Thru-\$1 50 per annum, in advance. Old realizances are to be made, and all letters of the pecuniary concerns of the paper are to mest (rest rate,) to the General Agent.

The copies will be sent to one address for TEN is if payment be made in advance. Tiertisements making less than a square ine times for 75 ets.—one square for \$1 00. The Agents of the American, Massachusetts,

of precise subscriptions for the Liberator. carial Committee. - FRANCIS JACKSON, ELLIS and ours, EDNEND QUINCY, SAMUEL PHILBRICK, forth Parities. [This Committee is responsible rethe financial economy of the paper—not for

mis and Ohio Anti-Slavery Societies are au-

FX. LLOYD GARRISON, EDITOR.



of preserving the African slave trade; the second was gagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fata to the principles of popular representation, of a representation for slaves-for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

NO UNION WITH SLAVEHOLDERS! THE U. S. CONSTITUTION IS "A COVERANT WITH DEATH

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to

secure the perpetuity of their dominion over their

Yes! it cannot be denied—the slaveholding

slaves The first was the immunity, for twenty years, the stipulation to surrender fugitive slaves-an enmajority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT. -- JOHN QUINCY ADAMS.

J. B. YERRINTON & SON, PRINTE S.

10L XXII. NO. 34.

BOSTON, MASS., FRIDAY, AUGUST 20, 1852.

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

WHOLE NO. 1126.

# Minge of Oppression. TUNPRINCIPLED SON OF A CRAFTY

husts from a speech, delivered by John Van and de Democratic Mass Meeting held at Washand Head Quarters, Newburgh, N. Y., July 26th,

De Constitution gives the slaveholder a right to The Constitution gives the stavendager a right to make a State and take his property; they have that it, and without a full and cordial recognitatery part of the Constitution, this Union can-

eton.

tand. ther than the Constitution of the United States. Constitution of the United States. con burgain made by our forefathers; it was hard contract, made by inen whose memories system shich was hidden to Weshington, and James, and Adams, and Madison, and revealed stufferson, and Abby Folson, and Frederick legis, whenever they choose to make a law that is be practically operative for the surrender of legistariars. In the mean time, if they desire to make present one, I have no objection.

The such is the condition of this question, and a long its condition, the Democratic party asserted it Bultimore, and nominated for the President is unimposable Democrats, who have see frinted from the true Democratic policy, earl the one to which we refer—one of whom make it Alabama, and the other in New Hampshire

seles in Alabama, and the other in New Hampshire to States which, in the dark hour of 1840, when See left fell from the side of her son, who was a nablet, when all around was defeat and discouresent, Alabama alone, in the southwest, and New northeast, stood firm, and anshire alone, in the

Bupdate alone, in the northeast, stood firin, and me the Democratic candidate her vote.

Now, what have they resolved upon this subject?

War, that they will abide by the compromises that inches made upon this subject. In that resoluted concur. They do not say, as they could not, and they could not, they do not say, as they could not, they do not say, as they could not, and they could not say. hat her approve of these measures. One of the mediates, Mr. King, opposed them, the State of Sait Carolina was opposed to them, and for a long the syntated the question whether she would stay in the Union. They acquiesced in and submitted to han however—so we asked them to unite in this just resolution. They have resolved that this subeasted not be agitated. I say it is right so to do. we stood up and said this is a delicate question atte new shape to which I have adverted; and and new snape to which I have adverted, and any new, we should appeal to their sense of justice and anabood, and my word for it, take off the outside pressure which was inevitable, and you will strike the cause of freedom more in one year than you would by the opposite course in ten. If the State of New York does as I say, it will not set up a sepamanufaction at Pittsburg, as we have been invit-ettab; it is certain for Pierce and King. Extended a its colossal size, placed here between tectement that is supposed to surround her, with her let bathed in the salt waters of the Atlantic, and er head by the fresh waters of the Takes, she can stretch out her hand to Ohio, and say, 'Peace, be sail.' She can say to the people of New England, 'While you stand with us on the question of slavery, we are with you, but if you seek to engage us in an

# A BASE PANDERER TO SLAVERY.

abolition crusside, then you are passing

Extracts from a speech of Hon. (! !) Stephen A. Doug's, of Illinois, delivered in Richmond, Virginia,

The pomination of General Scott presents to the Assertan people this extraordinary anomaly: for the fist line in the history of our party contests has a setional nomination ever been forced upon either of the twa great parties. You may talk of the dan-tes of the American Union growing out of partisan ente and political contests—you may tremble at the gross through which we have all recently pussed, connected with the slavery agitation; but yet there charcies with the slavery agitation; but yet there was subing in all that so perilous to the safety of the Umon as a sectional nomination for the President, where the North demanded the nomination of a minute random a sectional issue, and the delegation of the section of the resisted the nomination as dangerous to their he south by the abolition wing of the Whig party on is now presented to the American people as annumous nomination. It matters not whether t anninous nomination.' It matters not whether the North forced the nomination upon the South, or the Santh aron the North, the danger consists in the fattlet a territorial line divided men's opinions; the Northern men were one way, and Southern men were one way, and Southern mente other. But, after the nomination is made, to see told that it was a fair compromise, because the South received the platform, and the North obtained the candidate, under the direction of men 'defr' and 'spit upon' the platform. Thus we the Winfield Scott before us as a candidate for the

Regarding his official term in contrast with the biday administration that preceded him, we feel—
it, all of as feel—that Fillmore was a real godsend!
Is at the calming of the waters when the ship was
saing in the tempest. All, therefore, look kindly
as Mr. Fillmore, and we like to give him all the consains with the condog ween, after the bad treatment he received latimore, because he was a Whig, and yet did no

the Belimore, because he was a Whig, and yet did no lart has a wastry!

Ye, for the simple reason that he did no harm to be the sample reason that he did no harm to be the sample reason that he did no harm to be the sample reason.

I sample the sample reason that he did no harm to be the sample nerr Sombern State stick to him to the death?—
Cod all the Whigs in the Union, except Seward und the abolition Whigs, have defeated him at Baltimar? And would Seward or any abolition Whigs have defeated him at Baltimar? And would Seward or any abolition Whigs have assed a cry upon Millard Fillmore if he had tend in office upon the principles of his Polifich teal in office upon Millard Fillmore if he had such in office upon the principles of his Buffalo such instead of on the principles of the Compromise of 30?

We are now coming to a fair trial of the relative we are now coming to a fair trial of the relative energh and numbers of the parties; and in such a contest, when did we fail? Let us then go to work hold. Let us throw false delicacy aside, and, dis-regarding White friends, let us expense the political Let us throw false delicacy aside, and, dis-being Whig friends, let us expose the political dact of our adversaries without fear, yet without sting their assaults upon private character. If, o doing, we shall be true to ourselves, neither distingtion perfectly with the election sai he success of our principles, with the election of those who represent time is already 2 foregone elections.

After passing a vote of thanks to Mr. Douglas for ha able (!) discourse, and giving him 'nine rousing

LIDA REE TO THE

arder in pursuit of one principle, they have run their heads against a political obstacle which is insur-mountable. Nothing can be so fatal to their demands, in the eyes of the American people, as a disposition to sacrifice to these objects the very existence of the nation; for observe the result—if the Abolitionists of the North carried out their policy to its full extent, the Union would probably be dissolved; but unless one portion of the States proceeded to conquer the other by force of arms, the slaves would not be emancipated, and their condition would probably be rendered even worse than it now is. The mere suspicion of such a danger has produced a strong reaction against the Whig party and the Whig condidate, who are identified (to some extent unjustly) with the several sections of Free Soilers and Abelitionists.— If Mr. Webster had been chosen as the Whig candidate, his conduct as a Minister on this very ques-tion would have given a peremptory contradiction to the imputation, and it is still by no means certain that he will not be brought forward by the imperious call of public opinion. The adoption of General Pierce by Virginia, as the Democratic candidate, is himself a New Hampshire man, was a far more dexterous piece of tactics; because, while e represents the opinions of the Democratic party in the South, ae is not obnoxious to the hostility of his antagonist as a slave owner. General Scott, on the contrary, neither commands the united support of his own party, nor offers any positive guarantee against the clarges advanced against him by his opponents .- London Times

# Selections.

#### A GERMAN VIEW OF AMERICAN 'DE-MOCRACY.

Of all the exiles whom the European revolution has brought to our shores, says the N. Y. Tribine, none wields so trenchant, merciless and independent a pen as Mr. Chas. Heinzen, now editor of a weekly ournal in this city, called the Janus. In a lecture recently delivered at Cincinnati, on the subject of Pork, Mr. Heinzen was led, apparently by the asso-ciation of ideas, to review the policy and platform of the Locofoco Convention at Baltimore. From this part of his remarks, we below translate, at some length, not only for the benefit of whom it may concern, but also to show that the Germans in this country are not all disposed to go it blind for the show

The fact that the 'Democratic party' of the firs

Republic in the world has, in the face of the world-ruling Czar, and in the year 1852, made the repression of agitation against slavery a leading article of its platform—this fact has in my eyes something so the ribbe and saddening that it would be folly to cherish any further faith in humanity, were it not a crime against reason to doubt it. Permit me to cast a places against reason to doubt it. Permit me to cast a place into the substance, that the permit me to cast a place into the substance, that the permit me to cast a place into the substance of the people. horrible and saddening that it would be folly to cherish any further faith in humanity, were it not a crime against reason to doubt it. Permit me to cast a glance into the past. Slavery, as you know, is as old as the human race. The first slave was weak woman, and she, doubtless, will be the last. Among savages, to this day, the wife is the recognised slave of the husband, who regards her in the light of a mere domestic animal. The slavery of men began with ear, and in the history of war—a trade of murder—it certainly is a mark of progress. For origin—inspired to the slave holders, and for his zeal for it certainly is a mark of progress. For origin- ming his sails to every breeze, and for his 2 ally the rule was to put all to the sword, to make no prisoners. At a later period, it was discovered that the victor could employ the vanquished to his personal advantage if he granted them their lives, and made them slaves. This origin of slavery, as it existed among the ancient Germans, had at least an appearance of the Northern Mr. Piezze in conjunction ance of right in its favor. For, grant the right in wention are the Northern Mr. Pierce, in conjunction man to put an enemy to death, and it follows that the with the Southern Mr. King. No prophet on earth. voluntary sparing of life by the victor may be viewed as a rightful means of obtaining a property in him who ever thought of the obscure Mr. Pierce, who was

crats purchased their property in human beings— honestly and honorably purchased it—purchased it as gentlemen and citizens, with no protest from owner or advocate—with ready money, indeed, cash down, in silver and gold—for a that time false bank

that property is sacred. And if property in things is sacred, how much more so must be that in man! This is the basis of North American Democracy, and the Constitution stands upon the same side. For there is not a word in the Constitution which dethere is not a word in the Constitution which de-clares that stealing men and trading in men are crimes; and that which is not forbidden by the Con-stitution, according to the platform (of the Demo-cratic Convention at Baltimore) is left to the several States; so that we, if we should pickle negro flesh, and make sausages of negro children, would in no respect act unconstitutionally. I challenge you, gentlemen, to show me a single paragraph in the Constitution which forbids any good Democrat the privilege of slaughtering, roasting and pickling of

No doubt some will say that North America eman cipated herself a few dozen years too soon from England, for otherwise she would have been includ-ed in that act of Parliament which put an end to slavery in the British Colonies, at an expense of £20, 000,000; but in that case, what would have become of the North American Democracy? In that case, it would have been impossible for 1,000,000 slave-holders—women and children included—to have lorded it over a republic of 25,000,000 of men; we should have seen no slaveholder in the Presidential chair; perhaps nominating Conventions would not have been invented; we should never have heard of the slave-catching law, and the bloodhounds would have been shut up in the stall instead of the editorial room; we should have had no Baltimore Platforn, and the Democraty would have wanted the real soul and actual bond of its unity. Universal history Congress.

MISGUIDED ZEAL.

The American Abolitionists have, with pious but misguided zeal, enormously injured both their own cause and the political party to which they might best look for support. Not only has the violence of their attacks excited the Southern States to the last pitch of fear and intolerance, but, with their immoderate of the state o can 'Democracy,' they might have made a com-promise, a slave-catching law, &c., and established t as a finality; and then would union have forever been placed upon a firm foundation, and 'eterna peace' would have blest Humanity!

peace' would have blest Humanity!

