. You have all some portion of the responsibility to bear. You can do something in creating sentiment and the right kind of feeling. We separate with the kindest feelings. Let the bands which bind us together continue. Let us agree to labor on, doing what we can, and if we can do nothing else, we can pray to God, kneeling on his green earth. Be not discouraged; there is a harvest time coming, and when it comes, and you shout the harvest home, will you not be glad you have a sheaf under your arm? [Great applause.]

Let us go to our several fields of labor. I have yowed before high heaven, that while I can walk,

I will go over the earth lifting up my voice for Liberty. We do not toil in vain. This Society toils not in vain. Hundreds have been warmed by your garments, and sped on their way to freedom. When we separate, our toil shall not cease. We have drawn the sword, and thrown away the we have drawn the sword, and thrown away the scabbard, and are determined to fight on and ever. But we now go to the fields of toil; there remains but a word to be spoken, it is hard to reach it—the Convention is adjourned. Farewell! [Tremendous cheering.]

THE HALE DINNER.

The hall of the Fitchburg Depot was crowded on Thursday afternoon, 5th instant, with those who assembled to do honor to Hon, John P. Hale. Seats were provided at the tables for about 1400 persons, and all were filled, about one third of those present and all were filled, about one third of those present being ladies. At about quarter past two o'clock the guests took their places at the tables, Mr. Hale being conducted to an elevated position, amid applause and the music of the band. Hon. John G. Palfrey presided, assisted by numerous vice-presidents. Prayer was offered by Rev. A. L. Stone of Park street church. The dinner was then liscussed for about an hour with evident satisfaction. The President commenced the intellectual entertain President commenced the intellectual entertainment in å brief, but very eloquent speech of wel-

The first regular toast was then given by the toast master of the occasion, Mr. F. H. UNDERWOOD of Cambridge, in a clear, full voice :

Our Guest, John P. Hale-In the House of Repu sentatives, party could not command his allegiance in the commission of national iniquity. In the Senate, the insolence of majorities could never awe him to silence. As an advocate, he has added to the learning of the jurist the merit of successful resistance to executive and judicial tyranny. As the champion of the principles of the Free Democracy—

Our hearts leap forth to answer And echo back his words, As leaps the warrior's when he sees The flash of kindred swords.'

Mr. Hale was then announced, and was received with deafening applause and three hearty cheers He responded to the toast in the following words

Mr. President, and Ladies and Gentlemen :- In the few weeks which have elapsed since I received your kind and generous invitation to meet you on this festival. I have sometimes endeavored to tax my thoughts, that I might find fitting phrase wherewith to pour forth the generous emotions of grati-tude which your kindness has awakened in me; but I have been obliged to return from the bootless task and forego the effort, and I stand before you to-day determined to practice, at least, on this oc-casion, the precept of Christian morally, which in-culcates to take no thought for the morrow, but let each day take care for itself; and so I stand before you, my friends, at this festival of the heart, to bring you no other offering than that which the

spontaneous action of the heart may suggest.

It seems to me that the first duty that we owe ourselves, and to our common country—the first duty that we owe to the truth of history, and to the God to whom we owe all duties, is, so far as we can, to disabuse the public mind of the grossest fallacy, and the most ridiculous falsehood ever palmed upon the most reductions hasehood ever palmed upon the people—and that falsehood is, that those acts, called the 'compromise acts,' grew ont of real danger of a dissolution of this Union. My friends, I believe the impudence of brazen shood never went further, -and I stand here, pledging whatever of reputation ever belonged to me, in the assertion that I do not believe, at the me, in the assertion that I do not believe, at the very time that the Compromise was concoted in Congress, that any two of the most prominent men that were pushing it through, could have met one another in the streets of Washington, and asked, 'What do you think of the dissolution of the Union?' without bursting into a broad roar in each other's faces [laughter:] and I have never seen, in the whole of my experience is Washington. the whole of my experience in Washington, but one single public man who was willing to confess that he really believed there was any danger of a dissolution of the Union, and that man is one for whom I have the highest respect, and of whom I can speak only in terms of kindness. I allude to Gen. Cass, [laughter.] Gen. Cass says that he really believes the Union was in danger. I have no doubt of it—not the least. But the fact is, that the General's fears go further back than 1850. He has feared it ever since the Presidential election of 1848. I wish to do all credit to his honesty. I candidly believe that he entertains those convictions more firmly, and has done so a good while longer than some more modern converts. Was the Union really in danger! I believe there was

Union in danger, and I will tell you what it was. It was a Union of the Hunker politicians and the

public -crib! There was danger that that Union would be displaced. I have no doubt it sent alarm

and terror into many hearts. But was the Union of the States Now, my friends, it so happens that history has a word to say on that subject. In 1848—and that is not a great while ago—we had just as much of a crisis as in 1850; but we had forgotten it. We had a great Compromise Committee in 1848, just had in 1850; and we had great men on it as we had in 1850; and we had great men on it— John C. Calhoun, Clayton and some others—and they sat day and night, Sundays included, laboring to save the Union; and reported a Compromise bil And what did they do? In that bill they abandon ed the whole matter, and agreed to leave the question of slavery, as one of abstract law, to the Supreme Court of the United States. But, my friends, the North was not content to have the whole question abandoned. I can only speak for one. I had the honor of voting against that Compromise. I did it for the very reason that I believed the in terests of liberty were so transcendent above al arbitrary adjudication of any tribunal on earth. had not confidence enough in the Supreme Court of the United States, to trust them with the consider ation whether this priceless boon belonged to fre men or not, therefore I voted against it. House of Representatives rejected it, and they went on and organized a territorial government for Oregon, and applied the old anti-slavery ordinance Oregon, and applied the old anti-slavery ordinance of 1787 to it, prohibiting slavery over every inch of the territory. What did the Senate do! They gave way, as they always have, and I am afraid will for a great while longer. But the House stood up and rejected the Compromise. There were as threats of disunion then as in 1850. But the North stood up, and what was the result! The bill be

'Why,' it said, 'you are going to exclude slavery from that territory. Say that it is because Oregon lies north of 30 deg. 30 m., and we will be content.' But the North said, 'We do no such thing. We exclude slavery because we believe it is not right. We believe it is repugnant to the laws of God and the rights of humanity; and there fore we exclude it. And we will assign no such reason as the South wishes us to give reason as the South wishes us to give —and they did.assign no such reason. Well, my friends, the House stood firm, and the bill came back to the Senate again and again, with the old anti-slavery ordinance. And what did the Senate do! They did what they always do when the House stands are they gave in and the bill senal (Cheers). up—they gave in, and the bill passed. [Cheers. ent to the President. Who was th President! James K. Polk, a Southern slave holder; and when they asked him to sign this bill ontaining the ordinance of 1787, he said, 'I wil do it this once, - I never will again.' [Laughter. And so he signed it, - the bill became a law, and the anti-slavery ordinance was applied to the whole

came a law; and when the South found that it

must become a law, what did it say !

What was the result of all the blustering brayado, and all the threats of dissolution with which our ears were greeted during the months and months that the discussion was going on! It subsided so quick you could hardly tell there had been a shower. That same Congress passed another act, and that was the act to change the name of the schooner 'Two Pollies' to 'Abigail.' That act produced just as much excitement in the country, as did the bill excluding slavery from Oregon. That bill, went into quiet operation. [Laughter.] The schooner 'Two Pollies,' from that day to this, has been called the 'Abigail,' and the anti-slavery ordinance has been in operation just so. There is ordinance has been in operation just so. There is the whole history of the contest. The battle was fought, the victory was won—the point was con-ceded, and it was established by both houses of Congress and by the President, that Congress had a right and that it was the duty of Congress to a right and that it was the duty of Congress to legislate upon the subject of slavery within the territories, and to prohibit it; and there was no excitement about it. What had the North to do after that! Nothing-nothing but to stand still. What was the effect of it! We had other territories-the territories of California, Utah and New

Mexico.

Well, the people who inhabited these territories thought (and, O God, what a mistake!) that the North were in earnest, thought that they meant to stand up; and Southern men, from South Carolina and Mississippi, in the territory of California, becan right readily to conform the mades to what and Mississippi, in the territory of California, began right speedily to conform themselves to what they believed was the settled policy of the country; and they anticipated Congress, and put the antislavery ordinance into their constitution. Do you suppose, if California were to frame a constitution to-day, she would put it in! No, my friends; we owe it to the persevering honesty of the representatives of the free States in the Congress of 1848, that the anti-slavery ordinance was adopted in the Constitution of California. [Cheers.]

Well, my friends, here we were, then. Congress had legislated for all the territory in which it proposed to organize a government, and put in the

posed to organize a government, and put in the ordinance; and the people of California, anticipating the action of Congress, that put it themselves into their Constitution—and was that the time for Northern men to falter and go back! Oh! my friends, if we could but have stood a moment longer, it seemed as if the prayers of the wise and great, the patriots of all time, had gone up to the throne of the Almighty, filling His ear, until he had at last determined to bestow the blessing ;and when the hour had come that these prayers should be auswered, beyond even our hopes, we had not faith to receive it! Then it was that the North began to cower and quail, and fall down and talk about the Union being in danger: The South never would have got up that alarm, or attempted to make that cry again. Why, it had be uttered over and over again—it was not a respectable bugbear to frighten children to bed with, until Northern statesmen took it up and endorsed it, and gave it currency. And why did they give

it currency!
That question I will not answer, because I cannot so impeach your common sense and discernment as to think it necessary for me to answer it. I leave it with you to answer. Why was it in that day when the battle had been fought, and the victory won, and the banner of opposition had been lowered—why was it that at that time we began to go back! My friends, an eminent Northern statesman has told us, 'There was no North.' I think if history ever gave confirmation to the truth of any assertion, the history of that day gave it to that declaration, that 'There was no North'; and I think if that same voice were to be heard again, to speak from the results of his experience, he

would tell you that for recreant statesmen from the North, there was no South either. [Cheers.] You may be assured the hearts of this people are with us; the convictions of the great mass are with us; and, my friends, there is something else; —there are not only the hearts of the people and the convictions of the men, but there are the sentiments of the women-they are also with us.

[Great applause.]
I had a striking illustration of the truth of this the other day. As I was coming to Massachusetts, there was an old hunker politician came and sat by me in the cars, with a smiling, pleasant face, and he began to speak of the time (save the mark!) when I should be President. [Laughter.] I smiled in his face with incredulity. 'Why,' said he, 'you need not be so incredulous; the thing is making way where I did not expect it.' I expected to hear of some new movement in some new county of the west. 'Why,' said be, 'the women have got hold of it. [Loud laughter and applause.] When I go home and talk to my family, I have to confess five times as much anti-slavery as it is prudent for me to talk on 'Change.' [Cheers.]

Now, friends, if we will just stand and place ourselves where we were in 1848, we shall have the people with us as we had them then, and would have been with us now, if those who had been trusted but not tried had not failed in that hour. And we have many encouraging circumstances about us. We have many noble men among us. We have, in the person of my friend who sits near me, the eloquence of a CLAY, [immense applause] the clarion notes of whose eloquence were never prostituted to a Compromise. [Cheers.] And on my right we have a representative—a noble scion of a noble stock—that tells us that the patriotism, the judicial learning, and the integrity which adorned a Jay yet lives in his descendant. [Loud applause.]

Now, my friends, one word more, and I will not trespass longer upon your patience. Politicians continually tell us, 'You can do nothing at all. Every thing is settled. The annexation of Texas is settled, the compromise is settled, and it is all settled, and you can do nothing.' Let me sup-pose, for the sake of argument, that it is all set-tled—what is our duty! Why, our duty is to thed—what is our duty! Why, our duty is to have a settlement with the settlers. [Loud cheers] and laughter.] If it is true that our rights have been bartered away, that the interests of liberty have been sold, and those that have betrayed their say, who think we ought not to be here to-day; they think we ought not to be eating our dinner. treachery, shall our mouths be shut, when we would call them to an account, because they tell

us the things are settled! Some of my professional brethren are around me. Let me suppose some client goes to one of them, and entrusts a great matter to him, relying upon his integrity, his fidelity, his perseverance, and devotion to his client, to prosecute it to a successful issue. Instead of that, he sells his client's right, betrays his trust, puts the reward of treachery in his own pocket, and then, when the client comes to ask about it, he says, 'The thing cannot be disturbed any longer—it is settled! Very well, my friends, what would you do? Would you not have a settlement with the attorney next? That is what we want. We want a ettlement with the men who have settled this thing. We want to see what is the price at which they sold it. We want to see what is the consideration they have got. And by these means we can be enabled to judge of the merits of the set tlers, and the integrity of the settlement; and until we have done that, we have but poorly discharged

My friends, I owe you no apology for claiming your attention so long. [Cries of 'Go on!' 'Go on!'] No, my friends, I will not go on; but I will go off. [Laughter.] I find some around me that I came to hear, and I will no longer trespass upon your time. I will end as I began, and that tendering to you the grateful homage of my heart. There is no other offering that I can bring you; there is nothing else worthy of the generous manner in which you have received me, and in which you have been pleased to over-estimate my poor efforts. It is because circumstances and acci-dents beyond my control have brought my name into conspicuous connection with sentiments dear to your own hearts, that you have spoken so kindly towards me, and I thank you for it; and if in anything I have been enabled to stand up where some men faltered a little-if I have been able, in any good degree, to maintain the integrity and consistency of my position, it is because I felt that at home, in the hearts of my sympathizing friends, there were feelings that I should wound infinitely more than mine could possibly be wounded, if I faltered or fell.