The history of the North American Union, if we penetrate downward to the punctum saliens, is a history of the progress of slaveholding. After every revolution, the reactionary element of the State foods come now service. finds some new point of crystalization, from which it makes its preparations for future rule, and draws to itself all kindred reactionary forces. The reaction-ary crystalization point in North America has always been the holding of slaves, and this has gradually seized upon and made its own all other reactionary elements. Its prigress has been monstrous, and, like all other reaction, it will never find a stopping-place until it has overcome all opposition, or is itself completely overthrown. This is as certain as the succession of day and night. The means of its progress lie mainly in the Constitution, and its most zealous minious are the Hunker Democrats. Its mightiest, and, in its consequences, most important, recent victory, is the slave-catching law; and in case Mr. Pierce should become President, the slaveholders would seek not merely to rule, but to subjugate the Union. Much has been said of the dangers to which the Union is exposed; I am of opinion that it never was in greater danger than just now, for the great danger to the Union lies not in attack, upon her Slavery, but in those upon her Freedom. Let us look a little closer at the signs of the times, as they exhibit themselves in the doings of the Balti-

In the first place, of what spirit was this Conven vention born? In the metropolis of a slave State, after long-continued intrigues and machinations, assemble a number of so-called delegates, who assume the title of delegates of the people—but the majority are nothing but political humbuggers by profession. The delegates of the people have profession. The delegates of the people have the strange duty to perform of making known to the sovereign people their own will, that they (the people) may bear it well in mind until the Presidential election. True, the sovereign people are not bound by this instrument, but let them read any 'real Democratic' sheet, and they find that whoever adopts not the declarations of the Convention hum adopts not the declarations of the Convention numbuggers as sacred, is a bad Democrat at bottom—a traitor to the party. And this is true, not only with regard to the candidates nominated by them, but also in regard to the platform and the party principles which they proclaim and lay before the sovereign people. Thoroughly to humbug the poor sovereign people. Thoroughly to humbug the peo-ple, and to hind the future voters for President per-fectly beforehand, the party managers, after the Convention, appoint so called ratification meetings, that they may in future declare any departure from the decisions of the Convention to be a departure from

a rightful means of obtaining a property in him who was spared. Later still, the progress of mankind opened another and a civilized method of obtaining this right of property. Warriors became simply robbers, who stole peaceful men who had done them no injury, and brought them to the trader, whom they had injured still less. The trader examined not the right of the man-stealer; he examined his wares—bits two-legged cattle—he found them worth the price—he paid the price, and claimed—who will dare dispute the title?—a human being as his, and sought, neither in the rights of love nor parentage, a foundation for the claim. would have been bound from that moment to love foundation for the claim. would have been bound from that moment to love
Thus have we reached the prosaic ground of North him as the father of his country. Only let a Presi-American State Rights—Southern Rights,' and dent he secured safe on the points of 'Southern Northern 'Democracy.' The ancestors of the Democrats purchased their property in human beings—ed which a good partizan and bad republican can

wish. Fiat præses et percat respublica!
As head of a family, etc., General Pierce may be a very respectable man. This, however, is of more importance than all else, that he, as a politician, is an incarnate representative of 'Southern Rights,' or a cipher before which the slaveholders may place such integers as they please. South Carolina has down, in silver and gold—for at that time false bank notes were not; and afterwards this property, thus honestly acquired, bore young—like the swine—and increased and multiplied in accordance with the laws of Nature and the command of Scripture—for this human property has this excellence, that it—without effort on the part of the owner—does not remain a dead capital, but bears interest by its own action: so that property bore young property, and the young property again younger, down to the present hour.

Gentlemen, you are no Communists, and know that property is sacred. And if property in things that property is sacred. And if property in things the same and importance than all else, that he, as a pointerian, is an incarnate representative of Southern Rights, or a cipher before which the slaveholders may place such integers as they please. South Carolina has not granted her approbation even to Fillmore, who has gone as far as the farthest in the matters of slave-catching and neutrality; but with this General Pierce, who voluntarily, in a letter to the Convention, declared the Compromise measures identical with the Constitution and Democracy—with him the Secession State is fully satisfied, and under his rule thinks of encircling the Union with a few new slave States, instead of withdrawing herself from it. A comfortable prospect for the future; but it is-

But let him who is in doubt what is to be expecied under the Presidency of a Pierce, let him read the unexampled Patform which, after his nomination, was promulgated as the fundamental princi-ples of the 'Party.' The main points are as follows:

I. The party rejects any general system of 'internal improvements' under the auspices of the Government of the Union; whence it follows, that all internal improvements must remain unaccomplish-ed or be cerried out by the separate States, in a narrow, sectional spirit.

2. No part of the Union may be benefitted to the injury of another; yet, there is no hesitation in making the entire North, through an open violation of the Constitution and of fundamental right, the bunting-ground of the slave-hunters of the South. 3. Congress has no right to meddle with the ques-

tion of slavery; yet it unquestionably has the right to extend slavery throughout the Union, and make all free men the bloodhounds of such as have broken their chains.

4. The net proceeds of the public lands should be employed for national purposes; hence the public lands ought not to be given away. For the freedom of the public lands, not to speak of other dangers, would, in the increase of immigration, especially from Germany, lead soon to the erection of new free States in the West, and by this, freedom would gain the prependerance over the slaveholders in

5. Should the land bill, which has passed the House of Representatives, hereafter pass the Senate, which must be prevented by any and every means during the administration of President Fillmore, Mr. Pierce can kill it by his veto. Therefore, he Democratic party stands openly for retaining un-checked the veto power, topposed as it is to all real Democratic ideas,) which, above all, may be used against any and every anti-compromise resolution.

6. The Democratic party holds the Compromise,

that is to say, the slave-hunting law, as a 'finality,' to all oternity; it fastens, with Democratic chains, the steed of time, for the everlasting future, to immovasteed of time, for the evertasting tuture, to immost ble pillars, and 'will (literally, thus) resist all at-tempts at renewing in Congress, or out of it, the agitation of the slavery question, under whatever shape or color the attempt may be made.

This, gentlemen, comprehends within itself the harshest sentence which was ever passed upon the Democratic party. It is the ban of all freedom, an attack upon all human right, a sentence of annihilation against all Democracy. Such language is not republican. all Democracy. Such language is not reputition, it is Russian. The consequences of this act, should the present so-called Democracy come into power, can be but the loss of the freedom of the Press, restriction of the right of public assembly, and rule of the Whoever raises his voice against the most accursed institution in the world, against an institu ion which, not to mention its own objectionable features, poisons all morality, all ideas of human rights, all liberty and all homanity, and renders all progress impossible, he is from this moment put under the ban of the North American Democracy under the ban of the North American Democracy; stamped as a criminal, and denounced to the mob. In New York, already, a year ago, the Democracy carried matters with so high a hand that the Anti-Slavery Society was forced to hold its peaceful assembly without the city, because democratic rowdy-ism had threatened to attack them in their usual ism had threatened to attack them in their usual place of meeting, and so-called Democratic news-papers, such as the New York Staats Zeitung, the most deprayed organ of slave-hunting in the Union, exulted over such a victory of the Democracy. From this time forth, gentlemen, the question will be upon victories of a totally different nature. The slave-holders have now openly in their platform stamped the entire Democratic party as the guard of their tyranny, and their hod-carriers will look out for the fanaticism of the rude and vulgar. Should conflicts arise, it will be said, the guilt lies in the agitation against slavery, and this agitation, which indirectly saps the foundations of the Constitution, must be saps the foundations of the Constitution, must be checked by special laws. When, through the most shameless sophistry, the slave-catching law can be promulgated of as a necessary consequence a true interpretation of the Constitution, the reactionary logic needs to go but little farther to prove that a new law of high treason, or one restraining the Press, is necessary to carry out and guarantee the slave-catching law and the Constitution. Should the attempt suclaw and the Constitution. Should the attempt succeed to carry out this criminal sophistry in practice, by means of an additional Compromise in Congress—and with Congress, as with the Hunkers, all things are possible—as a further consequence would necessarily follow, the increase of the Executive power, the complete subordination of the militia to the President, as Mr. Fillmore has already demanded, at the time the twelve negroes in Boston set another at liberty. This would be the probable course of the

calls itself Democratic and Republican, and at the a long way beyond Pierce's speech, in Abolitionism.' same time brands agitation on the subject of slavery is a criminal. He who adopts a name in accordance with his real character, acts honorably, at all events, the resolutions, and spoke as follows: as criminal. He who adopts a name in accordance with his real character, acts honorably, at all events, though he follows the most abandoned path; but he who cherishes wickedness under the show of virtue The Democratic party, as it now exhibits itself, in spite of 'moral,' 'liberal' and 'progressive' expresons in its platform, has no more true Democracy than the name; and nothing can be more appropriate o it than what its own platform says of the Whig party, which conceives no imposture too monstrous

he popular credulity.' or the popular credulity.'
I have now, in few words, shown the character of the Baltimore platform, in so far as it speaks out. It is, nowever, characteristic in its silence, and in this regard, its silence upon questions of foreign policy is of believe in the rule of the slaveholders, must now know what he has to hope from the North American Democracy. Differences with Europe work unfavor-able upon the cotton trade, and meddling with European slavery might possibly have a retroactive influence upon that in America; therefore is neutrality of necessity the foreign policy of the slaveholders, not to speak of the natural sympathy of one tyrant for others. From North America may never be expected the slightest official sid to European liberty, long as the rule of the slaveholder remains u

of the past and the original significance which the term Democracy won in the times of the Federalists. That period is past; Jefferson, whom the party claims as its father, would stand appalled, could be stand once more among such degenerate children. The Democratic party is entirely rotten, has completely gone over to slaveholding and hunkerdom.

To all on which the Germans especially lay the greatest stress—namely, freedom of the public lands, limit of the slaveholding policy, and a decided stand in relation to foreign nations—to all this, the Baltimore platform offers the direct opposite. And this clatform the carried by the control of the standard of the s rm the servile hunker press calls the foundation on which we must 'go on and build.' Let the Russian Czar erect his rule upon the ruins of the Russian Czar erect his rule upon the ruins of the Republic, and the servile Hunkers would name Cossackdom a foundation on which to go on and build. We must 'go on and build' in quite a different fashion.

Democratic party must be brought forth, to which men of right hearts, full of the love of liberty, men of principle and honor, may attach themselves. And should another victors of the Whig party be neces-sary to bring about this new birth, our conduct would be truly Democratic, should we seek to assist them be truly Democratic, should we seek to assist them in vanquishing the Democratic party.

GEN. PIERCE IN TROUBLE

The New Hampshire Independent Democrat says, that at a meeting at New Boston Centre, January 2, Gen. Pierce addressed the citizens of that town in regard to the difficulties between himself and a portion of the democrats of that section, and defended his military character.

After this, he commenced speaking upon the Fugitive Slave Law. He said that it differed in no im-

gitive Slave Law. He said that it differed in no important particular from that of 1793. A clergyman who was present said, that as the invitation had been given, he would like to make an inquiry: 'Do you regard the features of the Fugitive Slave Law as consistent with common law?"

Gen. Pierce immediately replied: 'If I must answer the question, I say no, I do not. I have been asked if liked this Fugitive Slave Law. I answered no, I loathed it. I have a most revolting feeling at the giving up of a slave; the law is opposed to humanity.

manity.'
Here Mr. Foss inquired 'if it was not opposed to ight as well as humanity.' Gen. Pierce replied:— Yes, it is opposed to moral right.'

The above is the substance of General Pierce's re-

marks upon the Fugitive Slave Law. The quotation marks include the very language, taken down at the This statement of the Democrat finds its way to

Washington, and the Republic uses it with fearful effect against the Gen. at the South. The Washingfon Union is of course in a fury about it, denies the Abolitionists to injure Gen. Pierce with the South. The Union sees, of course, the danger of such an explosive report, if true, and endeavors to smother it all under a load of violent and outrageous abuse of the Abolitionists. The truth, however, is coming out.
The denial of the Union comes too late. The Commonwealth says that hundreds heard the speech,

report. The affidavits of the reporter, and several others, have been forwarded to Washington.'
The Southern Press, the ultra Southern-rights paper, says pointedly, in connection with the above opinions of Gen. Pierce, as reported:

This, however, is one of these matters that must not be dodged—nor will mere vague assertions or denials, at second hand, answer in this case.

There has been enough and too much of political shuffling and dodging all around the board, for a

long time past, to suit the taste of independent voters, North and South. Men who are candidates for the popular suffrages should score evasion or con-cealment of their views; and it behooves the Southern people, especially, to look before they leap at this crisis.

Gen. Pierce had better have remained by his north ern opinions, than risked his name and fame in the rotten and unsea worthy hulk launched on the sea of public opinion at Baltimore.

# Soon after these disclosures were made-

The Union newspaper grew furious, and pronounced them forgeries, and Moses Norris, Jr. Harry Hibbard, one General Peaslee, Loco Congress men from New Harmpshire, appeared in the Union with a card, in which they denied the correaction, a course easily conjectured from the Baltimore platform, and that, too, with a good degree of
certainty, and thus would the Democratic party have
the honor of having forged the yoke of the slavecalling them 'infamous,' 'disorganizers,' enemies of the Union, &c. Whereupon, the Republic publishes holders.

Gentlemen, I, for my part, assure you I could bring myself to choose vassalage to the Czar of Russia rather than be a member of a party which calls itself Democratic and Republican, and at the a long way beyond Pierce's speech, in 'Abolitonism.'

'I should be willing to go further than the resolu-tions themselves. I should be willing to say this, and have said it, and to Southern men, a though a 'doughface,' that no more territory should be admitted the Union where slavery exists, and that I would vote for an organic law prohibiling it.

Sir, I am in favor of these resolutions. I think they

speak the sentiments of truth, justice and freedom and I should like to know if there is a man in this House—I hope the yeas and mays will be called—I should like to see the first man in this House who shiftimore platform, in so far as it speaks out. It is, owever, characteristic in its silence, and in this reard, its silence upon questions of foreign policy is of eculiar significance. Kossuth, who, in spite of all revious intimations, and all experience, would not these resolutions, because they are all wrong. They avow the principles upon which our government must rest. They avow they principles for humanity and for God himself and his laws. And I hope they will be adopted us they are. The whole thing is decidedly rich, and poor Nor-

ris and Hibbard were completely choked with their own dough. It is said that Norris has a son out West, and that he is the young man who wrote to his father to come out there and live, 'for amazing mean men get office here.

broken, and nothing is more loathsome than the bullying of the so-called Democratic sheets, which threaten destruction to European tyrants, and at the same time kiss the feet of the slaveholders.

No men, in the present position of affairs, can have stronger motives for earnest consideration of the relations which they sustain to the parties in this country, than our countrymen. Most Germans tend naturally to the Democratic party. But they allow themselves to be deceived through the great names of the past and the original significance which the can have to do with the question, whether Gen. Pierce is correctly reported, we cannot, for the life

his endorsers, that there were some two or three hundred men who heard the remarks, and who nearly all recollect them substantially as reported. With all recollect them substantially as reported. With the exception of 'little Benny Ayer' and Mr. Camp-bell, of the Union Democrat, we have not seen a man

bell, of the Union Democrat, we have not seen a man who does not sustain the above report. But what sustains our report stronger than any thing else, is the fact, that until since the General's nomination to the Presidency, not an intimation appeared from any quarter that the report was no correct.

As we have received a large number of letters from Southern men during the last fortnight, asking information in regard to this matter, we take this occasion to say to one and all, that the language attributed to Gen. Pierce above, was spoken by him precisely as reported. The language was not only used at New Boston, but also at Bradford, and other places in this State. Of this the proof is abundant, and will be forthcoming, in a chape to defy cavil or denial. denial.

How far the fact of his indulging in such remarks

be truly Democratic, should we seek to assist them in vanquishing the Democratic party.

How far the fact of his indulging in such remarks against the Fugitive Slave Law should go against the Phillips Returned.—The Harrisburgh Telegraph informs us that James Phillips returned to that place on Saturday last, and was received by his colored fiends with great rejoicing. The eight hundred dollars, required for his ransom, was raised by the citizens of Harrisburg. How are robbers to be paid for restoring that which they have stolen from others?

It is entirely too bad to be so hard pushed as to be obliged to deny the most honorable and manly 'words and acts' of one's life. That Gen. Pierce expressed his honest feelings when he said he 'loathed the Fugitive Slave Law,' we have no manner of doubt. Let him, then, be manly enough, at least, not to involve himself in an issue of veracity, where he must inevitably be worsted. Let him stand up to the rack, or he allers. We have had no inevitably be worsted. Let him stand up to the rack, or be silent. We care not which. We have had no agency in getting up the issue. And but for the charge of misrepresentation made against us, we should have no interest in its decision. As it is, history will be set right.—Iddependent Democrat.

As bearing upon this question, and making, also, part of its history, we publish the following affidavit of Rev. A. T. Foss, whose reputation for truth and veracity even the 'mendacious' tools of a mendacious party will not dare attempt to impeach :

I, Andrew T. Foss, of Manchester, in the county of Hillsborough, and State of New Hampshire, depose and say, that on the 2d day of January, 1852, I attended a political meeting at New Boston, in said county, which was addressed by General Franklip Pierce, that I was addressed by General Franklip Pierce, the Pierce P said county, which was addressed by General Frank-lin Pierce; that I went there for the purpose of report-ing the speakers, and that the report of the speech of General Pierce, wherein he declared that he losthed the Fugitive Slave law, &c., was furnish-ed by me to the editor of the Manchester Democrat; ed by me to the editor of the Manchester Democral; that the same was written out by me on the evening after the meeting, from notes taken on the spot; and that the facts therein stated, as published in said Manchester Democral, and also in the Independent Democral, are true. I distinctly recollect that General Pierce said, among other things, that he had a most revolting feeling at the giving up of a slave; that he 'loathed the Fugitive Slave Law; and that the same was opposed to humanity and moral right'

A. T. FOSS.

Merrimack, Mass., July 23, 1852:
Personally appeared Andrew T. Foss, and made solemn oath that the above affidavit, by him subscribed, is true. Before me,
JACOB S. HARVEY, J. P.

OUR RAILROADS RUINED. A travelling correspondent of the Baltimore Clipper, writing from Louisville, says:

The blood of Gorsuch, which dyes the soil of Pennsylvania, while his murderers are facilly protected by her law-abiding citizens, will divert all the Southern travel from the Central pailroad. For Southern ravel room the centar parts of the Southerners will seek a route where some respect is paid to the lives and property of her citizens.

Ohio, too, who has allowed fanatical interference with Southern institutions to go unrebuked, will no longer have her railroad cars thronged with Southern control of the sou ern passengers, when they can find a much more con-genial route between the west and east, over South-

If we may believe all we read, the Southern peo If we may believe all we read, the Southern peo-ple have ceased to buy goods of Northern merchants; having refused to go farther north than Baltimore; have ceased to patronize Northern periodicals, in-cluding that vigorous literary gem, called 'Gody,' for short, and have issued a prospectus for a 'Lady's Book' of their own: have sworn off from visiting Northern watering places with the intertain of merchants. Book' of their own: have sworn off from visiting Northern watering places, with the intention of rusticating henceforth, every summer, on the sand hills of Georgia; finally, it appears they will ride no more upon the railroads of Pennsylvania and Ohio. We presume that, as a substitute for this surrendered luxury, they will trundle one another in wheelbarrows along the cow paths of old Virginny, or mayhap on the lately discovered M'Adamized road, which they tell us must have been made before the advent of the first 'first family.'

There is but one duty left, and then the glory and honer of the 'Sunny South' will be safe. Let the

nonor of the 'Sunny South' will be safe. Let the refuse to those vile Abolitionists, the English, and refuse to buy any of the cotton fabrics which any of the incendiaries may, at present, have on hand.

Then see what will become of their manufacturing cities, Manchester, &c., and where they would get money to pay the interest of their national debt.—

Com. Journal. bacco to those vile Abolitionists, the English, and

Why does not our contemporary publish the plat-Why does not our contemporary publish the plat-form and resolves of the 'Fire-Esting and Grand Union-of-All-Evils Convention,' which was to have taken place lately in the town of Southern-Rights-ville, away down South. These resolutions are plain and concise, and the platform is hot enough for Sa-tan himself to stand on comfortably.

Plat form of the Fire-eating and Grand Union-of-all-evils Convention, held at Southern-rights-ville, away down South, this 31st day of mad dog days, 1852:—

Resolved, That henceforth and forever, through

Resolved, That henceforth and forever, through all coming time, and till the close of eternity, we repudiate and renounce, and will have nothing to do, socially, politically, religiously, or any other way, with anti-slavery people of the North.

Resolved, That we look upon them as the worst among the worst, as a set of men with whom pirates are angels of light in comparison, that we wonder that the earth does not gape to swallow them, the heavens rain down fire and brimstone upon them, and the waters of oblivion finally cover them forever in the waters of oblivion finally cover them forever in its unmeasured deeps.

Resolved, That fidelity to our Southern convic-

Resolved, That fidelity to our Southern convictions of religious duty and policy, calls upon us to adopt certain stringent rules of action in regard to these Northern fanatics, and that these are:

Ist. We will not breath the same air with these wretches, only the air of the South, and when the wind is South, and we hereby forbid that pestifierous agitator, the North wind, to blow.

2d. We will only have Southern hominy, Southern bacon, Southern corn, cakes, Southern ideas, Southern good things and Southern bad things, Southern sense and Southern blunders, Southern lives and Southern deaths, always including street fights and duelling,) and that if any Northerner desires to aid us in any way, he shall not be permitted, and that even if the aid be proferred at the sick bed, we will die, and Northernakill shall not save us, and that in all respects we will be independent of the North.

3d. That we will not go to the same heaven or hell with the Yankees.

Resolved, That we pledge our sacred lives, liberties and honors to maintain these our principles, and will live by them and die by them, so that, whether living in clover, or falling by street fights and duels, whether ascending the political ladder, or being blown up by steamboat explosions, in plenty or want, with 'niggers' or without, in every circumstance or phase of Southern life, we will maintain these principles, and carry them, if necessary, into the life

or being of the property of th

come.

Resolved, That we defy the whole world to morta ombat.

Signed,

JO X SLAVE-CATCHER, President.

Mark.
Sam Face-The-Devil, Secretary.

LOUS HU D. BY DI

S. M. D.

ock.

Water Cu

ty bound it ents for ih our Pansete it a scrofa a and head painfal; sight. To ty hair cam my condition my con

ostos. Soli N. Hanore RS. STEV. through the April 23

RIENT, CATION. MILD-BIK

No Union with Slaveholders! BOSTON, AUGUST 20, 1852.

NATIONAL PREE SOIL CONVENTION.

This Convention, in point of numbers, spirit and unanimity, appears to have far exceeded the sanguinexpectations of its friends. It was organized at Ma sonic Hall, in Pittsburgh, August 11th, at 10 o'clock A. M .- Judge Spaulding, of Ohio, occupying the chair

The Ohio delegation entered with a banner, bear ing the inscription : No Compromise with Staveholders and Doughfaces-Ohio. Its appearance was vociferously cheered.

After the usual preliminary proceedings, Hon. Hen ry Wilson, of Massachusetts, was chosen President and six gentlemen appointed Secretaries-among them J. W. Stone of Mass.

On motion of Mr. Lewis Tappan, of N. Y., (who concluded to swallow his objections to the Convention,) Frederick Douglass was nominated an additional Secretary, by acclamation.

A committee to form a platform was appointed, a

Maine, Austin Willey; New Hampshire, George G. Pogg; Massachusetts, Charles F. Adams; Con-necticut, James R. Hawley; Rhode Island, D. B. Harris; Vermont, M. M. Davis; New York, Gerrit Smith : New Jersey, Alex. Pratt ; Delaware, J. M. Pusey; Maryland, Dr. Snodgrass; Ohio, J. R. Giddings; Michigan, W. A. Elliot; Wisconsin, W. A. Booth ; Illinois, D. H. Hough ; Iowa, James Whitman; Virginia, J. M. Bell; Kentucky, J. B. Cripps Pennsylvania, Dr. Lemoyne.

This committee subsequently submitted a 'plat form,' which, after various amendments, was adopted by the Convention, as follows :-

#### THE PLATFORM.

THE PLATFORM.

Having assembled in National Convention as the delegates of the Free Democracy of the United States, united by a common resolve to maintain rights against wrongs, and Freedom against Slavery; confiding in the intelligence, the patriotism, and the discriminating justice of the American People; putting our trust in God for the triumph of our cause, and invoking his guidance in our endeavors to advance it—we now submit to the candid judgment of all men the following declaration of principles and measures:

1. That Governments deriving their just powers from the consent of the governed, are instituted among men to secure to all those inalienable rights of life, liberty, and the pursuit of happiness, with which they are endowed by by their Creator, and of which none can be deprived by valid legislation, except for crime.

cept for crime.
2. That the true mission of the American Democra

2. That the true mission of the American Democracy is to maintain the Liberties of the People, the Sovereignty of the States, and the perpetuity of the Union, by the impartial application to public affairs without sectional discriminations, of the fundamental principles of equal rights, strict justice, and eco-

nomical administration.

3. That the Federal Government is one of limited powers, derived solely from the Constitution, and the grants of power therein ought to be strictly construed by all the departments and agents of the government; and it is inexpedient and dangerous to exceed the strictly consistent of the government; and it is inexpedient and dangerous to exceed the strictly consistent of the government.

ernment; and it is inexpedient and dangerous to exercise doubtful constitutional powers.

4. That the Constitution of the United States, or dained to form a more perfect union, to establish justice, and secure the blessings of liberty, expressly de nies to the General Government all power to deprive nies to the General Government all power to deprive any person of life, liberty or property, without due process of law; and therefore, the government, hav-ing no more power to make a slave than to make a king, and no more power to establish slavery than to establish monarchy, should at once proceed to relieve itself from all responsibility for the existence of sla-

itself from all responsibility for the existence of slavery, wherever it possesses constitutional power to legislate for its extipation.

5. That to the persevering and importunate demands of the Slave Power for more Slave States, new Slave Territories, and the nationalization of Slavery, our distinct and final answer is—No more Slave States, no Slave Territoriey, no Nationalized Slavery, and no National Legislation for the Extradition of States.

6. That the acts of Congress known as the Compre nise measures of 1850, by making the admission a sovereign State contingent upon the adoption other measures demanded by the special interest shavery; by their omission to guarantee freedom in free territories; by their attempts to impose unconstitutionterritories; by their attempts to im; o e unconstitutionla limitations on the power of Congress and the people
to admit new States, by their provisions for the assumption of five millions of the State debt of Texas, and for
the payment of five millions more and the cession of a
large territory to the same State, under menace, as an
inducement to the relinquishment of a groundless
claim; and by their invasion of the sovereignty of
the States, and the liberties of the People, through the
enactment of a most units. oppressive and unconstienactment of a most unjust, oppressive and unconsti-tutional Fugitive Slave Law—are proved to be inconsistent with all the principles and maxims of Democracy, and wholly inadequate to the settlement of the questions, of which those are claimed to be an adjust-

spent settlement of the slavers cognition of the truth, that Slavery is section looked for, except in the practical reeognition of the truth, that Savery is account as Preedom national; by the total separation of the General Government from Slavery, and the exercise of its legitimate and constitutional influence on the side of Freedom; and by leaving to the States the whole subject of slavery, and the extradition of fugitives

om service.

8. That a due regard for the Federal Constitution 8. That a due regard for the Federal Constitution and sound administrative policy demand that the funds of the General Government be kept separate from banking institutions; that inland and ocean postage should be reduced to the lowest possible point, that no more revenue should be raised than is required to defray the strictly necessary expenses of the public service and to pay off the public debt, and that the power and patronage of the Government the public service and to pay off the public debt, and that the power and patronage of the Government should be diminished by the abolition of all unnecessary offices, salaries, and privileges; and by the election by the people of all civil officers in the service of the United States, so far as may be consistent with the prompt and efficient transaction of the public business.