Mr. Hale illustrated this point with some further eloquent remarks, observing that the representatives of the North in Congress needed the confidence that there were true men at home to confidence that there were true and fall back upon, and concluded an effective speech by again returning his hearty thanks for the honor done him. He sat down amid enthusiastic applause.

The second regular toast was:

The Union—Its preservation will be ensured, not by yielding to the demands of those who threaten dissolution at every check to their schemes, but by adhering to those principles of justice and liberty which it was 'ordained and established' to maintain. Band- Star-spangled Banner.'

In a few complimentary remarks, the President called on Hon. Charles Suner, of Boston, who responded at length in an eloquent speech. He

Our Cause-It needs and expects every man to do

Cassics M. Clay, of Kentucky, was welcomed with loud applicase when introduced by the President. He said this was the first time that he had

parts of the Union, he had come up here to take parts of the Union, he had come up here to take part in the scenes. The question to be decided was not whether the North or the South should be free, but whether the whole nation should be freemen or slaves. Three hundred thousand slave-holders at the South not only ruled ten times their number of slaves, but controlled the white freemen of the whole Union. In speaking of the charge that he was a defamer of Henry Clay, he argued that his ambition would have prompted him to stand by his relative, but he loyed justice more than ambition, and followed a higher leader.

Mr. Clay then went into a defence of his own course, in reply to charges which had been made against him; and in conclusion entered upon a political and critical assertion of the principles of the party and their application.

political and critical assertion of the principles of the party and their application.

The One Idea of the Free Democratic Party—To prevent a hemisphere from lapsing into barbarism.

Charles Francis Adams, of Quincy, was next presented, and made a short but very effective

peech. The President then read the tonst:

The President then read the toast:

The Memory of the Huguenot Confessors of the 17th century and of their revolutionary representatives, Bowdoin, Boudinot, Laurens, Jay.

John Jay, of New York, was called on to respond, and referred in high terms to the course Mr. Hale had pursued, of the result of which we had no record yet, but whose words and actions were full of encouragement for the cause. In the success which had attended him were bright omens for the future. Thoughtful men of both, parties for the future. Thoughtful men of both parties bad already acknowledged that in the principles of the Free Soil party was embodied the true Ameri-can idea, which was to Christianize and liberalize the world.

The Citizens of Marshfield-We recognize in the representative of their choice the true expounder of the

Mr. CLAY offered the following tonst :

The True Union .- To Benton, to Bryant, to Seward to Greeley, to Garrison, to Phillips, to Quiney—th union of ALL the opponents of the propaganda of slave

Mr. GARRISON, on being loudly called for, rose in the centre of the hall, and was received with 'three cheers for the pioneer,' which were enthusiastically given. He said :—

Ladies and Gentlemen :- I am happy to be with Ladies and Gentlemen: —I am happy to be with you on this occasion. Whatever may be our peculiar views as to the best measures to be adopted or the precise position to be occupied, one thing is true here—we are all 'Hale fellows,' [enthusiastic applause;] and, what is better still, 'Hale fellows well met.' [Continued cheers.] It is not often that anti-slavery men are in a majority. [Applause.] I believe we have it all our own way here this evening. It is not possible that there can be a single pro-slavery man or woman in this vast assembly. pro-slavery man or woman in this vast assembly and I will prove it. Allow me to put it to vote. As many here as see in favor of the immediate and everlasting overthrow of slavery, will please to say Aye! [An almost universal shout of affirmation went up.] As many as are opposed to the abolition of slavery will say No! [A few voices replied 'No!' evidently through a misconception of the speaker's remarks.] Sir, it is as I thought it would be—the Ayes have it! [Cheers and laughter.] And I hold that those who answered in the negative are bound by their own subserved. bound, by their own rule of action, to come over t our side, and make the vote unanimous; for pro-slavery in our country always is looking to majori-ties, and to be on the popular side. [Laughter and

Our lion-hearted friend from Kentucky said that he had been called an infidel. Why, here he touched me 'on the raw : '-

"A fellow-feeling makes us wondrons kind."

I have also fallen under the same ban, and fo the same reason. An infidel! Well, now, let me go to the good book—it shall be some evidence of my veneration for Christianity. In that book I find this injunction—' Credit to whom credit, honor to whom honor is due '-and I am here with you, to day, to carry out that precept, in regard to the distinguished guest of this occassion. 'Credit to whom credit, honor to whom honor;' and how much credit and how much honor are due to him, ou know, and the country and Christendom know We are here to give him our heart's best aspirations, and to thank him for all that he has done and nobly done, in his place in the United States Sonate. Let us remember that he never yet has turned his back upon the enemy; that he has never hesitated to measure weapons with the strongest and proudest defenders of slavery; and that he has met John C. Calhoun, Henry Clay, and Daniel met John C. Calhoun, Henry Clay, and Daniel Webster, and never has been defeated or disgraced, but has come off, in the unbiassed judgment of the

[Laughter.] The deep complacency, the stern sens of propriety, the warm-hearted philanthropy of th Boston Courier has been deeply moved. (Renewed laughter.) It has suggested the propriety of our going without our dinner, and paying the proceed to emancipate some half-dozen slaves which that paper has advertised for sale! (Great laughter and cheers.) Sir, our opponents are very hard to please. Strike where we will, we do not strike to their liking. If we do practice self-denial, and do fast, then they accuse us of being ascetics and fanatics; and if we cat our dinner, we have for gotton the slave! Well, sir, John came neither eating bread nor drinking wine, and they said, 'He hath a devil.' The Son of Man came both eating and drinking, and they said, 'Behold a gluttonous man and a wine-bibber.' (Loud cheers.) So, in the ancient time, cavilled the chief priests, the scribes, and the pharisees; and their successors are saying the very same of us, at this day, in the same spirit. (Cheers.) Of the former, Jesus said. 'Ye are of your father the devil—hypocrites—a generation of vipers.' All that we need do is to leave the latter in the same category, and to the same unerring independ

same unerring judgment.

Sir, this is no idle coming together. It is no an empty eulogy which we are bestowing here to day. We have come here to render a testimonial that shall be seen and felt throughout this country and the echo of which shall go across the broad Atlantic, giving joy to the friends of equal liberty throughout Europe. So far from misapplying our means in a festival like this, I regard it as a wise expenditure for the cause. As I have looked at this august assembly, and listened to the stirring sentiments that have been uttered against the great sin of our country, my heart has leaped to thin how many broken chains will be the result of it-

how many broken chains will be the result of it— how many burdens will be removed and captives set free, by this mighty magnetic demonstration. Sir, I have recently been to the great West, as far as Cincinnati; and I am commissioned by the friends of the slave there to say to the friends of freedom in the East, that at the West, there is not freedom in the East, that, at the despairing heart to be found. (Loud cheers.) They have commissioned me to say, that they have taken hold, and they mean to hold on, and never to give up, until the system of slavery is extermin ated from the land. (Renewed cheers.) Every where, the signs of the times are propitious. where, the signs of the times are propitious. We have reason greatly to be encouraged. In proof of this, I have a letter from one whose name will be heard with delight by this great assembly—a man who has stood up in his place in Congress strong and stalwart, the bravest of the brave—Joshua R. [Want of room has obliged us to abridge Mr. Hale's dated Washington, Feb. 8th, addressed to my esteemed friend, Joseph A. Dugdale, of Pennsylvenech.] vania, who is now present by my side, (cheers, Mr. Giddings makes this cheering announcement

'I'am pleased to say that, from all the indication 'I am pleased to say that, from all the indications within my view, I regard our work of reform, in respect to slavery, much further advanced than we have generally expected. In every quarter, I can see a change in the public going on; and in no places is the change more apparent than in this Hall and in the Senate. The tone and feeling is softening greatly, and most Southern members now admit that Slavery never can be extended. They find themselves contending against a moral feeling, of which they had but little conception.' (Loud cheering.)

So much for the signs of the times at the West Cassirs M. Clay, of Kentucky, was welcomed with loud applause when introduced by the President. He said this was the first time that he had ever stood in avowed alliance with an anti-slavery party in these States. This was an occasion which transcended all personal interests, and to the fact that he came a friend of freedom from a slave State, he attributed the warmth of his reception.

Deeming it right that the great leader of this cause should be received by the welcome of all Well, sir, though we are here in a majority in this hall, in our country we are yet in a fearful minority. There is a mighty work for us to do. Three million two hundred thousand slaves are yet waiting for their deliverance; eighty thousand new victims are added to the capital stock every year; one additional slave is brought into being every eight minutes; and the Slave Power rules, with absolute sway, the religion and the politics of the whole land.

whole land.

Sir, you will pardon me for the reference. I have heard something here about our Union, about the value of the Union, and the importance of preserving the Union. Gentlemen, if you have been so fortunate as to find a Union worth preserving. I heartily congratulate you. Cling to it with all your souls! For myself, I have not been so fortunate. With a price set upon my head by one of the Southern States of the Union—outlawed everywhere in the slaveholding South for my hatred of slavery—you will pardon me if I am somewhat lacking in loyalty to the existing Union. (Laughter.)

NEW ENGLAND

A NTI-SLAVERY CONVENTION.

The Annual Meeting of this Convention will be held in Boston, in the Melodeon, on WEDNESDAY and THURSDAY, May 25th and 26th, commencing at 10 colock, A. M. Of all the anti-slavery gatherings in this country, numerous and spirited as many of them are, none excite so much interest or bring such numbers together as this conventional body. The widest and most cordial invitation to be present, and participate in its proceedings, is given to anti-slavery men

The Union! What is it! Where is it! Where, mean by preserving it? Why are you not conscious of the fact, that in South Carolina, in Alabama, in any slaveholding State, this anti-slavery gathering would not be tolerated? We should all be decined worthy of Lynch law, and in all probability be subjected to a coat of tar and feathers! What a glorious Union it is that we are enjoying! How worthy of preservation!
Alas? the 'Union' is but another name for the

iron reign of the Slave Power. We have no common country, as yet. God grant we may have we may have! We have no common Union, as yet. God grant we may have! We shall have it when the jubilee comes—and not till then. But now we are struggling against the overwhelming public sentiment of our country; we are small, numerically. O God, is it not a burning shame that there is not an inch of soil in all this land, whereon we can dare protect a fugitive slave! That the slave must skulk away in sight of Bunker Hill and Fanguil Hall away, in sight of Bunker Hill and Fancuil Hallthat we must hide him by day, and get him out of the country by night! This must no longer be Let us up then, to our work, with new zeal and courage. In the language of one of the great poets of our cause:

Gray Plymouth Rock hath yet a tongue, and Concord is not dumb,

And voices from our fathers' graves, and from the

future, come : They call on us to stand our ground—they charge u Not only free from chains ourselves, but foremost t

The fifth regular toast was-

The Seamen of the American Nary-While they gratefully remember those who emancipated them from the torture and ignominy of the lash, let them not for-get those who still remain under its thraldom.

Horace Many responded in remarks concerning the noble qualities of sailors, and the modes of punishment which has been applied to them, passing thence to the punishment of slaves. The part Mr. Hale had taken in the abolition of flogging in

the navy was alluded to.

The next regular toast was— The Future of the Free Democracy—
In God's own might
We gird us for the coming fight.
We grasp the weapons He has given,
The Light, and Truth, and Love of Heaven.

HENRY WILSON, of Natick was called on, and speaking of the words which were rung in the ears of Kossuth at Worcester, 'We worship not the man so much as the principle, applied them to Mr. Hale, and asserted that all good men would regret the retirement from the Senate of that true Democratic leader. Under the Constitution and the Union the Free Democracy would fight on for-ever till it had obliterated slavery from the soil of that Union. The future prospects of the party were asserted to be good, and such as would give the memory of the opponents of liberty to the punishment of scrutinizing posterity. Mr. Wilson concluded with the toast-

Salmon P. Chase-The Free Democracy of New England recognize him as a worthy compeer of their own trusted leader, John P. Hale.

In response to a toast, Anos Tuck, of Exeter, N. H., spoke of the contest in New Hampshire which And further; any person, at any tir Hale in the Senate, and sustained him there at a period when no other State could have done it. The feelings with which Mr. Hale was regarded proved a subject of remark among others.

The next regular toast was as follows:

The Liberty Party-Not dead, but translated.

Joseph Leavitt, of New York, referred to his first knowledge of Mr. Hale, in Congress, in the House, and he marked him then as a Democrat who understood the true principles of Democracy. His subsequent life was approvingly sketched. The Ministers of the Christian Religion-Appointed

to be the champions of that great anti-slavery comment, 'Thou shalt love thy neighbor as thyself.' Rev. Mr. Pierpont spoke of the preaching of Rev. John Parkman, of Dover, under whose preach-ings Mr. H. had sat. The charge of one ideality was referred to as a proud attribute of the party which no other had, and that was-Every right t

Woman-Warm in sympathy and generous in action left to her natural impu left to her natural impulses, she can never forget the cause of the slave. [Music.] The President made a few remarks compliment-

ary to Mrs. Stowe, when the toast followed The Key to Uncle Tom's Cabin-The key that shall

yet unlock the prison house, and let the captive go free.

Mr. Palerry here placed on the table twentysix volumes, containing 571,362 signatures, to an
address from the women of England to the women

The Unhealthy Organization-Where is the quar intine that shall stop the spread of its infection? Mr. Keyes, of Dedham, responded.

The late Robert Rantoul, Jr .- A champion fallen in the thick of the fight. So long as the great struggle of the 19th century, for freedom and the right, is remem-bered in Massachusetts, his name will be honored in the

Hon. Anson Burlingame responded.

The Buffalo Convention-An epoch in the history of miversal liberty. RICHARD DANA, Jr., of Cambridge, was upon, and responded to the toast with reference to the history of the Free Soil party, and expressed his adherence to the Union and the Constitution. He concluded with

The Buffalo Platform-In 1848, axioms; in 1850,

Mr. GARRISON rose and said-Mr. President, I Mr. Garrison rose and said—Mr. President, I hold in my hasd a resolution, which I meant to have offered at the close of my remarks. By your permission I will do so new. You know, sir, that, for some years, the cry of the enemies of the anti-slavery cause was, 'Abolitionism is dying away!'—until the passage of the Baltimore 'finality' last spring, when it was officially announced that it had fallen to the earth, 'stone dead.' So, then, I find myself on this occasion approached by the skelfallen to the earth, 'stone dead.' So, then, I find myself, on this occasion, surrounded by the skeletons of defunct abolitionists! [Great laughter.] Now, sir, the old inquiry arises. 'Can these dry bones live!' [Renewed merriment.] Live! Bones! Dry bones! Why, sir, if there be one who possesses a 'healthy organization,' bodily and mentally, it is the honored guest by your side; and there are at least 'a few more of the same sort left.' (Cheers.) I propose the following sentiment:—

The 'dying away' of the Anti-Slavery cause! In spite of the lying declarations of its enemies, it has never presented so *Hale* an appearance as it does at the present time; and can never die, because it is immortal.

Addresses were subsequently made by Mr. Hale, D. P. Thompson of Montpelier, Vt., Rodney French, &c., and letters were read from various gentlemen, expressing inability to be present, and earnest wishes for the success of the cause. Among these were those from Giddings and Chase. At 9 o'clock the company separated, with cheers.

THE LIBERATOR.

No Union with Slaveholders,

BOSTON, MAY 13, 1853.

pate in its proceedings, is given to anti-slavery me and women, in whatever position they may stand; and The Union! What is it! Where is it! Where, as the uncompromising friends of liberty, will you find protection under it! Gentlemen, look well to your language; use it intelligently and truly. The two great pro-slavery parties in the land join with you in glorifying this Union, and pledging to maintain it as a slavery-sustaining compact. If you use the term 'Union' in the ordinary political sense, then I ask how it happens that you who are pledged to give support to slavery are thus in perfect agreement with those parties! If you do not, then, I ask, where is the Union, and what do you mean hy preserving it! Why are you not conscious to all manly opponents of the cause of emancipation, a free platform will be offered on that occasion, as it has ever been—for liberty never yet had cause to dread the light, or to shrink from an open encounter with slavery. It has been deemed advisable to occupy but two instead of three days, as heretofore; but it is intended to make the opening session not merely preliminary, but as spirited in the way of discussion as practicable. A prompt attendance, therefore, is requested, that every hour may be profitably employed in the slave's behalf. hour may be profitably employed in the slave's behalf.

By order of the Board of Managers of the Massachu-

By order of the setts A. S. Society, setts A. S. Society, FRANCIS JACKSON, President. R. F. WALLOUT, Secretary.

REPLY OF HON. HORACE MANN TO WEN. DELL PHILLIPS, ESQ.

WEST NEWTON, May 9th, 1853. W. L. GARRISON, Esq. :

DEAR SIR,-In a brief editorial, (which had nearly escaped my notice,) you announce the receipt of a let ter from Mr. Phillips, intimating ' his intention of making no further replication to any thing Mr. Mann may write.' On looking back, (after reading your an nouncement,) to the closing paragraphs of his last let ter, it becomes self-evident, that he had intended i to be his last, but left you to say so, that he might escape from the controversy he had provoked with me without the decencies of a parting salutation. What striking contrast between the imperious front with which he strode forward to attack me, and this surrep litious retirement!

As Mr. Phillips has now, formally, (though b proxy,) withdrawn from the arena he so proudly en tered, I shall reply to his last letter with more forbear ance than it would otherwise not merely justify, but demand. Indeed, I will endeavor to say nothing t which any judicious friend of his could desire him to reply, even if he were not under his present two-fold

In looking back to the charges against me, made in his speech of January last, and comparing them with his last letter, I believe there is not a trace of identity or similarity between the two. His accusations and imputations have been changed from one to another all the way, -as one was confuted, others being substituted for it .- until, long ago, the descendants not only lost all family resemblance to the ancestors, but were entire ly of a different species. But I proceed to the letter 1. Mr. Phillips denies that he represented the Blind Institution as a 'private institution.' He only said that 'the meetings and records of the Trustees were private.' Now, let me ask a simple question of any lawyer or judge: Do not the Trustees, with their meetings and records; appointing Director, Treasurer and other officers; enacting by-laws; prescribing rules for the admission of pupils, &c. &c. &c. :-do not these, in a legal sense, constitute the Blind Institution? They are not the pupils, nor the provisions that sustain, nor

resentation.

Now, as to his allegation about privacy, I reply that the 'meetings and records of the Trustees' are not private,' and never were. Four of the Trustees are appointed by the State. They represent the State at every meeting ;- just as much as the House of Representatives represent the towns in the General Court. ble reason, can see the records which the Truste make. The Trustees are so much a public body, that a writ of mandamus or quo warranto could be issued against them. Now, this is THE PUBLIC HODY, whose neetings and records he represented as 'private,' and speaks again and again of a fact being 'hidden in their private records.' And this, too, was the body, to which, nearly twenty years ago, when Mr. Phillips, as an anti-slavery man, was yet in his father's loins; and when, too, the general preju ce against color was so rank and vehement;—this is the body, and that was the time, when I moved a proposition to admit a colored child to all the privileges of white children in that school. And yet, because I did not see fit, after he was at last conceived and brought forth, to adopt his modes of proceeding, but pursued my own more effectual course, he accuses me of infidelity to the divine law of Human Brotherhood, and of 'gnilt' in a public office !

He closes this topic by the very respectful remark that ' no red herring of a Blind Institution shall draw [him] off to discuss [my] course at other times and in other offices.' What, then, did draw him off for so large a portion of his last two letters, to discuss this very matter,-until he found it no longer possible to sustain himself.

2. To the second point,-respecting my instruction for admitting colored children to the Normal Schools,-I understand Mr. Phillips to allow sentence of guilty to be entered against him. He makes no defence. How could an honorable man, under, these circumstances forbear to make retraction and apology?

3. I charged Mr. Phillips with another misquotation rom me, which changed not only the legal meaning but the moral tone of the whole sentence he pretended quote. The reparation which his sense of justice dictates for so gross an act, is this: 'I am glad the omis sion made no change in the sense.' I quote both sentences, indicating the omitted words, so that the reader may see that Mr. Phillips left out the whole sentimen of my paragraph,—a sentiment of sympathy with the colored people and of indignation against their inju-

Mr. Mann's Report. When the equal, natural and constitutional rights of THE OUTCAST CHILDREN of ural and constitutional rights of Africa, &c. [which makes nothing but

| Mr. Phillips's misqu When the equal, no

Here is a third gross misquotation, followed by denial that any injustice was done. 4. I spoke of my affirmance of the rights of the col

ored children, when codifying the school laws. He replied, 'Any codification must have been made after the Supreme Court's Session,' &c. This I answered by showing that the Supreme Court's Session was in 1850, and my codification in 1849. In his last letter, he does not apologize for, nor even notice the misstate

Having referred to these four points, and these four only, Mr. Phillips adds, 'I have noticed thus in detail Mr. Mann's eight specifications, because I wished to prove my ability to meet him on any ground he chose, &c. Now, it is obvious, on the very face of the pape where this assertion is made, that he had noticed but our of the eight. He had omitted all reference to the hird, fourth, fifth and eighth of my original specifics

ions. Of the four which he has noticed, I have show that the first is false in law; the second is a virtual ac

knowledgment of falsity in fact; the third pertains

one happening in 1849. In this very, he has a four of the eight, and evaded the says, 'I wished to prove my ability to non to Mann] on any ground he chose. But Mr. Phillips now says: 'the only they!

made against him was for missonduct as h Very well, I am always ready to take any miss of his calumnies. It was, then, as Secre or his calculanted of colored children er did any tuning in terms to colored push by my instruction account administrate country pupils a Normal School, on the same terms as the white in my capacity as Secretary? Is there 1 sees pretence for saying it was given in any other or Could I have given it in any other capacity? of the legal opinion given to the City Shirts ton, when the main question about colored about pending before the city authorities, had bear pending before the city authorities, has been him, and he was preparing his efficial rev. Yes no 'word' given in behalf of the colors of the c no worth but and their friends? The markets the two other points, but I forbear,

But Mr. Phillips 'felt called on to prote up But Mr. Family sea cance on to peak them my 'serious misconduct in public office' and de ing to be 'impartial,' he could not under he beauting to be 'impartial,' My worthy successor, the Rev. Dr. Ser the same office for five years. If he has recond word, or done one thing, specially to best special schools, I have not heard of it. Has M. Philip schools, a mare to arraign him as he dd as; s revive any old, outlawed calumnies, and pain Mr. Phillips thinks that when I was Secretary

had the work of three men to do, I was load speak had the work or tures men to us, I was bound spend to help him; but that he, a gendlems of him, a without employment or profession, we not bond to be me. . I would leave such a question is the to Phone Though a question might be here nised, whether am not about to violate the Constitution, by infixing am not notife to translation, or metros I am sure the punishment only befut the elecand therefore, I shall administer it. In to leave March 21st, he accused me of applying the than rule in constraing my oath. In my rely dis 4th, I collated what I had said, with his or it, so that the reader could see, at a glane, the he it, so that the reaser course are game, as apof rebuke; and, after saying some hard thing and er topics, adds : 'I should speak still nore strong, I I spoke at all, of his attempt to evade my remarkat Jesnitical construction of an eath, '-thus gain day me with Jesuitism, -- an imputation justly held abor of the most offensive that can possibly be made solve an honorable man. I replied by again publish my text and his comment; so that the public in see who the Jesuit was. In his last, he has the fall ing, in reference to the same maiter: 'If any one a read my whole paragraph on that point, the area ness of my criticism will be apparent. This letting forward the foul charge of Jesuitism for the third in

And now for the 'cruel and unusual punishmen not fire and brimstone; -these our eurs are fash with ; but a foretaste of that worm, which, is the sence of repentance for offences, never dies. 18 citing my original text, I will give his whole personny italicising what I quoted before, and thus thre in

-with an insinuation, all the way, that I have be

misrepresenting him, and that he is an innocest, she

Mr. Mann's Remark. 'I had supposed that a oath makes God a party to the transaction, it is bed in that sense in which He knows the party tot a! Mr. Phillips's Comment. 'I had affirmed, that oath to the people of the United States was linker that sense in which he who took it knew, at the in hat the people understood him to offer it. This and rinciple is sanctioned by every Christian senic half-Christian Cicero to half-pagan Wayled Mr. Mann denies it! He asserts that as an nakes God a party to the transaction, it is binding that sense in which He knew the party took it'! is virtually the Jesuits' rule, that promises an ining, not as the parties understood them, but wis promisor secretly intended. That is, a man may not to one thing and mean another, and Gol justifician I do not so hold; neither will Mr. Mann, who i thinks of it a second time.

And now I ask, where, in my remark, is then trace or glimpse of a thought about promise satisf binding 'as the parties understood then'; or six fulfilling promises, not according to their meaning. " as the promisor secretly intended, ; or any thing is has aspect or odor of the atrocious doctrine the man may swear to one thing and mean anoth God looks on and 'justifies him' in his perjury! I demand again, can any man, who has a cross any man, without a conscience, who less intellect ess to see the obvious meaning of words, discover, is language, any form or hue, any index or expects any one of all those damnable ideas which mirt

the whole of Mr. Phillips's comment! He says he made the 'grave charge of series misconduct in public office," to rebut Mr. Mun'i claim that before entering Congress he had been boldly and frankly anti-slavery as to have memor cuse for criticising his Congressional speedes, etc. their language seemed equivocal." So far from this being true, the readers of this controvery law about seen, that Mr. Phillips revived those state cluss only because he could not sustain his original critical or attack upon my Congressional speech of Aspeths,

and found it necessary to change his ground He says, 'Mr. Mann thinks to exact profiler against us, by allusion to our rebuke of Kosan ne Father Mathew.' I wish to excite 'prejuter' spiret no man. I only wished to show that there are the causes as sacred and dear to other men as Mr. Fi lips's is to him; and if he were capable of point; himself in their stead but for a moment, he could not but see it. When the cause is good and the patter holy, as in the case of Kossuth and Father Maher. it is the intensest intolerance and highly to debut at from all discretion in the mode of pursuing it. It high priests and Pharisces were as anxions for a first as any body. They crucified Christ singly because would not save Jerusalem in their soy. Her could the lin, or Pestalozzi, or Howard, or Mrs. Fry. or Mes Is. attend to all philanthropies, at ence; and how miss to accuse them of indifference to any other good, because their heavenly real in one absorbed then from others. The mention of this last lady's name reminds me of it. Phillips's defence that he must access even the sales. men, pursuing the noblest objects, in order p h impartial. The claim is unfamiled I missessi that Miss Dix, in her holy mission among the insurathe Southern States, has pursued the same owners Father Mathew did on his errand of Temperant. Mr. Phillips has never dared to reluke hr. 1985 the mad men she has quelled, he, as yet, is one of he

On the topic of tax-paying, Mr. Phillips; is Mind ing himself, advances a fair and just principle, on which, would be but give others the benefit of a give as claim it for himself, would have precised all his ever said against Kossuth, Father Mathew, or, -to plan a small man by the side of great con, against the Speaking of resistance to the targuthers, he set Each man will judge how far and in what way let it resist and protest against such things. What, big it principle, and the concession of it generally, intad a
Mr. Phillips's personal monopoly, does the toter of the concession of the concessio office-holder need? I showed, in my last, that I sa der a constraint and duces, ten thousand times a imperative and rigorous, than any warrant the une lector can show. Yet he defends himself in one pa ciple, and condemns me on its opposite.