9. That River and Harbor Improvements, when 9. That River and Harbor Improvements, when necessary to the safety and convenience of commerce with foreign nations or among the several States, are objects of National concern, and it is the duty of Congress, in the exercise of its Constitutional powers, to provide for the same.

10. That emigrants and exiles from the Old World should find a cordial welcome to homes of comfort and fields of enterprise in the New; and every attempt to abridge their privilege of becoming citizens and owners of the soil among us, ought to be resisted

t to abridge their privilege of becoming citizen owners of the soil among us, ought to be resisted

mith inflexible determination.

11. That the Public Lands of the United States belong to the People, and should not be sold to individuals, nor granted to corporations, but should be held as a sacred trust for the benefit of the people, and should be granted in limited quantities, free of cost,

12. That every nation has a clear right to alter or change its own government, and to administer its own concerns in such manner as may best secure the rights and promote the happiness of the people; and foreign and promote the happiness of the people; and foreign interference with that right is a dangerous violation of the law of nations, against which they should protest, and endeavor, by all proper means, to prevent; and especially it is the duty of the American Government, representing the chief Republic of the world, to protest against, and by all proper means to prevent, the intervention of Kings and Emperors against nations seeking to establish for themselves republican or con

itutional governments.

13. That slavery is a sin against God, and a crime against man, which no law nor usage can make right, and that Christianity, Humanity and Patriotism, alike

demand its abolition.
14. That the Fugitive Slave Act of 1850 is repugnant to the Constitution, to the principles of the common law, to the spirit of Christianity, and to the sentiments of the civilized world. We, therefore, deny its binding force upon the American People, and demand its immediate and total repeal.

15. That the doctrine, that any human law is a fi-

mality, and not subject to modification or repeal, is not in accordance with the creed of the founders of our Government, and is dangerous to the liberties of our people.
16. That the independence of Hayti ought to be

recognized by our Government, and our commercial relations with it placed on the footing of the most favored nations.

17. That, as by the Constitution, 'the citizens of each State shall be entitled to all privileges and immunities of citizens of the several States,' the practice of imprisoning colored seamen of other States; while the yessels to which they belong he in port, and refusing the exercise of the right to bring such

FREE SPECUL, FREE LABOR, and FREE MER, and under it will fight on and fight ever, until a triumphant victory shall reward our exertions.

party.
Second-Whereas, inasmuch as it will doubtless prove itself to be emphatically and permanently Democratic, it is desirable that the new party should indicate its characteristic principles by its name; there-

Resolved, That for this purpose, and also to distinguish it from the sham Democracy called the Democratic party, we give our new party the name of the Democratic League.

Fourth—That not only do we condemn and trample upon the enactment called the Fugitive Slave Law, and upon every other enactment for slavery, but we hold all forms of piracy, and especially the most atrocious and abominable one of slavery, to be entirely incapable of legislation.

Fifth—That, masmuch as all the nations and races of mer contain but one breatherhead and races.

Fifth—That, inasmuch as All the nations and races of men contain but one brotherhood, we offer our fraternal sympathics to the oppressed, not only in our own land, but of every other land—to those for whom Kossuth so eloquently pleaded, as well as to the

American slave.
Sixth—That we should rejoice to have Demogratic Sixth—That we should rejoice to have Democratic leagues organized in every part of the world, to cooperate with our own Democratic league, in hastening the blessed day when there shall no longer be any tyranny to be execrated, nor any victims of tyranny

gence and to that public's happiness.

Tenth—That for the federal government to tax commerce, and at the same time to neglect the condition of harbors and rivers connected with State com-

erce, is neither wise nor honest.

Eleventh—That no civil government which permits dram shops to multiply paupers and madmen, protects its subjects to the extent to which it is bound to pro-

The following report of some of the speeches made on the occasion we copy from the N. Y. Herald :-

Mr. Brown, of Ohio, vindicated the tall plume of Gen. Scott, and the short plume of Gen. Pierce, The infamous Whigs, he continued, now called on the Free Soilers to fall into line and mount their platform, but they would be disappointed; and as for the Dem-ocrats, a hail (Hale) storm in the Granite State would

While the speaker was proceeding, FRED. Doug-LASS made his appearance, upon which there were loud calls for him, while others called on the speaker to go on. A contention arose as to whether the black or white man should have precedence. It was at length decided in favor of the black man, and several voices called upon him to speak from the middle of the room, that all might hear. Several voices cried would make himself neard, and he proceeded to the platform with the air and swagger of a man who said to himself—'I'll make you all hear, and feel me too.' He wore white trowsers and a blue with brass buttons-indicative of the bronze in

Mr. FREDERICK DOUGLASS then said-Gentlemen I take it you are in earnest, and therefore I will ad-dress you. I am taken by surprise, but I never lack a word on such an occasion as this. The object of a word on such an occasion as this. The object of this Convention is to organize a party, not merely for the present, but a party identified with eternal principles. I have come here, not so much a Free Soiler as others have come. I am, of course, for circumscribing and damaging slavery in every way. But my motto is externination—not only in Mexico, but in New Orleans, not only in California, but in came to this Convention with little hope that my South Carolina. Nowhere has God ordained this beautiful land shall be cursed with bondage by enslaving men. The slaveholders not only forfeit their right to liberty, but to life itself. (Applause.) The right to liberty, but to life itself. (Applause.) The carth is God's, and it ought to be covered with right-cousness, and not slavery. We expect this great National Convention to lay down some such principles as this. What we want is not a temporary organization for a temporary want, but a firm, fixed, immoveable Liberty party. Had the old Liberty party continued true to its principles, we never would have seen such a hell-born, enactment as the Fugitive Slave Law. Both National Conventions acted in page contempt of the anti-slavery sentiment of the open contempt of the anti-slavery sentiment of the North, by incorporating, as the corner stone of their two platforms, the infamous law to which I have alluded—a law which, I think, will never be repealtrampled under foot, (suiting the action to the word.) letter, is to make half a dozen or more dead kidnappers. (Laughter and applause.) A half a dozen more dead kidnappers carried down South would cool the arder of Southern gentlemen, and keep them in check awhile. That is perfectly right as long as the colored man has no protection. The colored men's rights are less than those of a jackness. No man can take away a jackass without submitting the matter to twelve men in any part of the country—for none of it is free. A black man may be carried away without any reference to a jury. It is only necessary to claim him, and that some villain should swear to to claim nim, and that some vinian should swear to his identity. There is more protection for a horse, for a d onkey, or anything, rather than a colored man—who is, therefore, justified in the eye of God, in maintain-ing his rights with his arm.

A Voice-Some of us do not believe that doc-

Douglass-The man who takes the office of bloodhound ought to be treated as a bloodhound : and I believe that the lines of eternal justice are one possessing so little eloquence as I do to describe, they would feel it, too. This vile, infernal law does not interfere with singing of pslaus, or any thing of that kind; but with the weightier matters of the law, judgment, mercy, and faith. It makes it criminal for you, sir, to carry out the principles of nat for you, sir, to carry out the principles of Christianity. It forbids you the right to do right—forbids you to show mercy—orbids you to follow the example of the good Samaritan. Had this law forbidden any of the rights of religion, it would have been a very different thing. Had it been a law to the contract of the statement law to strike at baptism, for instance, it would have been denounced from 1,000 pulpits, and woe to the politician who did not come to the rescue. But what are we? An unprincipled set of knaves. (Laughter) You feel it to be so. Not a man of you that looks a fellow Democrat or Whig in the face, but knows it. But it has been said that this law is Constitutional—if it were, it would be equally the legitimate sphere of government to repeal it. I am proud to be one of the disciples of Gerrit Smith, and this is

cases before the Supreme Court of the United States, to test the legality of such proceedings, is a flagrant violation of the Constitution, and an invasion of the grights of the citizens of other States, utterly inconsistent with the professions made by the slaveholders, that they wish the professions made by the slaveholders, the logical procession of the Constitution faithfully observed by every State in the Union.

18. That we recomend the introduction into all treaties hereafter to be negotiated between the United States and foreign nations, of some provision for the came with their states hereafter to be negotiated between the United States and foreign nations, of some provision for the garnishes extlement, of difficulties by a resort to descrive arbitration.

19. That the Free Democratic party is not organized to dicter the Whig or the Democratic wing of the great Slave Compromise Party of the nation, but to defeat them both; and that, repudiating and renouncing both as hopelessly corrupt and unworthy of take possession of the Free Democracy is to take pos

and I have no right to conform to it. Suppose you and I made a deed to give away two or three acres The following is the platform submitted to the Convention by Gerrit Smith. It was presented as a minority report from the committee appointed to prepare a platform:

and I made a deed to give away two or three acres of blue sky; would say that this is an absurdity, and so it is. The binding quality of law is its reasonableness. I am safe, therefore, in saying, that slavery cannot be legalized at all. I hope, therefore, that you will take the ground that this slavery cannot be legalized at all. Resolved, Inasmuch as long continued servility to is a system not only of wrong, but is of a lawle Resolved, Inasmuch as long continued servity to the slave power has at last become so boundless and shameless, as utterly to forbid all hope of reformation of the great political powers, we are compelled to organize a new, independent and firm political political powers, we are compelled to organize a new, independent and firm political ples of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I have the honor to represent the principles of the liberty of which I ha a piracy, that it is known neither to law nor gospe—it is neither human nor divine—a monstrosity tha could not be legalized. If they took this ground, it would be the hand-writing on the wall of the Belshazzars of the South. It would strip the law of its legality, and all the forms of law would shrink back ceratic party, we give our new party the name of the Democratic League.

Third—That our new party, inasmuch as named, will be an impartial and full realization of the idea of a just civil government—will faithfully endeavor, to the extent of its jurisdiction and power, to protect all persons, irrespective of sex or color, in the enjoyment of their political rights.

Fourth—That not only do we condemn and trample upon the enactment called the Fugitive Slave Law, and upon every other enactment for slavery, but we hold all forms of piracy, and especially the most alrohold all forms of piracy, and especially the most alrohold all forms of piracy, and especially the most alrohold. hope not such a party as will gather up the votes the great parties. I think I know what some les men are now thinking. We hear a great deal of the independent, free democracy—at one time independence, and another time dependence—but I want to be always independent, and not hurried to and from into the ranks of wigs or democrats. It has been said that we ought to take the position of the greatest number of voters; that is wrong. It was said in 1848, that Martin Van Buren would carry a strong vote in New York : he did so, but he almost ruine He merely looked into the pig-pen to see how Seventh—That free access to public lands is one Seventh—That free access to public lands is one of the righteous measures called for by the great and of the righteous measures called for by the great and of the righteous measures called for by the great and of the righteous measures called for by the great and lings to be devoured. (Great laughter.) Numps good cause of land reform, a reformation which justly claims that right to the soil is the right-of all mental many who is right is a majority. We who have God and conscience on our side, have a majority against and conscience of the conscience o the animal grew; but the table was the final prospec elaims that right to the soil is the right of all men.

Eighth—That the Democratic principle demands that postmasters be elected by the people.

Ninth—That the reduction of postage, both by land and sea, to the lowest rates at which it can possibly be afforded, would add morally to the public intellisent state, he represents the future state. If he does ought to be. In conclusion, this party ought to ex-tend a hand to the noble, solf-sacrificing patriot glorious Kossuth. But I am a voting delegate, and

must now go to the convention.

Mr. Douglass having thus finished his very temperate harangue, three cheers were given for his is he left the platform.

Mr. DELANY, (a colored leecher and cupper,) next addressed the meeting. He said the colored peopl were not represented at this convention, except by his friend Frederick Douglass. He was afraid to trust himself to speak of liberty while the Fugtive Slave law was in existence. The fire was greater in his breast than it ever was in Kossuth's, and the wrongs of Hungary sunk into insignificance beside those of the colored race. He had lost his patrio tism, and had lost his confidence in the American people. He would rather die a brave death, than live a cowardly, mean life.

Mr. WADE was the next speaker. He said that though brother Delany's face was as black as Erebus, his heart was as white as snow. It was like ivory cased in ebony. He was far better than some of those scoundrels who had their necks enveloped in white handkerchiefs. A friend had suggested to him that Daniel Webster was one of these but he was almost a black, and the color had eve gone through. They would soon make their little hand-car of liberty a locometive, which would bring them to the White House, when with a big scourge they would drive out the thieves and robbers.