Mr. Phillips's next column and a half are so me and confused as to bewilder logic itself, -mere and out lime. If they contain a single logal or think position, stated with its natural limitations and quift cations, I have been unable to find it. Were a logal to be rung in the middle of them, it could not be set at either end. Instead, therefore, of attempting as as swer in detail, I will set down a few principles that as it seems to me and an absolute that the state of sertion that an event happening in 1850 came before as it seems to me, embrace the whole range

I begin with one which Mr. Phillips laid down an intending himself; namely,

interament is a necessary evil.' To obtain as much pol and to avoid as much harm, as is possible, there are two principal ways of reforming or improving the neder which men are born :-- 1. Revolusee by violence, as in depotisms ; and, 2. Reform by see by transition. In my opinion, unjust as our ment is, in one respect, it is still the best ever by man; and if men cannot role under is gerraned, innocently, how could they ever have in perranen, and the inferior forms of government, which, after thousands of years of struggle, they as at last arrived at our more perfect, or less imgood rates ? That is, now could nations even PRINCIP PROTE DESPOTISM, WITHOUT GETTING AS SET ROTE TO VOTE AS THEY COULD, AND THEN USING BUT HAD GOT? IF A MAN CANNOT VOTE UNDER CONTICUON DECAUSE, IN ONE PARTICULAR, IT VI-MAN A SCHAR GOVERNMENT, UNDER WHICH HE COULD 3: 450, WITHOUT VOTING, HOW CAN THE WORLD EVER

PART DO ORTLLY ONE ? Is the three coordinate branches of our general gov in the large conductor of the large large control of the large lar select sergers to support the Constitution; that is, to part and maintain it, in all the duties that come chinks official sphere. Any supposition that he set to perform another man's duties, or is guilty sees another man violates duty either by omission remaission, is absurd on the face of it. Each membed then co-ordinate branches is to act within his wire according to his own opinion and conscience. bir opinions. But the Supreme Court cannot issue sadanus or quo warranto, against Senate or House, or as the President coerce the Supreme Court by and a navy? But it is objected, that if each member the coordinate bodies governs himself ' by his own and conscience, there will be anarchy. How Nothing can be recorded and become authoritative by the will of a majority, -sometimes of more. be of these three branches discard their own opinand conscience,' and go on blindly, Higher Law or er law, will my opponent tell me whether that wild be better? Bet Senators confirm judges and marshals, and

th Sentors and members of the House pass approidea bills. Yes. But no Free Soil Senator votes to nira julge or marshal, who, in his belief, will ever coute the Fugitive Slave Law; but he votes against a and, let a specific bill be presented for paying e or marshal the foul wages of sending a man into also under that law, and no Free Soiler will vote frit; or, if he does, I will take turns with the Garand in alternate scourgings and expostulations, the sinner repents. And whom do the approester bills pay? It has been said there are a hundred and recipients from the United States treasury .misters, posterasters, judges, custom-house officers, As Not one in a thousand of these has ever had perconnection with the Fugitive Slave Law, than her lave with Pharach's pursuit after Moses and the nillen of Israel; and should they ever volunteer breach a purpose, they have my best wishes for Phanot state; -always supposing, however, that they but repent and reform. Now, when the general proportation bill is presented to me, shall I deprive the size thousand nine hundred and ninety-nine of feir larful, equitable and just dues from the govessent, in order to prevent the ten-thousandth man hm esting his share? This would be the highest instie. Be it remembered, too, that, probably, melandrel and ninety-nine thousandths of that one may mlary are also dues for services lawfully, equially and constitutionally performed; and that there is no law nor rule of justice which authorises me to secostrate or make reprisals, by withholding from him a par's salary, due for legitimate services, because he has been guilty of one breach of the Constitution. My mly course is-pay and impeach. Would to God that louid separate these small items from the general mass, but | cannot. Because the earth is full of sin, -slave-77, war, idolatry, intemperance,-I might as well attenet to get off from it, and make my annual circuit numl the sun in my own vehicle. It is physically impossible to pass the appropriation bills with a specificatin and apportionment as to men and services, -just wit s impossible to pay a tax-bill in that way,-and so, from the necessity of the case, we must appropriate mmey and pay taxes in the gross.

This question is argued by one party as though the while amount of the appropriations went to pay vile punker to the Slave/Power; as though there were no lamants on the government but some half-dozen jules and marshals, and those did nothing but catch and try alleged fugitives; whereas, not one official act in a million of acts, nor one cent in a million of cents, is lose, or paid, for these ungodly purposes. It is, I repest, in making these appropriations, as in paying custen-louse duties or postages ; I cannot apportion, or erect, or withhold; I must pass and pay the whole or was. When I have done the best I can, according to my 'own opinion and conscience,' my responsibility for But ,case ceases. A week ago, I paid five dollan to the railroad company, which, last Friday, at Nevalk, killed some sixty of my fellow-citizens and sme of my friends. For aught I know, that money by gos into the hands of the homicide. Yet am I chargeable with their death? Just as much as I am val the arrest of Sims, or the unlawful caths imposed spen jurers who tried the alleged rescuers. Sin regard to the mental bewilderment exhibited

in that same column and a half, respecting obedience b the decisions of the Supreme Court. The rule, both d law and of morals, is too plain to be mistaken by any beligest man. I have already alluded to the differas between the coordinate branches of the governneed on the one hand, and States and citizens on the ther. The latter disobey the judgments of that court the peril. They disobey any law, which Congress her pass at their peril. While any citizen remains water the jurisdiction, he must obey, or take the consequences. All good laws should be obeyed. But if the government lays its hand on me personally, and manuals me to violate a divine law, I have but one therer to give, -the answer which Uncle Tom gave to legree, when he commanded him to whip a woman. Lade Ion could work with slaves, could be a slave Waself, be bought and sold as a slave, because he could htielp it; but when it came to whipping an innocent person, not all the agonies of earth nor all the fiends that could torture him to do it. This was good Free Saisa. But suppose some power, divine or human, hal recealed to Uncle Tom that, by giving a role, he ead sate, or help to save, his fellow-bondsmen; think Mr. Phillips, that you could have obfuscated and salified the mind of that sainted and martyred slave be that he would not have done it?

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time and there are betime and the tree are betime are betime and the tree are betime are betime and the tree are betime are

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Spaking on this subject, I said the 'citizen' is bound bely the mandates of the Supreme Court, 'except tive of conscience.' Mr. Phillips retorts that I am haper enough to know that such an exception is 'inadable.' But I am moralist enough to know that it is elaimable; and if Mr. Phillips needs to be told, that ton among heathen, the moral overrides the legal, he sight not to write for the newspapers. Why did he but my position with such a miserable and irreligious

I have I have now succeeded in bringing the idea vich fitted about, chaotically, through that column tota half, into some degree of logical order. At any me, I have presented the views by which my conthat his hitherto been governed, and by which it must batiane to be governed, until further light shall be obtained. I think it will be seen by any man of tander, that there is in all this, no 'playing fast' and loose, no 'evasion,' no taking 'refuge, now in es thery and now in another'; but that the whole is pain, and, at least, consistent with itself, even if it be

'In my last letter,' says Mr. Phillips, 'I said all I namely, that ofter this controversy, we both may be and important case came before the Police Court of this died of strangulation by water. Before dark, nearly all wish to say, respecting the ballot for women. Yet he wiser and better men.

istry of his reply.

or moral power may be abused by a tree agent; and tar, 1, as being the person more deeply interested in the further, that such ability to abuse is not always a sufficient reason for withholding the power. All the powers and shall not feel ashamed, but ennobled, in according ers and faculties with which God has endowed us are pray to God to give the race a new faculty which could ceptance or dissent, will be sufficient. be used only to sin with? Just as well as to ask government to confer the legal right of voting and officeholding and oath-taking on women under circumstances where every exercise of the legal right is necessarily, on his hypothesis, a natural or a moral evil. Suppose Mr. Phillips, instead of petitioning the Massachusetts Convention to create a new set of voters and office-holders, should pray his divinity to create a new set of devils, but declare, at the end of his prayer, as ed,—almost or quite as bad as voting or going to Con-Falstaff, having none to oppose?—Y., sex. gress,-yet as soon as they should be created, he means to catch and ham-string as many of them as he can, to prevent their going up and down the earth, seeking whom they may devour, -just as he means to 'argue,' immediately,' as soon as women get the right to vote, him from his altar?

Death and agreement with Hell,' why don't he petition are for sale at that office, and will be every where read that they should have a right to hold slaves ? . The of- with the deepest interest. fences are on a par. The parallel is complete. Both are forbidden by the Constitution of Massachusetts. In the one case as in the other, just as soon as the right should be conferred; he could 'immediately argue that Dear Garrison: they ought not to exercise it.' To be sure, many of them would buy and field slaves, as 'many of them would vote.' But even then, they would only have the opportunity, which he represents Martin Luther and among them. It has been deep and wide-spread. Do Roger Williams and Algernon Sydney as so anxious to insert the following extract in The Liberator, and confer upon men,—the legal right to do a thing, under give the friends of freedom and humanity in that State all existing circumstances, inherently wrong !

see at a single glance his fairness in argument, his logrights to do right things.' He replies :

are no true analogies ; because all these are rights to do right things; whereas I regard woman's voting under this government a wrong thing. Indeed! I cannot agree with him. I cannot think that Dewey's legal right to defend the Fugitive Slave Law, and the duty of sending one's mother into slavery, is a right to do a to distant day, say to the South—'Aboutton, on

'lecture' is a 'right to do a right thing,' why does he tyrants. lecture himself? If he admits it to be a 'right to do I wish you, and others in the East, could extend your a right thing,' why does he compare it with the right labors to the vast empire of the West, to help us plant a right thing,' why does he compare it with the right to vote, which, on his theory, is always wrong? Can the principles of liberty, justice and humanity, of the there be any greater fallacies than to confound the true God and the true religion, in the noble hearts that proper use of a right with the abuse of it; or legal throb with love to the true and good, in those deep and rights with moral wrongs?

But, lest I should be carried away too far by my in-But, lest I should be carried away too lar by my dignation against such ungodly doctrines, upheld by tunity.

Yours, truly, HENRY C. WRIGHT.

Mr. Phillips thinks me inconsistent, because I expressed a desire in my last letter to have the coopera- DEAR HENRY : their worst enem'es to succee l.

have brought out my views at once.

What is Mr. Phillips's clandestine evanescence from getting round that. The people must have him here, this controversy, but 'flight'? Though he has left me | Phave not heard, in all our city of 5000, a dissentient no parting salutation, yet I will send one after him. It voice. They think him a man. Some think he will is, that though I know he has done me grievous wrong, show the cloven foot, but they want to hear him for by misquoting me repeatedly in matters vital to my themselves. Many begin to think he has been belied meaning ; by holding me up as faithless to the 'High- Do you think he could be got here after the New York er Law in the House of Representatives, where, ac- anniversary? This much I do feel certain of, that cording to the measure of strength God had given me, could Mr. Garrison know the state of public feeling here I lifted my voice above the thunder and storm of oppo-sition to defend it; by accusing me of being false to the ceedingly healthy time now in the State; it is only two cause of the colored children, whose welfare, before, days' travel from Boston to Adrian.' during, and since my Secretaryship, God knows I never neglected; by charging me with whatever is contemptable in a fair debater, and unworthy of an honorable man; -- with tricks, evasions, dodging dilemmas, smoth-ering conscience, &c., and, worst of all, with that hatefullest of all offences, a devilish Jesuitism,-though Mr. Phillips has done all these things to me, and more, yet I take leave of him with no malice in my heart, nor an unkind word on my tongue. If, for his proved misstatements, he had made even the slenderest apologies; if, when facts, of which he declared himself before ignorant, were brought to his certain knowledge, he had dits, and his response was received with the liveliest de said that they altered the case, and that he regretted his unconscious denials, (as he so easily might have done and was bound to do,) I would gladly have ex-

goes on with more than half a column, to defend the For every word that I have published I have take same abhorred doctrines which would legalize what, on his hypothesis, is purely and simply wicked. He introduces a few new names, and gives one or two new proposition from their point of view; and if, at any illustrations; but adds no new argument. The state- time hereafter, in reviewing what I have written, ment of a single principle will confute the whole soph- shall find that I have said one word which the condustry of his reply.

Nothing can be clearer than that a physical, legal moral indignation have carried me, in any instance, to or moral power may be abused by a free agent; and far, I, as being the person more deeply interested in the

liable to abuse; yet they were not withheld. All the And now, Mr. Garrison, having taken leave of you rights secured to us by government are liable to abuse; friend, allow me to say a word to you. I think your yet wise men have granted them, nevertheless. But editorial remark that I had evaded the great question at none, except a devil, could ever grant such powers for issue, was unwarranted by the facts. The other things the sake of the abuse. They are granted for the good they may effect; and I may add, for the great preponderance of good which it is foreseen or expected they will effect. But conceive of a power, of which there can be no good use; of which all practicable and sup- you now allow me space in your paper to submit my posable uses are bad, -baneful or sinful, or both to- views on what I suppose you mean by the great quesgether, -and again I say, would any but a devil or a tion at issue, -to be prepared as soon as my engagemadmay ask for such a power! Would Mr. Phillips ments will allow? A single word, intimating your ac-

Yours very truly,

Mr. GARRISON is absent from the city, in attendance at the New York Anniversary; of course, he will answer for himself, on his return ; but we must say, that we consider it rather cool in Mr. Mann, after having driven off his honorable and high-minded opponent, an endeared personal friend of the editor, by contempthe has declared, since he got up his petitions, that he his argument,) to make such a request. Does he expect, uous and abusive language, (losing his temper with he has declared, since he got dy has provided the has declared, since he got dy has been successfully wick-

THE HALE PESTIVAL

This Festival, given on Thursday of last week, in this city, as a tribute to Hon. JOHN P. HALE, for his manly bearing in opposition to the encroachments of the Slave that they ought not to exercise it'; though all the Power, in the U. S. Senate, transcended even the hightime he knows that many of the devils will have it their est anticipations of the fifteen hundred persons who sat own way, just as 'many women will vote; -suppose, down to the tables, and who remained together not less I say, Mr. Phillips were to do all this, is there a god in than seven hours, responding enthusiastically to the all the pantheon of heathen idols who would not spurn many noble sentiments that were uttered on the occasion. In another portion of the paper, we have given But if he petitions that women should have the legal as full an abstract of the proceedings as our limits will right to do a thing so morally wrong as voting ne- allow. They are fully and accurately reported in an ssarily and intrinsically is, under our covenant with extra number of the Commonwealth, copies of which

> DISAPPOINTMENT. BOSTON, May 7.

assurance that you will visit them this summer. The So much for Mr. Phillips's general argument. Let cause of liberty has a band of as noble men and weso much for our Philips's general argument. Let men now quote a special passage from him, that we may men in that State as can be found in this world. They have never seen you. I do not believe your labors for ic and his moral sense. I had said that the 'right to the oppressed and for the elevation of man are more fulspeak, to lecture, to defend one's country, &c., were ly appreciated by any men and women in this or in other lands, than by many in that State. Their warm and strong hearts long for the bread of anti-slavery 'Mr. Mann thinks my analogies of Webster and Dowey defending slavery, colored men getting enrolled in the army, and each man's choosing his own creed, loaves you might break to them would by them be multiplied a thousand-fold. Michigan is a great and DISUNION.' You would have found in Adrian, in Battle Observe now: I spoke generally of the right to Creek, in Ann Arbor, Tecumseh, and in many other speak, lecture,' &c., as 'rights to do right things.' places, a reception that would have strengthened your Indeed !' says Mr. Phillips, 'I cannot think that faith and nerved you to a sterner resolution, if possible. Dewey's right to defend the Fugitive Slave Law,' &c., for victory or death, in this great battle for the re is a right to do a right thing'; thus answering my demption of the slave and the world. For Christenaffirmation concerning the general 'right to lecture,' dom, as well as this republic, is powerless for good, while &c., by denying Mr. Dewey's moral right to lecture in three and a half millions of slaves are kneeling, in their behalf of catching slaves, and sending his mother into blood and tears, around its altars, crying to God for bondage. Now, if Mr. Phillips denies that the right to help against their professedly Christian and republican

> boundless forests and prairies. You will go, and encourage others to go, as you have strength and oppor-

ADRIAN, (Michigan,) May 2, 1853.

tion of the present non-voters at the polls, after having Disappointment is ours; and such a disappointment once spoken of the fewness of their numbers. Why has never happened to us before. We received a letter Within the last few years, have we not twice had from Mr. Garrison on Saturday evening, to say that he a Governor of the State chosen by a single vote? Is it could not visit Adrian, on account of his health. We not a common thing to have Senators, Representatives had published his visit far and wide, and I can assure and Members of Congress chosen by the smallest ma- you it was a very severe disappointment. You can jorities? By refusing to vote, the non-voters allow form no idea what excitement there was here on Sunday morning. People were in to hear Mr. G. lecture for My reputation for caution in making charges, and hundreds of miles. Anti-slavery people were at Adriability to prove those I make, is one of the best weapons an from all parts of the county and State. We sent I have to wield in the slave's behalf.' Who, does the handbills up and down the railroad, and across the reader suppose, says this? Mr. Wendell Phillips, and country, and such an earnest, heart-felt desire, it seems at the close of a controversy, too, where he has made to me, was never manifested to hear any man. People at least three generations of false charges, and at last were here yesterday from White Pigeon, 100 miles, has felt himself obliged to steal away, because he was Coldwater, 60 miles, Toledo, Ann Arbor, Battle Creek unable to sustain a single one of all the lineage, parent Hickory Grove, and from all quarters, and very deep or progeny. May Heaven have mercy on the slave, if disappointment was manifested in all faces. The Pressuch as these are the best weapons wielded in his be-We should have had such a meeting as Adrian had He says that a full knowledge of my constitutional never witnessed, had Mr. G. been here. This place is rews was 'a necessary preliminary to any profitable ripe for such lectures. I can say, we are growing in discussion between us.' From the beginning, I have grace, and in the knowledge of this pro-slavery Church always been ready to give him my constitutional views, and Government; but we want more light and knowland have three several times offered to do so; but I saw edge, and we have no doubt but had Mr. Garrison beer the object of my antagonist too well, to be decoyed by here and lectured yesterday, a good number would have him into a discussion of the Constitution of the United joined our anti-slavery ranks. I feel bad, not so much States, while all that he was after was, to make lunges on my own account, but I remember 'there is a tide in at my constitution. Ceasing from his personalities the affairs of men,' &c. I think the tide was yesterfor a single letter, or even premising to do so, would day, and great numbers would have been converted from 'Flight,' says the law, 'is one of the proofs of guilt.' Garrison is fairly clother. But, enough of whining.

Garrison is fairly elected for Adrian. There is no

In great haste, from your friend, WOODLAND OWEN.

WELCOME TO CASSIUS M. CLAY. An enthusiasti meeting was held at the Belknap Street Church, on Monday evening last, under the auspices of the colores citizens of Boston, to tender a grateful welcome to tha noble son of Kentucky, Cassius M. Clay, for his rare courage and devotion to the principle of immediate

Mr. CLAY's presence was hailed with reiterated plan monstrations of gratitude and esteem. WILLIAM LLOYD Ganatson, always a most welcome guest with the colored man, bond or free, contributed largely to augmen tend to him my pardon and my hand. As it is, I can the interest of the meeting. Speeches were made by only submit to him a form of aspiration, in which both several gentlemen, and a series of resolutions adopted we and our friends can join,—though doubtless with further particulars of which will appear next week. It very different ideas as to its extent and application,— was indeed a glorious occasion.

city on Friday last. Henry Palmer, an agent for Madame Sontag's opera troupe, and Charles P. Philbrick, police officer, were charged with assaulting Miss Sarah P. Remond, (sister of our well-known and eloquent friend, Charles Lenox Resond,) at the Howard Athenseum, on Wednesday evening of last week. The testimony introduced proved that the complainant, with two friends, had procured tickets entitling them to seats in the Family Circle, to hear Madame Sontag in Don Pasquale; that they gave their tickets to the door-keeper, and received the customary checks; that, while proceeding quietly to their seats, they were met by Mr. Palmer, who (his delicate sensibilities being deeply moved!) forbade their taking the seats they had paid for; and that finally, Miss Remond was uncerimoniously pushed down stairs, to the injury of her dress and person.

We regret that we have no room, this week, for a report of the evidence in the case. It has been continame Sontag's opera troupe, and Charles P. Philbrick,

report of the evidence in the case. It has been continued from day to day, until Wednesday, when the defendants were fined \$1.00 each, and the agent sentenced to pay the costs-a very slight punishment for so dastardly an outrage. Justice Russell delivered an able opinion, fully sustaining the equal rights of our colored

THE CHRISTIAN EXAMINER, for May, is received. Contents :- The Gospels, their Inspiration, their Authenticity, their Genuineness, by Rev. George F. Simmons; Condition and Prospects of the Sandwich Islands, by Rev. S. G. Bulfinch ; Memoir of Mrs. Ware, by Rev. Chandler Robbins; Stanzas, by Rev. Dr. Frothingham; Davidson on Biblical Criticism, by Prof. G.
R. Noyes; DeQuincey's Essays, by Henry T. TuckerRailroad. Fifteen persons were killed, and a large number seriously injured. One of the eye-witnesses man; Man and Nature, in their Religious Relations, by Rev. O. B. Frothingham; Richardson's Mission to

avoidably postponed; among others, an interesting letter from our London correspondent, and a communication from 'J. P. B.,' on the 'U. S. Constitution.' We regret to be compelled again to omit the Treasurer's

WOMEN'S RIGHTS PETITIONS. Let them be returned, at once, to the Anti-Slavery

Office, 21 Cornhill; Boston.

TERRIBLE RAILROAD DISASTER.

Our community was shocked Saturday forenoon by Our community was shocked Saturday forenoon by the announcement, by telegraph from Norwalk, Conn., that the morning land train from New York to Boston, in passing by Norwalk, which is forty-four miles this side of New York, was precipitated down a chasm through the draw of the railroad bridge at that place, and that a large number of persons were killed by the fall, or were drowned in the cars. The train brings every day a large number of Boston people from New York and the south, and Saturday, a large number of Boston physicians, who had been in attendance at the convention of the American Medical Association, at New York, this week, were expected to take passage in thought of God, mother and death. The first jump was about twenty feet; my hat saved me. The second I New York, this week, were expected to take passage in the train which met the accident. There were at least twenty-five Boston Physicians in New York on Thursday. Several of them were passengers, but, happily, none of them were fatally injured. The train consisted of two baggage and five passenger cars. The number of passengers was about 200. About half a mile beyond the Norwalk station, the road is carried over the creek or river by a bridge, in which there is a draw about sixty feet wide, the steamboat Pacific, plying between Norwalk and New York, and other vessels, having a right of way. It was at this bridge that the frightful catastrophe occurred—the draw having been just opened to give passage to the Pacific. The mode of signaling the engineer that the draw is open, and that he must stop his train, is the lowering of a large of signaling the engineer that the draw is open, and that he must stop his train, is the lowering of a large red ball, which, when the bridge is closed, and the track free from impediment, is again raised to the top of a staff of some altitude. At the inquest subsequently held, all the witnesses testified that the signal was down full ten minutes before the train came in sight, that no whistle was heard, that the speed was not slackened, and that the engineer was wholly and entirely to blame. A most fearful responsibility! George Whistler, Jr., testified—'I have heard, as a general report, that the conductor told the engineer to "drive like hell through Norwalk, as two gentlemen wanted to get out there, and he did not wish to stop." The accident, most positively, could not have occurred, had the dent, most positively, could not have occurred, had the engineer kept a proper look-out. I think the fault was dent, most positively, could not have occurred, and the formation of saturday afternoon. An axle of the ten-entirely with the engineer—if the train stopped at der broke, and the cars were precipitated down an em-Norwalle, it would attain a rate of ten or twelve miles broken about thirty feet. The tender, and baggage

Richmond, Me.; Mary Carrigan, New York; B. S. Davies, unknown; Mrs. A. L. Desaugue, Philadelphia; Dimmock, Mansfield, Conn.; Dr. Wm. C. Dwight, Genessee county, New York; Walter French, Manchester, N. H.; Ellen Foss (or Goss), Poughkeep-sie; Mrs. J. M. Fleuers, Lancaster, Pa.; Dr. John H. Gray, Springfield, Mass.; J. M. Hutchinson, Boston; Mrs. Hanson (or Hanns), 18th street, N. Y.; J. B. Mrs. Hanson (or Hanns), 18th street, N. Y.; J. B. Hotchkiss, New Haven; Mrs. Harley and child, Baltimore; Rev. John Henry Lehore, Williamsburg; Martin Lang and wife, N. Y.; Anna B. Lang, Boston; Mrs. Landers, (supposed) Baltimore; B. F. Lozierr, unknown; John Morse, Gardiner, Me.; Miss Mitchell, Hartford; David B. Newell, Newport, R. I.; B. W. Oppendeck, Worcester, Mass.; Mrs. Parker, Woodbury, Conn.; Beverly Parker, Woburn; Mrs. Susan Pomeroy, unknown; Dr. Abel L. Pierson, Salem, Mass.; Nathaniel Ring, Jr., Athens, Ohio; Mary E. Robbins, Lenox, Mass.; Miss M. E., (daughter) Lenox, Mass.; Francis W. Sayles, Boston; Mrs. D. R. Saunders, Baltimore; J. F. Savier, Canada West; Emeline Sheppard, unknown, Dr. J. M. Smith, Springfield, ders, Baltimore; J. F. Savier, Canada West; Emeline Sheppard, unknown, Dr. J. M. Smith, Springfield, Mass.; Sampson Smith, Bellows Falls, Vt.; Mrs. G. P. Sparks, Pittsfield, Mass.; Jacob G. Van Deventer, 23d street, N. Y.; W. L. Vandewater, Newark; Dr. A. Welch, Hartford.