Gerrit Smith took the floor, and spoke at grea length. My fellow-countrymen (said he), I enter-tain but very little hope that this superlative guilty nation can ever be saved from the curses of an ever just and righteous God. Perhaps there are other nations equally guilty, but they are not committing came to this Convention with little hope that m guilty country can be saved, and I shall go away, perhaps with little, and perhaps with less hop There is, however, an action, if this committee would take it, which will send me home with hope at least. It is hardly necessary for me to refer this action, as you are not ready to take it, and whe ready, it may, alas, be too late- your country ma have labored for this action, and would commend it to you, had I any encouragement. (Cries, Let us have it.) Well, I will give it to you. The first is that you organize a party as wide in its scope as our country, and that you adopt as its fundamental principle, the doing to others as you would have others do to you. You say you have broken off from the old political parties, but you intend to return to them again. (Cries of No, No.) You certainly have a desire or thought to return again to the old flesh poled under foot, (suiting the action to the word.)
only way to make the Fugitive Slave Law a dead
is to make half a dozen or more dead kidnapis to make h old parties are capacited in them? (Enthusiastic cries of No, no.) Why, really you encourage me, and I have some hope in you. (Cheers.) Lot left Sodom with some hope in you. (Cheers.) Lot left Sodom with the belief that that city would be consumed, and in leaving these old political parties, let me urge you, never like Lot's wife to cast a lingering look behind. There are good men in these parties, but they mus come up to us, we cannot go down to them. have left behind you a deep and impassable gulf be-tween yourselves and these accused parties.—Do you say so? (Cries of 'Yes, Yes.") Then my friends, we will regard that matter as settled, and I now have some hope. We have now resolved on organizing a party for ourselves, a permanent party, not a one or two idea party, or even a 20 idea party, but a party as numerous as the objects of civil government. A party of an unlimited number of ideas—and that common honesty be the fundamental principle of that party. If we seek to advance one class to the prejudice of another, we prove as guilty and wicked as the old parties. Our candidate must honestly aim to and I believe that the lines of eternal justice are sometimes so obliterated that it is necessary to revive them by deepening their traces by the blood of a tyrant. (Much applause.) This Fugitive Slave Law against all that a just civil government will go for, and tyrant. (Much applause.) This Fugitive Slave Law against all that such a government should go against. I am willing, and we all should be willing, to allow the support of the Lords, and the Coxes, the tyrant. (Much applause.) This Fugitive Slave Law land the support of the Lords, and the Coxes, the Tyngs, the Sharps, and the flats. (Laughter.) It is, nevertheless, a degradation; and if the American views of our candidates. There is one point on people were not sunk into degradation too deep for people were not sunk into degradation too deep for which Anti-Slavery men are often dishonest, and that law is a little elegance as I do to describe, is acknowledging that slavery can be legalized. Were the question of legalizing white slavery, you would look upon it with borror; but still you hear them sometimes acknowledging such legalization Slavery is near akin to murder; for what paren would not prefer his child should be murdered, rafor what parent ther than consigned to slavery? Mr. Smith then proceeded to advocate physical resistance to the fu-gitive slave law, and to denounce as dishonesty the doctrine of non-resistance. The black man cannot esteem or respect us, so long as we refuse to take the ground that resistance to the slavery of the black

man is as imperative as resistance to the slavery of the black man is as imperative as resistance to the slavery of whites. He would not recognize as law, an enactment to shelter the man thief, any more than the law to shelter the sheep thief. So long as slave-catching is legalized, slavery will exist.

resistance, and he left to each the choice of his own mode and weapon of resistance. his doctrine; and he only utters what all law writers have said, who have risen to any eminence. Human government is for the protection of rights, and not ance and slavery combined—regarding traffic in slaves.

Hon. Joshua R. Giddings then took the floor, expressing his high admiration for his friend and brother who had last spoken, but regretted the desponding tone with which he addressed a Western audience. He has lived among New York iniquity—New York villany—New York sneaking, scheming and deception, and does not know the feelings of Western people on this subject. Although my head is grey, I cannot despiir, but hope to see the day when the slave power shall not have foot hold on this Continent. I don't helieve my brother will live to redeem that fallen State of New York—I don't believe he will do it by telling them there is no use to work. Does my friend know that we have sent fifteen members to the Ohio Legislature, who have removed from the statute book that infernal black code; and will our friend say that he despairs of his country? God forgive him for his want of faith! The eyes of the forgive him for his want of faith! The eyes of the whole slave power of the nation are upon us with fear

and trembling, and why should we despond?

Mr. Giddings did not believe there was one man professing to be a free soiler in this city, who had any idea of even looking back to the mass of corruption to be found in the old parties. He believed and He would assert such doctrine everywhere, but he was not ready to place such doctrine in the platform. was not ready to place such doctrine in the platform. He demanded the repeal of the law, but friend Smith is opposed to asking for its repeal. I have helped off as many Jerrys as he has, and I have told a fugitive when pursued by the slave catcher, to shoot him down, and have put the pistol in his hand. I then told the slave catcher to take him, but he did not wish to run any risk on that point, for I believe the fugitive would have shot him. He then turned a result have seen him, to make the fugitive would have shot him. He then turned the same that ploughs in that majestic highway. This has been told, published, and generally believed. I am glad she was named the Henry Clay. She destroyed herself in the ruin she visited upon others.

But I do not believe in that justice which would away, and I have seen him no more. We cannot fix this resistance as a duty on all freesoilers, so long as slavery is legalized, and they may be liable to be shot down and lost forever from their wives and children by the muskets of the Government. He hoped the anti-slavery men would leave them open to the assaults of the slave power. If he them open to the assaults of the slave power. If he were to be sent to Congress, and he supposed he would be as a matter of course, he asked them to relieve him from attacks through their above. lieve him from attacks through their platform. He wished to be free to continue his assaults on slavery, and he hoped to see a universal union of all section of the party, but would infinitely prefer that they should act separately in their own peculiar sphere, to

On Thursday, the Convention proceeded to ballot for a President. The following was the result of the

John P. Hale, 191; Charles Durkee, 1; S. C. Phillips, 1; Thomas H. Benton, 1; Gerrit Smith, 3; S. P. Chase, 5; Mr. Goodell, of New York, 2; Mr. Adams 1. The vote was afterwards declared unani-

The Convention then proceeded to ballot for Vice President, with the following result:

Geo. W. Julian, 105; Samuel Lewis, 83. So John P.Hale, of New Hampshire, was nominated for Presi-

Commenting on the character and proceedings of the Pittsburgh Convention, the Dedham Gazette says :

'The attendance was immense. The reporters of the opposition press are compelled to acknowledge that it was larger than was expected by the most ardent and enthusiastic friends of the cause. The city of Pittsand enthusiastic friends of the cause. The city of Pitts-burgh was absolutely crowded and overrun by the thou-sands who gathered there from the East, West, North, and even South, to testify their contempt for the toad-eating and God-defying platforms of the Whigs and Democrats, and their devotion to justice, humanity and freedom. The Convention rises high above those held in Baltimore, in the character, talent and respectability of its members. While the latter were composed, for the most part, of boary and worn out demagogues, be-smeared with the filth of party frauds and corruption, the former combines the youthful talent, integrity and independence of the nation. The orators at Pittsburgh are the orators of Freedom, and their accounts thrill through the land, in tones which contrast gloriously with the base utterances of the creeping and service instruments of slave-drivers."

It wi'l le seen that, in the platform adopted by the Convention, none of the slaveholding guaranties of the Constitution are denied. Whether Gerrit Smith i stends to support the nomination of Hale and Julian is not stated.

#### ANOTHER SPECIMEN OF SOUTHERN IN-SOLENCE.

The following scene occurred in the U. S. House of Representatives on Tuesday last. It is a fresh illustration of the slave-driving spirit.

and Democratic National Conventions, and to con-demn their action on the slavery question, which, he said, was an attempt to silence the voice of mankind on a subject most important to the human heart. They might as well have tried to force the oak back into the scorn, or drive the spirit of the 19th century back acorn, or drive the spirit of the 19th century oack, into the dark ages, as to silence discussion on this subject. He then proceeded to condemn slavery in the strongest terms, depicting the degrading evils and common crimes attached to it, when Mr. Polk asked him to paint a picture of the negroes in the Northern

Mr. Mann. I will at another time. Mr. Polk. I insist upon it now; the remarks are unworthy of any member on this floor, and therefore

I ask that he give it now.

(Sensation, and cries of order! order!)

Mr. Mann. The geatleman must not now forbid ur discussing slavery.

Mr. Polk. I brand as a slander that which you

shall speak.

Mr. Polk—(who was seated on the opposite side of the hall)—You have perpetrated a font slander on the

South.

(Cries of order! and much excitement.)

Mr. Harris, of Ala. rose to a question of order.

The gentleman was assailing an existing institution of the South; an institution sanctioned by the Consti-

The Chairman, Mr. Picklin, decided the latitude of Committee was broad, and the gentleman

hall.

Mr. Pope. I would ask whether it is right for the gentlemen to thus assail the institutions of the South, in which many of us are interested, when he does not hold himself responsible for the insult.

[Cries of 'order,' and banging of the Chairman's owners for murder. To

gavel. I hope this interruption will not come out of my time.

Mr. Fowler. I rise to say that when the gentleman

from Massachusetts, in the possession of his preroga-tive, has the floor, he should be permitted to go on, and the House should sustain the Chair. Mr. Polk. When a gentleman propagates a false-hood on one half the nation, he should not be allow-

hood on one nair the list of the reading of the 31st rule.

Mr. Mead. I ask for the reading of the 31st rule.

Mr. J. W. Howe. I ask for the reading of the two platforms. (Laughter.)

Mr. Mead. The two platforms and the 31st rule prohibit the discussion of the question before the committee, for it is not germane to the subject pendng.
The Chairman said if his decision was not satisfac-

Mr. Polk-I hold the gentleman from Ohio in the same contempt that I do the gentleman from Ohio in the setts. I say to the gentleman from Ohio I hold him— the remaining part of the sentence was drowned in loud cries of order, order I.

loud cries of order, order.]

The question was then taken, and the Chairman sustained in deciding that the gentleman from Mass achusetts was in order. Comparative quiet ensued, when Mr. Mann concluded his remarks, showing. A delegate asked whether he would advocate the nse of carnal weapons?

Mr. Smith replied that there were various modes of among other things, how badly Messrs. Fillmore Cass, Buchanan, Webster, and other distinguished men had been treated by the South, not withstanding their submission to the slave power. He also expressed his surprise at the attempt to drag him down, because he spoke the words of truth.

THE DRIVING SPIRIT OF THE AGE. Hupson, (Ohio,) Aug. 8, 1852.

Quite a number of your friends and mine hav paid me the compliment of asking me to write occasion ally for the Liberator, during my tour here in the West. To me nothing could be more agreeable, il they, and yourself also, can put up with such horrid and homely sketches as a 'field hand' can furnish. I landed in Cleveland vesterday morning, making

the journey from Boston in thirty-four hours-that is, from Boston to Albany, two hundred miles, in ter hours; from Albany to Buffalo, three hundred an thirty miles, in twelve hours; and from Buffalo to Cleveland, by steamboat over Lake Eric, two hundred miles farther, in twelve hours more. And all this, without the least detention or disaster. I never saw more anxious looking faces, h

than were worn by many of our company during our passage over the Lake. The steamer, Buck Eye State, is the very Queen of the Western waters, and performed her work to admiration, though there was a heavy wind, and rough billows all the way Tpecae and tartar emetic were wholly at discoun with large numbers of us, especially among the ladies -and I heard them in the morning telling their dreams about the loss of the steamer Henry Clay, and how they thought they were a board of her.

By the way, that disaster is still the theme of many a day-dream, as well as the neigh of the night-mare efficient protectors of our Constitution, now living.

And every body, almost, is ready to pronounce sen tence of death upon all the officers and owners of that ill-fated vessel. She was well named Henry Clay.

> But I do not believe in that justice which would brand the owners and officers alone as murderer They may be principals ; but there were also accessories. Indeed, the accessories are, in some sense, the most guilty. The public demand is for speed, not

> These frequent and terrible disasters and sacrifices of human life are but part of the fruits of a corrupt and vitiated age; and the age is growing more a every day. A few years ago, the destruction of a hundred cattle or swine by shipwreck, or any casualty would have excited infinitely more emotion in community, than does the tearing as many human bodies in pieces now by railroad collision, or broiling them to death by burning of a steamboat.

For half a century almost, the burning of Richmond theatre was noted in all the almanaes among the Remarkable Days.' And yet, only seventy lives were lost. Yesterday morning, I passed over the place where, two years ago, the steamer Griffith was lost, and with her a hundred and sixty human beings Last winter, two collisions in one day, on the Hudson River Railroad, cost many lives and immense peril to others. In a few weeks more, a stair-way breaks in dent, and GEO. W. JULIAN, of Indiana, for Vice Presi- New York, and a multitude of innocent school children are hurled into eternity.

And what follows all this havoe of humanity There is not even an apocryphal 'mourning for a day or two.' There is not a 'nine days wonder.' But instead, we have a little newspaper bluster, and the next week, the same papers advertise some Despatch Line,' or "Telegraph Express,' to carry passengers ' through b daylight,' no matter where-by land or water. And the editors, for a free ticket, will blow their puffs for Chain Lightning & Co., representing them as being the fastest line,' as being 'determined not to be beat,' in speed, or low prices, as having annihilated time and distance,' and as having 'carried locomotion to the very highest degree of perfection'!!

And the multitude all inquire for Chain Lightning Co's Line. It is an 'opposition,' and the cheapest as well as fastest way. And by that line, ever body must go. The consequences are written i hyeroglyphics of human skeletons, along every such oroughfare in America.

There is everywhere and always 'demand and upply.' The age calls for speed as for a god, and it ets it. It is willing to pay the price in human sacrifices; and there are those ever ready to furnish the supply of speed, as of everything else. Such immo lation of human beings, on any heathen god's altar would waken the missionary zeal of all Christendom

A line of steemboats on Hudson River, that should advertise to carry passengers for full and fair prices, and at a safe rate of sailing, would, by this genera tion, be starved to death. It would be cursed as con-Mr. Mann. after alluding to Messrs. Cass, Buchanan servatism. It would be lampooned and labeled as

And yet, what is all this horrible hurry about? Who are these people, and what, that they must go to funeral, as if hastening to a house on fire? One would think their time so valuable, as that life and leath hang upon its infinitessimals. But it is not so. The time of such is generally worth nothing. It i spent in schemes the most sordid and selfish; and speed (like slaves, or sailors and soldiers) is worth nothing, only as it contributes to the promotion of

Daniel Webster said, the great business of gover nent is to protect property. He spoke for the rich men who employed him, and who have it to protect Those rich men think the great business of every body, and every thing, is, to get property, to get it for them. Their boundless zeal and love for Daniel Webhave been guilty of uttering.