The bodies are much disfigured, and recognition in many case difficult.

many cases difficult.

There are about seventeen persons more or less injured distributed at houses in Norwalk.

The wounded received ample medical attendance; and all possible assistance was rendered by the ladies of Norwalk and the citizens generally.

A despatch from Norwalk on Saturday says:

Miss Griswold, daughter of Dr. Griswold, was alive at a late hour on Friday evening, but her injuries and sufferings were fearful. No hopes were entertained of

Mr. Fluent, who was married on Thursday, and whose wife was among the victims, has gone almost in-

whose whe was along the total same.

In one room there were no less than seven persons, who were suffering the most intense agony. Four of them were gentlemen, and three ladies.

Fifty coffins have been purchased by the company, and brought to the station; the dead bodies, as they were brought in, were marked and placed in them. Upon those that were recognized, their clothes were allowed to remain, while those that were unknown were stripped, their clothes and valuables placed safely away, and upon their persons clean lines shoulds were avaious. away, and upon their persons clean linen shrouds were placed. The wounded are distributed in various houses—probably twenty in number—in the village.

Among the unrecognized dead is a man about fifty years of age, who is terribly disaggured.

Dr. J. W. Bemis, of Charlestown, is among the suf-

The lady killed at Norwalk, on whose clothes were found the name of 'Frances,' and who was supposed to be from Baltimore, was Mrs. Harley, of Baltimore. Her husband is an artist. She was married-former! from Boston—and her name was Frances Cushing Sherman. Her mother lives in this city, and she has a sister living in Somerville. She was coming to spend a month or two with them, and the little child, about a year old, was undoubtedly her's; it resembles her, and is the age of her child, which she had with her. Her remains will probably arrive by the evening train.

There are hundreds of affecting incidents connect
with the losses, which would fill many columns.

ADDITIONAL PACTS AND INCIDENTS. The Scene a ADDITIONAL PACTS AND INCIDENTS. The Scene at the Station House.—The scene at the railroad station house in Norwalk, in the afternoon, was appalling. In one small apartment were treatly-eight ghastly corpessing in death; and in another were seventeen, thickly covering the floor. Among them numerous surviving friends were eagerly scrutinizing each countenance, with mingled hope and fear, searching for the lost. As one after another was identified, the scene was often painfully affecting. Infancy, youth, and old age, were represented among the dead. The body of a beautiful female child, seeming to be almost animated with life, elicited exclamations from many. Almost all the bodies were greatly disfigured with bruises and cuts, and, probably, in majorities of instances, injuries of this

Scene in the Baggage-Room .- The scene at the c house and baggage-room.—The scene at the car-house and baggage-room was most solemn and impres-sive. Never shall we forget it. Forty-six bodies of men and women, and two little children, were lying around! The agonized features—some covered with horrible contusions, or deep gashes, the foam issuing from the mouth and nostrils—the clenched teeth and from the mouth and nostrils—the cienched teem and flands, and the wet garments—formed a tableau most horrible. The friends and relatives of the deceased, wandering from corpse to corpse, and eagarly searching for the features of some loved one, rendered the scene not unlike that of a field of battle.

TERRIBLE COLLISION. On the evening of Tuesday April 26, at 10 o'clock, the train coming out of Chica-go, on the Southern Michigan road, at the crossing, about eight miles out of the city, ran into an emigrant says: The entire road in the vicinity of the catastrophe

Central Africa, by Rev. George E. Ellis; Notices of Recent Publications; Intelligence; Index. Crosby, Nichols & Co., Publishers.

By Several communications, already in type, are unwidthly restroored; among others an interesting left.

Beneath the edge of the car appeared the bald head and hand of an old man, a leg of one, and the mangled body of another.

The scene at the depot was awful in the extreme.

When the remains were brought in, the floor was covered with blood, and a heap of limbs gathered together in a corner, while many bereaved ones were searching for lost friends and relatives.'

A TERRIBLE TRAGEDY. A citizen of Louisville, and

ford and Tannton Branch road, a mile and a half below And one passenger car, were completely demolished, and one passenger car, were completely demolished, but no lives were lost. Fifteen persons were more or stated to have died of their injuries. We give as complete list of the victims as we are able to prepare:

Julia Anderson, unknown; Dr. Samuel Beach, Bridgeport; Oliver Barr, Antioch College, Ohio;
Ellen S. Bacon, Boston; W. Bacon, unknown; Dr. Josiah Bartlett, Stratham, N. H.; Isaac C. Colbath, Bishmod Ms. Mark Carling, New York Dr. S.

PHILADELPHIA, May 6.

PATAL RAILROAD ACCIDENT. John Heck was killed yesterday, at the Falls of the Schuylkill, by being run over-by a train as he was walking on the Reading railroad track.

Antices of Aleetings, &c.

PLYMOUTH COUNTY. ANDREW T. Foss, at Agent of the Old Colony Anti-Slavery Society, will Hingham, New Hall, Friday evening, May 18 Plymouth Sunday, 4 15.
Chiltonville, (Plymouth.) Monday evening, May 16.
Plympton, Wednesday & Thursday eve gs, May 18 & 19.
W. Abington, Jackson's Hall, Saturday eve'g, May 21.
Hanson, Universalist meeting-house, Sunday,

Will the friends in the several towns and villa ges where the appointments are made take all possible care to secure places for and give notice of the lec

Without further notice, it may be understood, that the Sunday meetings in the above list will be meetings of the County Society, at which we hope to see a gen-eral rallying of the friends of freedom. In behalf of the Society, LEWIS FORD.

SALLIE HOLLEY, an Agent of the Mass. A. S.

Lowell, Mass......Sunday evening, May 15 ANTI-SLAVERY LECTURES. LORING MOOD will lecture on Slavery at

Pawtucket, R. L.....Sunday, Blackstone Tuesday, Mendon Wednesday, Milford Thursday,

ments. ACTON CENTRE, Sunday, May 20th. Subject: Progress of individual and social Man; and the obstacles in the way of true Progress, especially war and sla-

very. EF PLACE WANTED—in the country, for a likely colored boy, in his thirteenth year, and large of his age. He is desirous to go upon a farm. Application may be made to SAMUEL MAY, Jr., 21 Cornhill.

REFORMATION OF CRIMINALS. A meet ing upon the subject of the Reformation of Criminals will be held in Chapman Hall School Room, May 24, a 14 o'clook, P. M.

THE REY! THE REY UNCLE TOM'S CABIN.

BY HARRIET BEECHER STOWE.

NEW BOOKS. OP RARE INTEREST AND VALUE.

JUST PUBLISHED BY

JOHN P. JEWETT & COMPANY. BOSTON.

OWING to the unparalleled draft upon our resources, Owing the past year, on account of the unexampled sale of Uncle Tom's Cabin, a large number of most valuable manuscripts were obliged to lie untouched in our safe, waiting a favorable moment to appear in print. We have availed ourselves of the earliest moment, and now offer them to the readers of good books.

Most of them are issued. These still in present will be Most of them are issued. Those still in press will be published speedily.

THE SHADY SIDE OR, LIFE IN A COUNTRY PARSONAGE.

BY A PASTOR'S WIFE.

This volume is designed, in a measure, as a contrast to that charming little book, Sunny Side, and we doubt not that it will meet with quite as favorable a reception as that work. It is written in an admirable style, and he who commences its perusal will hardly be able to stop until he has gone through? Price 75 ets.

Count Struenzee the Skeptic, and THE CHRISTIAN.

TRANSLATED FROM THE GERMAN BY MRS. WILSON. This most interesting work contains the history of the last days of this distinguished man, and the account of his numerous interviews and conversations with his pastor, Munter, through whose instrumentality he was led to abandon his skepticism, and embrace the religion of Jesus. Price 62 I-2 cts.

THE LAST HOURS OF CHRIST.

BY W. G. SCHAUFFLER, Missionary at Constantinople.

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A clergyman sat in his study, one day ;-Ay, never before such a study had he : 'T was not about doctrines, nor this or that way Of proving Free Will and God's prior Decree. He chafed not to join in sectarian jar,
Where puglists pummel each other with verses,
And wrath, that one's body would batter and mar,

Makes gun of the Bible, chain-shot of its curses O, far was all this from the drift of his thought; Howbeit, it was the great theme of Salvation

To this solemn question an answer he sought :---· How, how shall be rescued this God-hating nation For, lo! with his heel on the neck of his brother. Man quenches the light and the hope of the Soul Deals misery and death to the sable-browed mother, And vengeance on all the true hearts that condole. Oh, fearful the moan, and thrice fearful the tale That ladens the breath of the warm Southern gale, Till Mercy, stark frenzied by wails of despair, Snuffs fames of perdition in all the bland air a God's own holy children, redeemed and made whole By Christ's red atonement applied to the soul, Are sold in the market! With cattle and swine They rank the Celestial-consort the Divine. Ah, still more tremendous the crime of our land Thyself, mighty God, in the bondman doth stand Hear, hear it, O heaven I hear, earth, and turn pale Our God is at auction-Jehovah's for sale !-And I, his ambassador, silent and dumb ;-I daring to pray that His kingdom may come ;-I talking of God as the Father of all, Whose care noteth even a sparrow to fall ;-I preaching a gospel of love and good-will ;-I-I, in the face of this wrong, standing still ! Nay, holding communion with him who retains My Master a slave-my Redeemer in chains. My voice shall go forth !- meet me glory or shame The Gospel of Freedom henceforth I proclaim ! But then, what commotion, what panic, what rage, Will seize on my sheep, and their shepherd engage; What tempests of wrath, from the lambs of my flock, Will rain on my soul, and its purpose bemock ! Then will the meek browsers their shepherd eject :--Th' offence? He attempted his fold to protect :

Ah me! can I sacrifice ease, friends and place? For flattery and worship, take scorn and disgrace? Go forth o'er the earth a poor outcast to roam, From all the dear scenes we have christened-Sweet Home ? 1

The sheep 'twas that tore him, not wolves from with-

And, strange to relate, in the battle and rout.

. out!

Ah! here was a struggle 'twixt duty and ease-Wishing God to obey, fearing man to displease-Which many have known, but where fewer have wo This meed from the Master-' My servant, well done' Are they the Lord's followers, who, shirking the trial, For Peter's bold utterance whine Peter's denial? Do they follow Christ, who, dreading the scorn. Decline to receive His proud chaplet of thorn? Pale-hearted, perplexed, half-crazed with despair, The preacher sank back with a groan in his chair. O, now for a friend to console and advise me, Who'll pity my weakness, and will not despise me Exclaimed he, in tones that full fathomed the soul. Just then, he bethought him of one Rigmarole, Whose piety glowed in the swamp of the church, As you've seen the gray alders relieved by white birch

Now, Rigmarole stood a tall man of the host, Who make the Lord's service their glory and boast; A sentinel he on the ramparts of Zion, To keep watch and guard 'gainst the foes that environ That people might know he was not a wild Choctaw, They'd labelled him thus wise- The Reverend Doctor. A charm, too, they found, to protect from the fighting Of radical dogs, that go snarling and biting :-'D. D.' round the neck, like the boy's pewter medal, When he has obeyed, and his lesson has said well, Proclaimed to the world-here's a man whom the Devi Will never accuse of behaving uncivil! Now such was the man, whose advice it was thought With stores of true wisdom and goodness was fraught 'Twas mournful to witness this weak ' man of God' Turn from the great Christ to a worm of the clod :-But scarcely the prayer had escaped from his lips, Why! bless me, my brother! Heaven sent you to me. In this the kind hand of my Father I see. O, hear me, dear brother, while I shall disclose. With frankness and feeling, my soul's bitter throes !

The visiter listened. 'Dear brother,' he said, The tale being ended-' you're sadly misled; You're giving yourself, sir, a vast deal of trouble, About, as I'll show you, a mere empty bubble. For, know you not this-that the African here, In this land of Bibles and Sabbaths, is near The wide open portal of heaven? But there, In Africa, sits in the cave of despair ! This slavery, dear brother, believe me, 's achieving For Afric God-hating, an Afric believing ; An instrument this, oh! most awful and grand, For good out of evil, in God's mighty hand I know, my dear brother, that slavery's bad ; That oft, as we view it, the bosom grows sad ; But then, sir, God uses it; therefore we see Who spurns the allotment, fights Heaven's decree. What else can you make of it, pray? Common sense Should guide your frail bark through this fog of sus

Till, bright o'er the way shines the mystical light-' Jehovah permits it, and therefore 't is right ;-Or, if 't is a sin, in his own better time, And in his own way, he will banish the crime."

The clergyman listened. The logic was lame; The spirit, red-hot with a hell's hungry flame;— But cowardly Ease whispered- If from the wrath Of merciless man you'd escape, here's the path.' ' My dearly leved brother ! I cannot express How much you've abated my bosom's distress. Your logic proves more than we want, it is clear And, trusting to reason, might worthless appear But we be to him who, by vanity blinded Shall follow the light of the carnally minded ! I'll stick to the Gospel-and bravely declare Those doctrines alone that my people will bear.'

The words were scarce uttered, when rose a wild sound As if, in the depths of a cavern profound, A horde of glad devils, from fire-hardened throats, O'er some stroke of evil rang jubilant notes. In terror he started ; and now a strange gloom, And a sulphurous odor, pervaded the room ; He looked for his friend ;-he was gone ! in his place, A demon-shaped flame flashed and fumed in his face. Just then, as he glanced at the half-open door, A vanishing tail he espied-nothing more. PORTLAND, Me., May 2, 1853.

FRIENDSHIP.

Fleffel, an old writer, has the following satirical so

Well, they are gone ; my fortune first departed, And then my right good friends went after it; Departing likewise, as the swallows flit After the summer-parasites false-hearted. My servants next gave notice they should quit And so they did; then my betrothed, a maid I worshipped, also went off, in a fit Of laughter, at my prudence, as she said. My dog fled too. And is there really none To stay with me, poor cat, but thee alone ? Let's weep together ; I have left at least One little crust-let's share it in our wo 'I knew I smelt that crust !' cried pus, and so

Snaps it, and scampers off after the rest.

SPIRITUAL MANIFESTATIONS NUMBER III

Boston, April 5, 1853.

Me GARRISON: DEAR SIR,-In my former communications upon the rapping phenomena, I have not fully explained the cause of my non-belief in these manifestations. Permit me to say that, when these rappings were first heard me to say that, when these rappings were first heard in this vicinity, I was strongly inclined to believe in them. I entertained, and still entertain the idea, that, reason cannot teach and still entertain the idea, that, through God, holy souls in the spirit world can communicate with holy souls on earth, and I therefore was glad to obtain any confirmation of the truth of my opinions. But when I examined the first works written in favor of the rappings, I found there were insuperable objections to the theory, and, very reluctantly, I was obliged to renounce the idea in toto. Since that time, which was several years ago, I have not ceased to read impartially numerous works on this subject; but have invariably found that my difficulties increased instead of lessened, so that now I am as confident of the deep delusion pervading the minds of the people on this subject, as I am of the truth of anti-slavery. Probably I have heard as many of the 'spiritualists' converse upon these subjects as any other person living. I therefore am not one of those who ignorantly oppose this doctrine. One of my nearest friends is a professed medium, and the dearest friend I have on earth has been a partial one. Indeed, the spirits say that the first rappings ever heard in Boston were at my house ; they were the first I have learned of being heard in B. So that I claim some acquaintance with these phenomena. I have myself moved a table without any physical effort.

But still, I believe the whole thing to be caused either by 'mundane agencies,' or, in a very few cases, by God himself. I look upon Dr. Rogens's theory as unanswerable; but I attribute a very few of the clearest cases of intelligence, unknown to persons present, to independent clairvoyance, or to a revelation from God. In what I have now to say, I shall not forget the courtesy due to opponents, but I must be faithful to my own

I then declare, that this theory is aiming a direct blow at all religion, and possesses the very worst fea-tures of irreligion and atheism. I have already shown that it stamps its hideous feet upon reason, and requires us to believe numberless absurdities. I will now endeavor to show, that it sets at defiance the existence of God, and tramples under foot all true spirituality. If my assertion that God and Reason are one is true, then I have already proved this position; but as the argument in favor of this idea is a purely philosophical one, I shall not dwell upon it, at this time, but admit the common idea of God, separate from the soul.

In the first place, I assert that this doctrine aims blow at all spirituality, because it utterly ignores the existence of the Deity. It may sound strange to our spiritual believers to be told that their darling faith is blank atheism; but such appears to me to be the case. Whoever heard of God's spirit communicating by the tippings and rappings'? Or of God moving tables slaves, whereas he said 'the civil law of the Jews, given and chairs at these sittings? For all practical purposes, there might as well be no God, as far as these manifestations are concerned. One would suppose that if the 'new era' had dawned upon the carth, and if this 'new era' consisted in 'spiritual manifestations,' it would be ushered in, like the Mosaic dispensation, by the direct act of God himself; but such does not appear to be the case. On the contrary, the spirits fail to enlighten us respecting God, or to have much of any thing to say concerning him, as a spirit. Then, this doctrine ignores the existence of God in

the soul. It says, 'Are not Abana and Phosphar, rivers of Damaseus, better than all the waters of Israel? May I not wash in them and be cleansed?' It forsakes the fountain of living waters, and hews out broken cisterns, that can hold no water'; and thus gives the lie to the declaration of St. John, that 'Ye the Lord,'-gave the 'civil law,' 'permitting' and need not that any man teach you, but the anointing regulating the holding of slaves. Does not the adwhich ye have of the Father teacheth you all things." Look at a 'circle' of these misguided persons ! See their solemn countenances, as they invoke, in suppliant tones, the spirits of their fathers and mothers to come from above and instruct them, while God has said, Say not in thy heart, Who shall ascend on high, to bring Christ from above? but the word is nigh thee, in clouds that surrounded its summit? thy mouth and in thy heart. THEODORE PARKER has alive, as of old; and is as ready to fill you with truth and light, and love, as ever he was Moses, Jesus or Paul.' This declaration, though coming from one re jected by the Church as an infidel, contains more rea religion than a thousand volumes of divinity after the usual fashion. It is the grand pivot upon which Christianity turns, and is the foundation of all true religion. In my opinion, he who denies this doctrine, let him be 'spiritual-believer' or church-member, is not a Christian; while he who realizes it daily in his own experience is a true child of God. This doctrine is ignored by the spiritual theory. We are told that God is at fault ; that he is not able to instruct us, but his creatures are. It is this dogma that has filled the world with error and crime. It obtains in all our churches, and renders it impossible for man to be saved, without the agency of his fellow-creatures. By it, we are ted slaveholders into the church, and opposing a retaught to step aside from God, and ask musty books solve to exclude all slaveholders from fellowship and more musty divines to teach us. It destroys man's Christians now. But he says, 'I am in favor of a rule independence, and makes him the slave of the Church prohibiting any more from coming into the church, or of the 'spirits.' No true Christian can ever feel and offered a resolve to that effect, as your correspon the necessity of resorting to 'spirits' to teach him, any more than you would turn from Sir Isaac Newton. if living, to learn from a Hottentot the principles of astronomy. It is a lack of this ' true and living faith,' that leads people to hearken to the "rappings." They know not God, except outwardly, and therefore, being destitute of spiritual ballast, are blown about by the facto' against the immediate exclusion of horse-thieves deceptive winds of fancied spirits. I am sure that a soul 'rooted and grounded' in God, united to Him children? Or perhaps he does not think slavery to be 'as the branch is to the vine,' cannot feel the necessity of these spiritual communications. God infuses truth into such a heart as the mother feeds the infant at her breast. When, therefore, I hear a person rejoicing over the 'new light' of these spiritual manifestations, I feel confident, that whatever professions of faith in God that individual has hitherto made, he has not lived the life described by St. Paul and the apostle John. He has not become 'one spirit' by being 'joined to the If so, they have been very slow to prove it by their Lord.' Far be it from me to accuse our friends of works. Even the Northern Christian Advocate, while wanton neglect of this only 'true and living way' of asking that slaveholders may be excluded from the salvation ; but I think they 'sin ignorantly, through church, says that it shall adhere to the church, slavery unbelief,' and I would fain persuade them to 'renounce in or out. The majority of the members of the these idols, and turn to the one living and true God, churches, educated spiritually and religiously under in whose bosom they shall rest in peace, and ' with joy their teachings, voted in the last election for Scott and draw waters from the well of salvation.' I think we Pierce, both pledged supporters of the Fugitive Slave prize God too little, and dishonor him, by not accrediting his heavenly declarations of willingness to teach spirit of one of their number, -one of the so-called anti-

It is with pain that I am compelled to add that Romanism has a direct counterpart in these 'spiritual orgies.' Protestants declare their abhorrence of calling upon the Virgin Mary; and yet these 'rappers' nightly say their prayers to spirits of much less dignity do not blame him for that, and have no desire for a p than the mother of God. - They thus encourage Romanism, as they also do by declaring that a 'medium' is self seemed to call for a reply. Giving Mr. Goes full necessary for our reception of truth from the other

Catholics say that a priest is necessary for our spiritual culture. Spiritualists declare a " medium ' to be thus necessary. Which is the greatest error? Catholies point us to innumerable miracles wrought by their priests, and our spiritual friends do the same in reference to their priests.

This brings me to another objection I have to this doctrine. It is the denial of reason, as a sufficient teacher of truth. God and reason will not suffice ; we must resort to miracles, as the Church teaches us. And yet multitudes of the 'spiritualists' are radicals, who

THE LIBERATOR. have always rejected any other teacher than reason. I am not repeating a former argument here, as I am now combatting the idea that we need any other teacher than enlightened reason. In my other argumen ton thi point, I was showing the absurdity of supposing the spiritual truths could be taught without exercising ason. This brings me to the conclusion of all I hav to say, at this time, upon these subjects, for I have a ready trespassed upon your indulgence. Reason is all we need to teach us, for it teaches us all things. great mistake is made by most persons in regard to th ble. Truth and reason are identical, so far as caus and effect can be. It is because we do not hearken to reason that we err. We think we do, but passion blind us. Great men are as often under the influence of passoul, to which we would do well to take heed, 'as to a light shining in a dark place."

In conclusion, let me me address a word of exhorts tion' to our spiritual brethren. I have spoken only from a deep sense of duty. I feel myself called upon to defend the ' truth delivered to the saints,' and ask you brethren, to examine these remarks candidly. Why should you rush on in your faith as 'the unthinking horse rusheth into battle'? Do you not behold your path strewn with human brains, plucked from their high seats by the ruthless hands of these fancied spirits? Can you continue to resign yourself to this outward influence, and retain your own intellectual power? Remember that the only difference between a same and an insane man is, that the one resists all outward influences, and acts only with the consent of his personality, while the other refuses to control his autom c nature, and allows his brain to act upon his body. as the ten-thousand influences of the natural world ma inspire it to act. Examine Dr. Rogers's works, and perhaps you will be saved from insanity and mental im ecility, both of which are the natural consequences o ming a faithful medium. I hope you will excumy feeble efforts to contend against the waves of delution, that are now sweeping over the anti-slavery elect. Yours, for God and Humanity,

REPLY TO REV. C. C. GOSS. Boston, April 14, 1853.

DEAR SIR-In THE LIBERATOR of the 1st, is a letter from Rev. C. C. Goss, of Clifton Springs, N. Y., which seems to require a few words in reply. While acquit ting me of any design to misrepresent, he thinks my report (in The Liberator of March 4th) of a meeting ministers in the East Genesee M. E. Conference Walworth not quite correct, and that I have drawn conclusions without any warrant' as to his own position and action in the Conference. I cannot see in my report any errors of any moment, and the 'conclusion I came to that Mr. Goss was a defender of slavery and slaveholders. I am sorry to say, I see no reason to change in the least. He says I made him say, 'the law proclaimed from Sinai allowed the slaveholders to hold immediately 'after the moral code of Sinai, permitted slaves to be held.' Any one who doubts this can refer to Exodus, 21st. The moral code was given in Exodus 20th. Every scholar knows, that in the original there was no division of chapter and verse as at present. But, setting that aside, the 'moral law' is in the first part of Exodus 20th; in the last part, and continuing through the next chapter, is the 'civil law' given by Moses directly after his descent from the mount. Now with the views Mr. Goss doubtless holds of the theo cratic government of the Jews and the inspired authorized rity of the Mosaic record, it must be remembered that Moses,-coming directly from the Divine presence,speaking to the people as they stood at the foot of the mountain, gazing up toward its summit with feelings of solemn awe, - prefacing his words with a ' Thus saith mission of Mr. Goss, that this 'civil law' 'permitted' slaveholding, make God the author of the OLDEST RECORDED SLAVE CODE, given by his servant and spokes man, Moses, to his own chosen people, in view of the 'awful mount' with the brightness of the Divine presence, too great for them to bear, hidden only by the

As to the term doulas, I made him say that it meant dave always, except when used twice as a trope

He denies specifying the number of times it is used as a trope, and says that in its primitive sense it means slave. Giving him, of course, the full benefit of the denial, still he used the word as a Biblical support of slavery. He says, 'Oppression was not under consideration at all.' Is not slavery oppression in its direct form, and was not that under consideration?

Repelling earnestly my charge that he was a leading defender of slavery, he says, 'I defy G. B. S., or any one else, to lead me to do such dirty work.' Sad to say, he needs not to be 'led.' for he is there now making God the author of the first slave code on record quoting the example of father Abraham and other slaveholders favored of God, telling how the apostles admit dent must be aware.' I was not aware of it, and am disposed to give him credit, and full credit, for his statement of the fact. But he only, by that statement makes himself more inconsistent, for if slavery be a sin and slaveholders sinners, why fellowship them now ? Mr. Goss would not raise the cry of 'unjust' and 'ex pos Why then so tender of those who steal men; women and robbery at all-not the 'sum of all villanies,' but only a slight fault. If Abraham died in the odor of sanctity. and it is a privilege to go to heaven and rest in his be som-if the apostles received slaveholding Philemon as a good Christian-why exclude slaveholders now, or at any time, and be wiser than the spostles?

Mr. Goss says nine-tenths of the clergymen of Eas Genesee Conference were 'bona fide anti-slavery men. Law; and I gave a specimen, in my last letter, of the us whatever it is best for us to know. 'Ask, and ye slavery portion, too,—toward the anti-slavery move-shall receive; seek, and ye shall find.'