Mr. Mann. It is not for others, when a gentleman sucked wealth through him, as children did sweet obtains the floor, to dictate the topics on which he cider through straws. Every design of his was a contract the contract of the cider through straws. design of theirs-and every design of theirs was to make money.

And such is the spirit of the age. Old Dr. Beeche long ago predicted the rising greatness of the West. But he said, we to that West, and to the country, i the march of virtue and goodness fall short of the mighty movement towards wealth and worldly pros perity! It has fallen far short of it; and the re sult is every hour seen. Reckless and ruthless, w Gentlemen were now standing in all parts of the sweep onward and onward. It used to take a 'mil lion murders to make a hero.' Now it takes that number, almost, to make an 'accident,' fit for an item in

An age like this should not indict a few steambo owners for murder. The ago made the murder neces sary. It makes the murder popular. The LIGHT NING EXPRESS' is the only line that can do a 'living business,' as well as a killing one. Let such an ag go hang itself, as soon as the owners of the Henry Yours most truly. Clay!

PARKER PILLSBURY.

MEYER'S UNIVERSUM. We have to thank the pub lisher for number three of this valuable work. I contains The Walhalls, in Bavaris, receptacle for the statues of the great men of the nation; Scenery in Richmond Park, near London; The Temple of the Sun at Balbee; and Street Scenery in Constantino ple. These are all superb engravings. To each i tory, an appeal could be taken from it.

Mr. Campbell, of Ohio, said some gentlemen who talked about everything could appeal from a decision ture, printed in large type on fine paper. If one wants to be considered to the property of the property of the paper. a handsome work for the parlor, we do not know where he can find a more appropriate one than this It is also one of the most useful lately issued. Pub lished by Herrman J. Meyer, 164 William street, N York, and for sale by Redding & Co., sole agents

> A report of the proceedings of the Anti-Slavery Convention held in Pepperell on Saturday and Sunday ast-a reply to S. S. Griswold from 'A. W.'-a por eal effusion from 'G. W. P.'-a letter from H. C. to Rev. William Scott, of Glasgow-and a note from 'E. A. L.' of Ohio-are on file for next week.

WEST INDIA EMANCIPATION. CELEBRATION IN UPPER CANADA.

Mr. Epiron-The following may posses see is. Mn. EDITOR—The Tollowing terries.

Lerest for your readers, and is at your service.

J. T. S.

Tonoxro, (Canada West,) Aug. 3, 1852 DEAR BROTHER-In full remembrance of boars as long gone by, which we have spent together, I see long gone up, which we have spent together, I see a pen to tell you of our yesterday's observance of the great day of English 'abolition.' If you tra mitgreat day or Longuest another. at you can be any use, through the Liberator, or otherwise, of size I communicate, you are welcome so to do. The tw or three colored churches of Toronto were minds or three colored courses, Sunday, the let of August I am disappointed, however, to perceive the different between the celebration here and in New England h one respect. With you, it is never thought of oral. ed, as it is here, (by the masses,) 'The dirtie' of en, in igger's day.' The custom has become unformanted by established here, for the colored people to this the occasion, almost exclusively, into their our had Whether from diffidence or otherwise, they exhad to invitations to their anti-slavery friends, or to people not of their own color. They do not, I am sure, in tend to exclude any one; and any white man wh should purchase a ticket might dine with them, if he chose. They usually call upon a white preache to give them a sermon, and perhaps ask some news paper editor, who is a white man, to attend. Who ever else of our color attends, must do it at the risk of seeming intrusion. The dinner gathering, this year, was not more than

half as numerous as that of a year ago. In the da-

ing hall I counted and found less than a hundred persons, women, children and infants included, liste-ing to the Rev. Samuel R. Ward's magnificent atdress. Only two white men, ministers of the gospel, dined with them, one of whom also spoke. To these, half a dozen others were subsequently added; by there was not a white somes present. In the erening, some attended, but again no white man spoke. On the morning of this year, quito a triumph was ascomplished in securing the services of a prominent clergyman of the Church of England. This brand of the church, though (by the census) increasing les rapidly than several others, is at present the predom insting church of Canada West. Yet, as a general fact, it ignores the cause of the slave and the fugitive from slavery, as well as the popular moral reforms. May the 'abolition' services of yesterday, in the splendid Church of the Holy Trinity, prove an initial step to a wide awakening here in the Church of Ear. land! Dr. B., of Knox Church, together with see other and myself, were the only white faces at the table last year. On that occasion, as on this, Dr. R. was asked for a few remarks, and spoke well for hill an hour. After he had spoken, (last year,) the time was occupied by a young black man, who read as oration extremely creditable to one of his opportunities. By the way, Mr. Ward himself had to blame the colored residents of Canada, in the course of his address, for their neglect of self-education; -and I am witness to the fact, that such colored people as have been ten, fifteen or twenty years in the province, are strangely indifferent to the fate of the later refuses. Dr. B., as I was saying, preached a good sermon is his own (Free Scotch) church, to a rather thin sufence, composed almost wholly of negroes; and after dinner, preceded the orator of the day with something forcible and to the point. The oration of last year was not only scathing, but scalding, in its indignation against all 'Americans' as slavehunters. The 'Yaskees' (as all residents of the United States are here denominated,) were, to a man, pro-slavery, finddealers, kidnappers,-and to be accursed by every colored man. There was no exception, no qualification. Of course, Mr. Ward does justice to the abelitionists wherever he goes. He himself stands abed and shoulders above his race in Canada, and he's viewed, of course, with jealousy by a portion of his own people-a principle of human nature. You are aware that Mr. Ward is the agent, and main speke in the wheel, of the Anti-Slavery Society of Toronta, a Society now in its second year of life. I emide our support and encouragement of him to be the burden of our work. His address of yesterday was fire. It was a shame that it should have been uttered (extempore) to so few ears; and that no means were at hand to bring it before the eyes of those in this community who need it most. The main question with him was, ' Who are we colored men? we children of peaceable" Ham? (I. Chron. iv. 40.) What has peen our past? What is our present? What shall be our future? The past was secure. The schowledged source of the world's civilization was Africa, was Egypt, was Ethiopia. Archbishop Sharpe, grandls-Franville Sharpe, was referred to as quoting Herodotus, 'the father of history,' to prove clid, 'the father of geometry,' was altogether angro; that Euclid 'had a black skin, woolly hair, a fif. nose, thick lips, and crooked ancle bones.' Mr. Wark you know, is well read in ancient and modera history ; for, if you do not know it, you need bet to have heard him on this occasion. He went it the enslavement of negroes by Spain, Portugal, Holland, France, Denmark, and almost every nation of the globe. He vividly pictured each, in his inimitble way; not failing to show up John Bull, 'pasing about the universal negro nation in a fishion pe culiar to himself. As to the present of his race: Ward reported the last accounts of travellers in Contral Africa, who have discovered three cities of most elegance and refinement; qualities which they see to have derived from no extraneous source, but to him inherited from father to son since the days of Solomon and the Queen of Sheba. He detailed quite i list of educated black men in the United States-latyers, physicians, clergymen, in New York, Philadelphia, Boston, and elsewhere, not forgetting 'that' markable man,' Frederick Douglass. Among thes he mentioned particularly three college sors in the two States of New York and Pess sylvania alone. He represented the black races a ctually progressing both in symmetry of form and size of brain, even beneath the iron tread of slarely The Indian melted away, and refused civil mich Other races had fought their oppressors till extends ated. The Anglo-Saxon sunk as low under the No. man yoke as the lowest negro plantation slare of b day, though in time, to his immortal honor, he stri down his oppressor. The negro has increased, strengthened and improved under all attempts to crash him. He is now found improving, intellectual morally, numerically, all over the world. Fee is future. Can it be that God has disciplined this n with captivity and slavery, even more thereof than he disciplined the Jews, and now presents the a vast and growing class of ten millions of producers on the American continent, to say nothing of the old world ;-can it be that the All-Wise, wh does nothing in vain, has done all this without a parpose? If this race goes on increasing and improving even at its present rate of gain, can it be that a laicentury hence there will be 'no eye to pity, and as arm to save' them? Will they not, forcibly or pen fully, assert and maintain for themselves a name and a life? They will; they must. What God his end ten for them, he has written.

The impassioned speaker lifted his audience his

into the regions of gratitude, faith and hope. before them a great purpose and a lotty desting in finally made a deep and earnest appeal to then bend every nerve toward self-culture, progress, election; growth in body, mind and heart-and is is word was 'development.'

I am ashamed to send you so mesgre a sketch of s

good a speech; but I know you are wont to the friend's will for his deed, and will now believe as

Yours, as ever, for humanity and the size.
C. H. A. DALL.

HE NEW CHURCH AND SLAVERY. THE NEW Church people, or Swedenfirst nie no active part against Slavery here in Ar England States? Is it because they are like or Locate Christian sects, afraid of displeasing iler, more than they are afraid of displeasin the reject of duty, or do they think they to the series or day, or do they think they betty to perform in the matter, or do they betty to perform the matter, or do they betty the performance beneath their notice? It canto later, because some of their writers have and the subject; and when they mentioned it, od he supply the abolitionists as much or more are did the actual slaveholder. that class who are defreighbor's wages without pay. I recollect discourse delivered by & Mr. Rodman, thank minister of, I believe, Bridgewater tharth minuter of April, 1852. He preach de de ses of the nation. He alluded to Inthe ens of the marries are siluded to In y of not mention the word slave or slavery the beautiful by reading the Constitution of the signed would by the lower arriving at was, to say at Rolman censured as much, or more, the abas a he did slaveholders. I think he made a gology for slaveholders, but made no apology despised abolitionist. He blamed the abin for their uncharitableness and denunciation of derebolders, and in doing it he was uncharthe sal desunciatory towards those opposed to slaw she were plain spoken against it—falling into gard an he was condemning others for commit-

ute New England New Church leaders are doing good, apparently, against slavery, let us look further nd stop at New York. Reading the Anglo and Mark Repository, edited by George M. M. I find he has taken up this subject in ment. The June number which is before me mus important articles upon the subject of sla-. In his reply to some Aphorisms which a corresedethel furnished him, Prof. Bush says : Wat is the essential genius of slavery? Is it

special of the right of property in a human in How was this right acquired? Was there so is the original acquisition? Was it not efsed by lawless might over resisting but powerless sed by lawless might over resisting but powerless seless? Was not this all the title which could saded in the first instance for the asserted right seated in the first instance for the asserted right;
se the hast of this right subsequently changed its
me? Is the right of the possession any different
interplated the acquisition? If there was an
is the circumstances in which the black man
trally came into the hands of the white man,
areas shen was that element eliminated from the in the light of the New Dispensation, do see learn that the laws of charity are the standden! Does charity give its imprimatur to s had which proclaims a human being transarty did not preside at the first act, how could it salest any succeeding act of the mancipaling gass of slaveholding logic that was not in our as esentially defective. May we ask to be inman being, and his reduction to bondage against sell s not a breach of charity; and if courty how it is not an evil; and if it was an mis the outset, how it ceases to be an evil in the

latte Repository for June, from which the above unet a taken, are four letters from New Church med the South, deprecating any agitation of slavery a the Repository. One writer says:

Bet | cannot but express my sincere regret, that us lare found it necessary to broach the subject of sarry in the N. C. Repository. \* The question is a Southern and not a Northern question. You are to slaves at the North. The responsibility rests agitate this matter by our Northern to us enjustifiable interference with our coners. I fear that much harm will be done, if this gration is permitted to enter within the peaceful recacts of the New Church, and I deprecate such over of distruction as one of the greatest camites that can befall the church at this juncture

Anther Southern writer thus writes to the Editor

'As to effecting any change in the institution at that me by discussion, I would as soon expect to see a remove the Apalachian mountains, and substi-tite the Andes or the Alps in their stead. Things are not ripe for it, even if every man amongst desard it desirable. Many years must elapse, before a will be thought even proper to discuss it; and when the time shall arrive, if ever, it will be most pracest, most effective, to leave the discussion to

Another correspondent says :

Mt Dran Sin :- I take the liberty of expressing to you the pain which I feel, arising from broaching of the Slavery question in the Repository. If I may os s without offence, (as none is certainly intend-ed,) would enter my solemn but respectful remon-states against the continuance of the discussion.— (alone)?

A little further along this writer says:

Now, without expressing any opinion on the absact question, my riew of slavery is simply this:—
The relation of master and slave has been permitted of Providence in all ages. I can see that Southern street. starry a most wise and benevolent, indicating the oal probable means by which the African race can timbe civilized and Christianized.

And again he says:

Southern slavery is destined to run a long career this a means to a great end—the ultimate ele-stim of the African race. Man cannot, if he would thins at the African race. Man cannot, if he would, think a saddenly. It is upon us; it is ours to do see dut to the slave, care for his wants, provide for lact to the slave, care for his wants, provide for lact to the slave, care for his wants, provide for lact to the slave. This want the lofty themes of immortality. This take the careful inculcates by her spirit and doctors, in an indemnature of healths. heas in my judgment, more forcibly than the old.