Met. No! their position is pro-slavery; and although we are willing to give credit for whatever of good any men do, still evidence has never yet been given of the bona fide of even one-tenth of the ministers alluded to. Mr. Goss has spoken plainly and freely in his reply. longed controversy; but justice to the cause and to my benefit of his own report, I cannot see that my 'con-clusions' were unfounded or wrong. I hope he may be led to examine faithfully and earnestly his positi and trust his examination may lead him to see, that to be true to God we must be true to man, and not use our talents to defend a system which crushes million into degradation, and makes it a crime to read the nar of the God who made them. I hope, too, he may made to see that to bear our consistent testimony agains sin, we must cease all compromise or fellowship the sinners which may blind their eyes and harden their

MISS HOLLEY IN PORTLAND.

Allow me the privilege of making some report of Miss

HOLLEY's visit to and anti-slavery lectures in Portland. I consider it a privilege, and duty, too, to make such I consider it a privilege, and duty, too, to make such report, not only as a personal satisfaction, but as due to the cause, and for the general good. Let me say, then, with emphasis, Miss Holls' has not disappointed, but fully consider it a privilege, and duty, too, to make such colored citizens of Massachusetts are still arrayed among the lunatics, paupers, and common drunkton, with emphasis, Miss Holls' has not disappointed by the lunatics, paupers, and common drunkton, with emphasis, Miss Holls' has not disappointed by the lunatics of the lunatics then, with emphasis, Miss Holler has not disappeared, the Committee to 'ask leave' of the Legislature ed, but fully equalled, if not on the whole surpassed, the Committee to 'ask leave' of the Legislature to disregard a petition, upon the merits of which we have an indicable right to demand a full, fair, her friends. As a woman, and as a lecturer, she has her friends. As a woman, and as a lecturer, she has won all hearts—the admiration being involuntary and general. She lectured thrice to full, and once (Sunday evening) to densely crowded houses, commanding, throughout, the willing and rapt attention of all who heard. The impression she has produced—the impression indeed inevitable, and every where to be expected from the native qualities of the woman, and her ability and accomplishments as a speaker—is both deep and delightful; in the best sense, complimentary to the cause she so nobly and effectively advocates. When I report, as I am able and happy to do, that she obtained some half-dozen subscribers to The Liberator, and also forgotten our complexion, and were inwardly some half-dozen subscribers to The Liberator, and also obtained rising forty dollars in money, over and above all expenses—and this in the city of Portland, known to all reformers as, par excellence, the 'dead sea' of conservatism—I am sure I offer convincing and very satisfactory proof of the eloquence and excellence of the woman-orator who accomplished such results.

Surely, it must have been some angel, or one little less that are the health of the petition. They seemed digesting the merits of the petition. They seemed to be very nice young men indeed, particularly the Chairman, who, before we commenced our remarks, very politely desired us to 'hurry up the cakes,' as he had other business to attend to; and during the hearing, one of the Committee, at least, took leave 'to withdraw.'

Now I, as an individual, believe that no one has a right morally speaking to shoot his brother. than such, to have thus healthily disturbed the waters of our spiritual Bethesda. May she come again, and soon, and remain long enough to excite and diffuse a committee have the right, then 'Jonas W. Clark and sixty-five others' have the right, also. wholesome and general agitation among us! The Church, and especially the Roman Catholic Church, boasts of its heroine-saints—its Sisters of Charity—and justly, too, for their devotedness of life and heart is when the control of blatters. Thank God! the noble cause of the control of blatters. Thank God! the noble cause of the cause of the control of blatters. Thank God! the noble cause of the justly, too, for their devotedness of life and neart is matter of history. Thank God! the noble cause of anti-slavery can show, is now showing, in the persons law; we are admitted to the jails and prisons of law; we are admitted to the jails and prisons of of its Chapmans and Childs, its Stowes and Stones, its the Commonwealth; but when we petition for pro-Browns and Holleys, and hosts of like nature and fame, a faith in God, and a devotion to humanity, not less to be placed in a position in which we shall be able firm and zealous, equally earnest and noble, and far to show ourselves as men, and honorable men, and more enlightened. The one is the offspring of the ninth. the other of the nineteenth century-and are their highest characteristics. Who better, in our day, who woman as these—our own noble advocates of the slave?—

To warn, to comfort, and command,
And yet a spirit still, and bright,
With something of an angel light'!

I beg not to be thought extravagant, but simply just, in the grateful homage I so willingly pay to true worth-worth, I am sure, yet to be fully appreciated by the world at large. The secret of Miss HOLLEY's cess is an open secret-obvious to every observer. It is the 'Genius of Humanity'-noble, sacred, divinehowever fallen, down-trodden and abused, that inspires er, and makes her life so eloquent with the persuasion that imparadises all hearts; her faith in God, in humanity, in the nobleness of the cause she pleads, is a living, not a dead, formal faith—the faith of insight, not of tradition; glad and serene as the summer heavens, yet mighty with the might of truth and God in work of emancipation, and every noble work. Her religion, her aim and joy seem to be to glorify God in umanity-the more lowly and oppressed, the more inspiring the labor, the more inspired the speaker. Inculcating the loftiest principles, nobly provocative in all her rebukes, ever addressing the most generous sentiment, she convinces and captivates at the same time With manner and person, eye and voice, all to speak for her with all her other noble gifts of heart and head. she is rightfully bold and successful, where others would presume and fail. Hoping soon to hear her again in the noble cause she so honors and commands in advocating, and fervently wishing, for the sake of the slave and the rest of mankind,' her identity might be multiplied a thousand fold, I beg leave to remain, for myself, and, I may say, hundreds of others, most grateful for the privilege and occasion of the above report, all inadequate and imperfect as it is.

LETTER PROM WILLIAMSTOWN. WILLIAMS COLLEGE, April 22st, 1853.

It is about nine months since we in the pleasant valley of Williamstown were entertained by an anti-slavery man, WENDELL PHILLIPS, Esq. Sir, in this college, se of human liberty f and though a majority will not take the ground styled 'ultra' by them, yet, of late, the numerous discussions on the subject of slavery have materially changed the views of many. The previously exalted Webster seems already to have lost something of his glory here; and I rejoice to hear, from various sources, that Williams is egarded as a more liberal institution, in reference to pinions, than the generality. And, Sir, I cannot fully express my admiration for that excellent man, the Rev. Dr. HOPKINS, under whose Presidency this institution has so finely flourished. Lately, a discussion arose and the question was proposed by the affirmative party, whether any man in college was bound to aid, in any nanner, a fugitive slave in his escape. Many declared that they would; others that they would furnish aid either to the fugitive nor the pursuer; and a few high Southern bloods' said they were determined to carry out the law. We need not be discouraged, friend Garrison, for favorable indications of a thorough revolution in opinion are already apparent.

A most mysterious affair occurred at Bedford hill last week which has excited no little commotion in the vicinity. A stranger has lately arrived there, who professes to have immediate and unconfined intercours with heaven; and he accompanies his assertions with wonderful manifestations. Though not a professed linguist, he asserts his knowledge of spiritual intercourse, and declares that he can impart the power which he possesses to others. This he illustrated by taking an gnorant farm boy, and making him talk French (which he understands,) transfusing his own thoughts into the mind of the boy. The parson of the place (who disbelieved every thing connected with spiritual manifesta tions) determined to test the matter. Accordingly, he gave the man a few lines on a paper, and told the boy read them without seeing them; and to make sure he blindfolded him. Although the boy cannot read writing, he read them off correctly, and that, too, blindfolded. Can this be accounted for on any scientific principles? That there was no deception seems clear for more than forty intelligent men saw the whole. He could read my thoughts when I was in the spiritual state, and to test him, I can over a proposition of Euelid (47, Book 1,) and he told me what I thought. The evidence is so overpowering to my mind, that spiritual manifestations are what they are asserted to be, that it seems to me I could not discredit them without the most paltry skepticism. Yours in the cause of humanity,

- THOMAS GATES:

A RECOMMENDATION.

Mr. GARRISON :

In THE LIBERATOR of April 22d, I observe a ge invitation to the 'Friends of Free Discussion' to me at a specified time and place, ' for the purpose of fre ly and fully canvassing the origin, authority and influence of the Jewish and Christian Scriptures.' I would ly and fully canvassing the origin, authority and influence of the Jewish and Christian Scriptures.' I would propose to those who intend taking a part in this discussion, to include, among their other preparations, the reading of a book called 'The Cause and Cure of Infieldlity,' by Rev. David Neison, which may be procured at the Depository of the American Tract Society, 28 Corphill. Also, a perusal of as many of the work. 28 Cornhill. Also, a perusal of as many of the works therein recommended, as time and disposition will permit. By this means, let one side of the question be fairly represented; the other arguments will no doubt find abundant resources;—and may God Almighty guide them to a knowledge of his true revelation.

From the Boston Herald.

EQUAL RIGHTS OF CITIZENS. MR. EDITOR :- The Committee on the Militia

thereby give the lie to the American doctrine of our innate inferiority; when we wish to demonstrate our capacity to cope successfully with any body else in the 'wide, wide world,' then our Committee

never. We recommend to their especial and pious consideration the parable of the unjust judge which they will find recorded in the 18th chapter of Luke. We intend, God willing, by our 'continual' praying, to weary the 'unjust judge,' and possibly, he will 'avenge' him of his 'adversary.' We have colored lawyers, physicians, and teachers; why not colored soldiers!

But we understand there was one Free Soiler on that Committee. Where is his report? Echo answers where? Does he, too, beg leave to withdraw! Where are his anti-slavery predilections his notions of 'equal rights,' his hatred of tyranny. irrespective of the source whence it emanates, an regardless of the complexion of its victims! All gone by the board. We did hope that he would how forth his love by his works. ing about that sympathy which shows itself in profuse lacteal demonstrations, and then stabs us to the vitals; which, while it salutes us by the endearing cognomen of 'brethren,' in action virtually repudiates the affinity existing between us as the children of one common father.

Verily, verily, I say unto you, such Free Soilism

is infinitely worse than rampant pro-slaveryism. The latter elicits our intensified hate—the former, our superlative contempt, and from its tender mercies we invoke the good Lord to deliver us. Just now, the old adage, 'All is not gold that glitters,' recurs to my mind most forcibly. In conclusion, we would inform the Committee that we are by no means disheartened. They shall hear from us again, and we trust they will yet manfully stand the fire, and not beg leave to 'retreat.'
April 22, 1853. W. J. WATKINS.

A writer in one of the daily papers say hat the Methodists of Virginia have so preached to the laves about the immorality of dancing, that nearly the laves about the immorality of dancing, that nearly the and taken to gambling. This is just what common sense would have prophesied as likely to happen. Wage war against amusements, and you open the door to vice. Men will have pastime of some kind. To set boys to robbing orchards, we could imagine nothing better than a statute against ball playing or alley taw.

Miss Catherine E. Beecher has offered to endow the professorship of a female seminary in Dubuque with the sum of \$20,000, and also to furnish books and apparatus to the amount of \$1000, provided guarantee a certain number of scholars. The proposition has been accepted, and a committee appointed t

A quarter of a million dollars' worth of new silver coin has just been issued in quarters, dimes and half dimes. Mr. J. E. Treedwell, attached to the sta

tion house at Kennebunk depot, was instantly killed at that place on the 26th April. The engine was backing down, when he attempted to jump on, lost his hold, and was dreadfully crushed. A woman named Christina Sixsby, living

alone, was murdered at Cleveland some time between the 22d and 28th ult. Her house had been shut up-during that time, but was forced open, and the woman was found with her throat cut, and the body brutally mangled. The house had been ransacked. It is proposed to erect a magnificent

oncert room at Liverpool, which will be capable of ac-ommodating 15000 persons.

The old harpsichord which was used by lozart has been purchased for a large sum by Liszt.

Liberal Bequest .- We learn from the Colonization Journal, that the late Samuel S. Howland bequeathed to the Colonization Society ten thousand dollars, to be expended in redeeming and settling in Li-beria individuals and families of slaves. Louisiana Senator. - Hon. John Slidell ha

en elected to the United States Senate, by the Louisiana Legislature, to fill the vacancy occasioned by the resignation of Hon. Pierre Soule. The other day, 33,500 alewives were

taken from a little brook running through the Poor Farm, at Cambridge, Mass. They readily commanded The water power of Niagara Falls is computed at 4,533,144 horse-power, which is nineteen times greater than all the motive power of Great Britain, and there would be a surplus, after working all the

Large Fortune to a Convict .- A man named Robert Sutton, confined in the Auburn State Prison, New York, for robbing Judge Harris, of Albany, has just received intelligence that he is the heir to ninety thousand dollars, by the death of a relative in England. He has yet some five years to remain in prison.—
Though rich, he has neither liberty, fine linen, nor sumptions for

Gerrit Smith's Land .- The Syracuse Cen tral New Yorker is informed, on good authority, that hundreds if not thousands of parcels of land given away by Hon. Gerrit Smith to poor and worthy white and colored people in the State, were advertised to be sold for taxes 7th of Dec. last.

Soulouque and the Fair .- The schooner Samuel Clark, at New York from Port-au-Prince, brought a variety of articles from the Emperor for the World's Fair, among them a single block of mahogany, weigh-ing nearly three tons.

A Caution to Compositors.—H. H. Braden, a printer of Zanesville, Ohio, died on the 22d ult., from fever contracted by a habit of putting type in his mouth while 'spacing out' lines.

It has been ascertained that 200,000 persons daily arrive in, and depart from London daily, by railroad.

PENNSYLVANIA

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