Al preset, our negroes cannot be educated. Our
mints forbids it. But why? Because abolition will
have with them. heper with them, and poison their minds, and make the dastisfied. This blessing is denied them for the dastisfied by is reaso, and this only. It was not prohibited by as n nost of the slave States, until the abolition are nost of the slave States, until the abolition trained began. Now, I am not disposed to abate a Mine our obligations. They are obvious; they men upon us; we are bound to do our duty to their there, if we do it, we are far from sin; in the do it, we are far from sin; in the Lord will take care of results, and, as seen at her are fitted for liberty, he will provide the seen. Freedom near would be to them the greatest manner to a state among the seen. we do it, we are far from sin; if we d et clamity. They could not exist among us.— They would be exterminated by a war between the

This writer concludes by saying :

bet if I were to indulge a conjecture, I would strest the possibility that our slaves, following the less time and events, may yet find a home in South Asanca, where climate and soil suit them; where this day and a soil suit them; where this day and a soil or anization. corr does not affect caste in the social organization. cost sot affect caste in the social organization, as were they may have a system of government as a system of system of the system of government as a system of system

Is the above, and a great deal more which I have and a great desired, Prof. Bush replies nobly. He says:

sore, and a great deal more which I have been appeared by the says:

"It specially frof. Bush replies nobly. He says:

"It was not ask of them the justice to believe, the staking short of the most imperious sense of the staking short of the most imperious sense of the staking short of the most imperious sense of the staking short of the most imperious sense of the stake, as a not understaked. Indeed, if we were to refer to the says of a martyr going to the stake, as a not understaked. Indeed, if we were to refer to the says of a martyr going to the stake, as a not understaked. Indeed, if we were to refer to the says of a martyr going to the stake, as a not understaked our own in entering upon this discussion, we should scarcely exceed the soberness of the save never in our lives been more consistent of a severe struggle between-duty urging on, the says we have never in our lives been more considerations that we have a testing between-duty urging on, the says we have never in our lives been more considerations. We share never in our lives been more considerations that we have a testing between duty urging on, the says we have a few to say the says of th

which would necessarily put all these thing at stake. Now I would ask, where is the promise made me But the effort has been made; the decision has been

Prof. Bush's Reply to the Southern letters is quite lengthy, occupying over seven pages of the Repositor, too much to copy. I wish, Mr. Editor, that you he is in heart? We are told to judge the future by would find in the Liberator room for this whole reply. the past. Then what are we to hope from such min-One other thing I would mention before I close this isters, in regard to breaking the chains of slavery somewhat lengthy communication, that Prof. Bush in- Where, carnestly would I ask, shall we stand? There timates that he shall be induced to discontinue the Re- is no neutral ground. If the church is right, there pository at the close of the years as the complaint, of with the church let us go, and by it let us stand; bu the controversial character of the work are so numer- if the church is wrong, my conviction of duty is, com ous, and the calls for a change of tone in this respect out of it until it is right, and takes to itself the so urgent, that we are satisfied that without a com-plete metamorphosis in this particular, we can never are brethren, children of our heavenly father! satisfy the North Carolina public to such an extent as to make it any object, pecuniarily, to continue the publication, especially if the proceeds of the journal ere to constitute our main dependence for support .- DEAR GARRISON : We have become entirely satisfied, that it is out of our I have recently had a visit from a female relative power to conduct a periodical, devoted to the cause of the North Carolinians, without a very considerable in- most of the time as the wife of a slaveholder. Per fusion of the controversial element. He further says: haps a hasty outline of some of her remarks may not It is clear, however, that this character of the jour- be uninteresting to thy readers. nal is not acceptable to the mass of receivers in our country-those whom we depend upon for supportgret this, and I hope will come to the rescue and sus- our county; and yet when she looked towards its tain the Repository. Yours, &c. L S:

P. S. I find in the before mentioned June number, that a New Church man, who never before patronized any New Church publications, because of their spathy ern people are tired of slavery, and would gladly be come forward and subscribed for the work, and paid But it seems from the statements of this lady, that in advance. I have never subscribed for any New the question is not so much what should be done Church work, although some of my family belong to with the slaves, as what could the masters do without the order, but intend to do it immediately. I hope many will be induced to do the same. I. S.

#### WHAT DOES IT MEAN?

HYANNIS, August 14, 1852. Mr. GARRISON :-

Ever from my earliest recollection, I have had the highest reverence for ministers and professing Christians, and deemed them almost infallible. This was taught me by my parents and teachers; and I believed it wrong if I took cognizance of their errors, as I would of other men in less exalted positions than they were. Convinced am I, now, that I have labored under a mistake in regard to these things, and that there are, at present, errors taught in the Evangelical churches of which I am a member.

I cannot refrain from writing for the Liberator an occurrence that has just taken place under my own observation. For the past five years, I have been termed an abolitionist; and most anxiously have I inquired what was my duty in regard to the antislavery cause. Hard have I studied to induce myself to believe that our Evangelical churches are antislavery, particularly the Congregationalist and the Baptist ; knowing, as I do, that each of these churches have it in their power to say if they shall become so or not, without the consent of Bishop, Conference, or Association. This power they do possess, and I felt that each church would avail itself of it, and become in truth an anti-slavery church. But, instead of that I now find that, as a body, they do withhold their influence from the cause of suffering humanity, by hushing their voices from speaking in the slave's defence. During the last two years, never have I heard a syllable uttered in the pulpit against slavery but in a solitary instance, and that by the Rev. Mr. Stone, of Boston. He and the Rev. Mr. Ricker, a Baptist clergyman in Maine, are the only ministers I have heard during that time pray for the slave, that his fetters might be speedily broken. Now, what does this mean? If our churches feel for the oppressed as bound with them, why do they not speak it from the pulpit, and manifest it to the world, that the cause of the slave is near to their hearts when they pray in publie? Why do our ministers and churches, in general, hide themselves under the Colonization scheme? Why are they in sympathy with that society which was at first formed to protect slavery; and true to its infamous decree has it remained since its formation. Why have our churches and ministers joined heart and hand with the pro-slavery churches of the South, in this iniquitous society? Were they ignorant of the fact, (reverently would I wish to speak of the dead,) that HENRY CLAY, who has gone an oppressor to his grave and to his God, - yes, with his hands red with his brother's blood,-was its President? Were they unconscious that their President was a slaveholder? Or did they wink this fact out of sight? Why, I would again ask, dd they unite with that Society, or remain in it? slavery should be abolished, and that they were hastening its overthrow? They knew better. God they giving God? Were they not making him, as themselves, unjust? He created the black man whom Noah is alleged to have cursed: he is the Father of Afric's children; and has he blackened their skin. that the descendants of Japhet and of Shem may oppress them, or limit the free colored man to a Liberian

home? Never, never can it be right for us to do this. until we can fence in the sunbeams, that they shine only upon that little spot of ground we call our own. God made the colored man equal to ourselves-God made the sunbeam-and he designed that the gospel of the Savior should illumine his mind, and that his ministers should send out these rays of light, and gladden the bondman's heart with that divine truth.

all men are brethren, and God has made them as one. Ah! our ministers know full well that slavery is wrong in the sight of a God of justice, but they have not the moral courage to stem the tide of public sentiment; and behind that dark curtain, the Colonization Society, they hide themselves, because of popularity,

In your paper, a few months since, speaking of this wicked society, I said, 'My soul, come not thou into their secrets.' The Baptist clergyman of this place, in reading that remark, turned to me and said, . Oh! Mrs. Knox, that is a wrong and unjust remark for you to write. The Colonization Society is one of the best societies ever formed for the benefit of the slave. They spend their money to send them to Liberia, that they may stand higher than they ever can here. I, for one, am willing to have them remain among us but there is a prejudice against them which can never be done away with; and, certainly, the Colonization Society is just one of the best in the world for the benefit of the slave. I am against slavery as much a any one, and my church is an Anti-Slavery church; but I do not believe as the radical abolitionists do. believe that Garrison is an infidel, and that John M Spear is not a Christian; and why we refused Mr. Spear our house, was not because he was an abolition ist, or of his Universalism, but because he was against capital punishment. I would not refuse my pulpit to any sholitionist, of whatever denomination he migh

This, Mr. Garrison, was his assertion, and for time I attended his church, thinking he told me justhe whole truth. One week, to-day, the Rev. DANIEL FOSTER was sent by your Society to lecture to this people. He called on the Rev. gentleman above spoken of, and was told by him he was an infidel, &c., &c. Like a true disciple of Jesus, Mr. Foster, whe smote on the one cheek, turned to him the other also. Of this interview, I am not now to speak; but would say: that one of the members of that church offered Mr. Poster the vestry to speak in on Friday evening The minister decided ly opposed this, saving, "Mr.

Foster was an infidel, and his lecturing in the vestry

Is he an abolitionist in verity, or is he not? Is he conservative, or is he not? Is he in profession wha ANGELINA I KNOX. A GLANCE AT SLAVERY.

by this minister, that he would give up his pulpit to

an abolitionist? Where were his anti-slavery fee

THE LIBERATOR ...

who has been living for sixteen years in the South

While here, she read the Life of William Wells Brown.' She thought her acquaintance with slavery and therefore we see no alternative, but to retire from was sufficient to convince her, that there was nothing the field in which we have hitherto endeavored to ac- exaggerated or overstated in that book. She unhesicomplish some use.' The friends of the slave will re- tatingly asserted that slavery was the greatest evil in abolition, she could see no ground to hope for such an event very soon, at any rate.

We are often told by our neighbors, that the South and indifference upon the subject of slavery, has now rid of their slaves, if they knew what to do with them. them.

She says the children of the master are brought up to have every thing done for them, even to the washing of their feet; so that, in fact, they are the poor im beeiles, who 'can't take care of themselves.'

She spoke of a young man of her acquaintance whose father had been wealthy, but became a good deal reduced, so that at his death the only property that fell to this son was a slave woman and her child. This would be valuable property in time, but, at present, it was not very available. The poor fellow did not seem to know how to do any thing but fish and hunt, and the woman, having a child to take care of, could not earn a great deal towards her master's support; and therefore his case would be a hard one. Well, we have heard of the magnanimity and high blood of the Southron, and here is a specimen of it. A lazy, lily-fingered, lounging drone, calling for support upon the labor of a poor woman, who has a child well as herself to feed and clothe from her earnings! Verily, this must be what is called Southern chivalry.

Cousin said that when she first went to the South, she used to weep at the sight of droves of men, women and children, driven scores of them chained together towards the cotton growing States; but, after being there a short time, she became so ac customed to such sights, that she thought nothing of it. Oh! the blighting, benumbing effects upon the finer feelings, of that foul system, which, with the great nass of the politicians and religionists of this country. is placed ' above all that is 'called God, and is worshipped.

Cousin S, thinks that a law has recently been en acted in Louisiana, and perhaps some other States, prohibiting the separation of children under twelve ears of age from their mothers. Will some one be so kind as to inform us, through the Liberator, whether such is the fact? If it is so, I think we can have very good reply to the taunt, that our efforts are only naking the condition of the slaves worse.

While writing, allow me just to say, that G. B. Stebbins, of Rochester, has recently spent about ten days in this vicinity, laboring faithfully in the antislavery vineyard. Although he preached the gospel of anti-slavery, 'without concealment, without compromise'; yet his meetings were largely attended. and his ministrations generally well received. May the good seed take root, and grow to the bearing much Truly thine, S. W. North Easton, (N. Y.) 8th mo. 10th, 1852.

MEETING OF THE FREE COLORED PEOPLE.

At a meeting of the free colored people of Baltimore, convened without respect to religious differences, and composed, ir. large part, of official and other prominent members of various churches, held at the Public School Room on East street, on Tuesday even ing last, the following statement was submitted and Did they think or intend that the wicked system of adopted with but a single dissenting voice, and order-

We have inquired into the character and doings of had given them reason to guide them, and conscience the late Convention of Free People of Color, claim to warn them. Why, if they in reality believed that ing to be of the State of Maryland, held in the City the Society was good in itself, what attributes were of Baltimore, and which presented itself before the public as having derived its authority to convene from the Executive head of the State, and its authority to act from the free people of color of the counties s well as of the city. Now, we are not prepared to speak authoritatively for the colored people of the ounties, but we do know the sentiments of those of this city in reference to this 'Convention.'

As we understand, said 'Convention' was gotter up by the following individuals, whom we find named in their publications, viz: Darius Stokes, James T Jackson, John Fortie, H. H. Webb, Daniel Koburn, James Handy, C. Perry, Frederick Harris, John H. Walker, Samuel D. Hutchins, David P. Jones, Wm H. White, and a few others not so well known to us This 'Colored Colonization Society,' as we see it also styled, consisted of a very few of our class. The pro ceedings of the meetings to get it up were known to bu few of our people, hence the excitement among then when those proceedings became generally known. I it be asked, therefore, 'How came it to pass the there was so much opposition on the part of our peo ple? were not the 'Delegates' claiming to represen the free colored in this city appointed by us?" answer is: No. Nine-tenths of the colored people knet nothing of what was being done in their name."

We hope the good people of Baltimore will not infe from what we have said, that our opposition is founded in any new attempt to discourage voluntary Coloniza tion. We are not opposed to emigration. We only mean to say, that the persons composing said 'Convention' took advantage of our situation, and em ployed unauthorized means in calling a . Convention of the Free People of Color,' dividing the city into numerous districts according to their own plans and inviting strangers from the counties to help to represent us-all of which they did without on

We should be pleased to see the members of this Colored Colonization Society,' or 'Convention,' embark for Liberia. The example of their consistent ac tion, individually, would be worthy of imitation. Had this 'Society' confined its doings to its own

sphere, and to its own members, we should have had nothing to say of it. But, as the case now stands, we feel called upon to solemnly repeat, for the informa-tion of all who desire the truth, as we now do in public meeting, that we did not, at any time, or in any manner, elect 'delegates' to the so called 'Colore Colonization Convention,' held in the city of Baltimore on the 26th, 27th and 28th days of July; and we furthermore declare that we gave the said 'delegates' no authority whatever to represent the feelings and wishes of our people.
PHILIP SCOTT, President.

JAMES GRAY, Secretary.

Extract of a letter from a highly intelligent colore

free colored people of Maryland, in regard to the de-

You must have heard of the deep indignation of the people of color in Baltimore, at the doings of these negro pseudo-Colonizationists. I have no time to narrate some of the vindictive and rowdy proceedings of some of the anti- Colonizationists. They have ex hibited extraordinary boldness and recklessness. They have made an impression that will not be forgottenthey will be remembered, for better or for Colonizationists are now-if they were not beforethoroughly convinced that the colored people of Mary-land are irreconcilably opposed to African emigration

There is a strong tide setting towards Canada. The honest and most intelligent of our people-those especially who have some means-think of Canada. The calling of the colored people from the countie into Baltimore, for Colonization purposes, was Colonization trick. I understand the whole matter but they have been taken in their own craftiness The colored delegates will go home with sentiments to which they might have been strangers before. They will carry the truth home. They will be better prepared to see and resist the wiles of Colonization-

#### LECTURES IN THE GRANITE STATE.

New Irswich, (N. H.) Aug. 11, 1852. FRIEND GARRISON-We have a word of encouragement to give you from this State of granite rocks and flinty hearts. We have recently been favored with a visit from Joseph J. Locke, and been treated by him to some of the most eloquent and effective lectures ever

delivered in this place.

Last Sunday afternoon, he lectured in the Baptist church, in Mason Village, the pastors of both societies (Baptist and Congregationalist) giving up their regular 5 o'clock exercises, and attending, with a large portion of their flocks with them. I had never listened to Mr. Locke before; and from the fact of his being a new man in the field, I was not expecting much of him; but I was agreeably disappointed. The lecture was faultless in every respect. I have had the pleasure of listening to many eloquent speeches from our best speakers, but his lecture at Mason Village I think 1 never heard excelled. Monday and Tuesday evenings, of this week he has spoken to small but delighted audiences in this town. It is the universal opinion of the friends in this locality, who had the pleasure of hearing his lectures, that we never had one among us better qualified in every respect to plead the cause of the three millions of our oppressed fellow-countrymen, who are not, in this land of democratic, republican Christians,

allowed to speak for themselves.

I wish, before closing, to call your attention to the Mason Village meeting. It is so seldom a Garrisonian abolitionist meets with such aid from the churches as was extended to friend Locke, that I wish the fact to be known, and credit given therefor. This is not the first time they have evinced this kind and manly spirit. Mr. Pillsbury lectured in the vestry of the Orthodox church last March, the society giving up their regular services for the same. Such deeds of mercy to the down-trodden are so rare, that I take pleasure in recording them to the credit of the Christianity of Mason Village.

Mr. Locke, before he obtained permission to occupy the Baptist meeting-house, proclaimed himself a Garrisonian; so that he did not lie under the imputation of having deceived them, under the pretence of being merely a Free Soiler. Likewise, in the commencement of his lecture, he declared his sympathy with you, and said he was probably as much of an 'infidel' as you. Notwithstanding this, he got a candid hearing, and liberal contribution. B.

### CEREMONIAL PRAYING.

WILLIAMSTOWN, (Vt.) August 1, 1852. BRO. GARRISON-Brother Claffind in his letter published in the last Liberator, speaking of the Baltimore Conventions, says, ' Wonder if there were any prayers on the occasion?' as though that was not the very place for 'praying '! As though such disgraceful scenes were not generally opened and closed by prayer'! As though the men who made that platform, and those who stand upon it, were not pray ing 'men ! As though slaveholders and their abettors were not, many of them at least, ' praying' men ! As though the gibbet, the rack, the dungeon, the battle-field, were not always sanctioned by 'prayer' ! The Church always comes in with her 'prayers' to sanction the abominations of the State ; and the State. in her turn, stands ready to defend the Church.

Does brother Classin suppose that their having portance than he has done? I think the time has been when he would not have asked, whether there was any praying at Baltimore, from the fact that he child in such a place, and was unable from habit to would have regarded it as no sort of evidence that they were right, or that they desired to be so.

He is among my warmest personal friends, -one whom I very much love and esteem. -but I am sorry to find him attaching so much importance to forms, which are, at best, but forms, and no evidence whatever of right, or even honesty of purpose. S. M. SEAVER.

P S Exciting times in Vermont! Tremendon bolting from the old parties, and a rallying for free dom! Vermont has a host who will never consent to stand on those damnable platforms, nor support those who will.

# MISREPRESENTATION.

In an article in the New Englander for August, o Prof. Park's Memoir of Dr. Hopkins, the following language is used respecting the anti-slavery character

'Guided by no impracticable or Jacobinical theory, impelled only by the Divine instinct of equity and love, he demanded, as with an inspired earnestness, justice for the wronged and liberty for all.

'There was nothing fanatical in his opposition to slavery—nothing extravagant or reckless—nothing of the peculiar features of immediate abolitionism.'

This is as if one should say, 'He spoke with in spired earnestness against the use of all intoxicating drinks, but there was nothing fanatical in his opposition to them-nothing extravagant or reckless-n thing of the peculiar features of total abstinence."

The writer above quoted, spares no pains to give ill name to the dog whom he wishes to hang; and he probably calculates safely that a large proportion of his readers will overlook or disregard the self-con tradiction of his sentences, in their willingness to se the unpopular cause of Anti-Slavery depreciated.

· Justice for the wronged and liberty for all' is ' im mediate abolitionism. The abolitionists have never asked for more, never desired more. And the mode by which they have proposed that this shall be done is, that every master shall himself give immediate freedom to those whom he has claimed as slaves without waiting for their liberation by the harsher process of insurrection, which is always impending over them, or of disunion, which the abolitionists propose as the second best means of abolishing C. K. W.

#### MISS HOLLEY. Extract of a letter from a friend in Abington:

· I nave just returned from hearing two most admira ble discourses by Miss Holley, in the Town Hall, and I think I but speak the mind of a large majority of those present when I say, that her addresses, to-day, have seldom if ever been equalled in this town.

'It seems that Providence is giving fresh evidence—if more was needed—of the justness and holiness of

our cause, in raising up, from time to time, of such eloquent advocates, to plead the cause of God's suffer ing poor. May strength be given her equal to the magnitude of the work before her ! !

DRAYTON AND SAYRES RELEASED! The Washington papers of last week contained the

following unspeakably gratifying announcement:

Drayton and Sayres, imprisoned in the jail of the District of Columbia for the non-payment of fines incurred under several sentences of courts in 1848, for 'transporting' slaves from the District, were yesterday discharged from prison, under a pardon from the President, remitting the imprisonment, and feaving the fines outstanding. These were payable, under the law of Maryland, one half to the county, and the other half to the owners of the slaves 'transported.' The application for their pardon was supported by petitions from more than one-half of the owners of the slaves. The fines amounted to a large sum, which the parties, from poverty, were unable to pay; and for the non-payment thereof, they had already been in prison upwards of four years. The power of the President to remit the imprisonment, under the circumstances, was affirmed in an elaborate opinion by the Attorney General.

It is privately said that to Mr. Sumper much credit

It is privately said that to Mr. Sumper much credi is due for his persevering efforts to procure the release of these martyrs in the cause of bleeding humanity whose incarceration in the Washington prison for an act of Christian benevolence will ever affix a deep stain to the character of our national government.

We copy the following item from the 'Voice of the Fugitive, of the 12th instant, published at Wind or, Canada West, by Henry Bibb:-

BLOOMERISM AND SLAVERY .- Another female h ust arrrived in Canada in male attire. She wa just arrived in Canada in male attire. She was brought from the State of Mississippi into the State of Illinois as the chamber-maid and body-servant of a slaveholding family. But she concluded on that occasion to leave them to nurso their own children, black their own boots, and comb their own hair, or pay for having it done.

The plan suggested to this female to escape, was to dress in her old master's suit, and start for Canada, while he was in bed asleep. She had not proceeded far before she found a friend in the town of Galens, all, who offered her a place of conceaument and effect.

ill., who offered her a place of concealment and effect-tal sid, by which she escaped.

The whole country around was soon filled with ad-

vertisements offering a reward for her apprehension She learned from a person, who had conversed with the slave-hunter, that on the next morning after her departure, the bell rang for passengers to get up and prepare for breakfast; when her old master went to dress himself, he could find no clothes to put on. He called loudly for his wife's maid servant to get his pants, &c.; but she was not to be found either, which caused no little stir and excitement. He declared he would not leave the place until she was recap-tured. His name is Richard Evan Orn, of Memphis Malinda Fountain is her name. She wishes to in form him that he need not wait any longer in Illinois for her company; that she is now in the enjoyment of British Liberty, and whenever she gets ready to return to American Slavery, she will let him know. This is the sixth person that has arrived here from slavery within the present week.

no Glorving in his shame and villany! What is such a denial worth, under the circumstances ? WASBINGTON, Aug. 14.

Washington, Aug. 14.

General Pierce on Slavery. The Republic of this morning publishes a correspondence between Edward DeLeon, late editor of the Southern Press, and Franklin Pierce. Mr. DeLeon asks Pierce if the reports published of his New Boston speech are correct. Pierce replies that the report is grossly and absurdly false. He replies that the has always been denounced as a pro-slavery man by the Manchester Democrat, but refers to his course in Congress, and his acceptance of the Democratic platform, as a guarantee of his soundness on the slavery question. He further says, 'I am not surprised to know, that the attempt to prove me an abolitionist provokes much merriment among men of nist provokes much merriment am all parties here, and this weak and untruthful that purports to be my speech is really too ridiculous obe considered in any serious light.'
Pierce's letter is dated Concord, July 23.

The readers of Uncle Tom's Cabin will take it as the highest style of recommendation to say of this book, that it will be read with as deep an interest and as ineffaceable an impression as that masterly work. It is a most powerfully dramatic work, presenting the workings of slavery in some of its saddest, yet truest aspects, and quickening into intensity every instinct of justice, humanity or freedom in the reader's become reader's bosom. We suppose it is no secret that it proceeds from the pen of Richard Hildreth, Esq., the omplished historian, and we know not where in the annals of tragedy a more moving, exciting picture could be found—a picture which is all the more exci-ting for being a literal transcript of facts that have occurred. We hope it may be as extensively read as Mrs. Stowe's great work; it will do invaluable ser-Mrs. Stowe's great work; it will do invaluable service in intensifying the hostility to slavery that exists, and may perhaps open the eyes of some of the friends or apologists of the system, to some of its enormities. It is embellished by some excellently engraved wood cuts, and is in all its execution a fit book for effect.—

We recently noticed the statement of an occurrence on a Connecticut railroad, where a lady from the South, travelling with her child and its colord prayers' is any evidence that they were right? Is he out of the ladies and take her place in the 'nigger'

one. She said she could not be separated from her child in such a place, and was unable from habit to take proper care of it; but all availed nothing. That nigger must go out, or I shall put her out, said the conductor; so the lady had no choice but to seat hercan ductor; so the lady had no choice out to sear ner-self with her child and servant, in the 'Jim Crow' car, paying double price for it! Such treatment would not be endured in Carolina or Mississippi.— Boston Investigator.

Suicide at Niagara Falls.—A milliner lady, 22 years of age, divested herself of all her clothing, and threw herself into the Niagara river, just above the cataract, from whence she was thrown down the mighty fall. She was fished for by the people on the rocks, for an hour, without success. The sight was horrible to behold; the body seemed to be tossed upward by an invisible power below, and again it was drawn under from sight. She soon appeared with her limbs up, or some other portion of her body, only to be drawn back by the remorseless power, and after describing a few momentaportion of her body, only to be drawn back by the re-morseless power, and after describing a few momenta-ry gyrations, to be tossed again like a cork out of the water. Ropes were thrown a long time with noozes, but without success, for by the time the ropes were throwh for her, she was under water, and was distant two rods from the shore, where boats cannot live an instant. Finally, she was secured by a sturgeon spear, and brought ashore.—Albany Register, 10th.

Campheniana.—At the Washington Hotel, at Rutland, VL, on Tuesday evening last, while one person of the house was filling a lamp, a girl placed a lighted lamp so near as to cause an explosion, by which a child of Charles B. and Elizabeth Long, a little over three years old, was so much injured that he died on Wednesday, and the girl is not expected to recover. In New York, on Thursday night, Julia Oliver was seriously burnt by the explosion of a camphene lamp which she was filling.

A young German, named Rudolph Schrotemier, residing at 71 Bayard street, on Monday morning, while engaged in using a quantity of camphene, was shockingly burned by the explosion of the vessel containing it. He was conveyed to the New York Hospital, and placed under the care of Dr. Cooper.

Three daughters (one of them married, two younger) of Rev. Joseph Marsh, of Sandwich, Mass., were cerribly, and two of them, it is feared, fatally burned, on Sunday evening, between 7 and 8 o'clock, by the explosion of a can of fluid. They were filling, by the explosion of a can of fluid. They were filling, by the light of another, a lamp from the can. The flame communicated to the can by means of a current of gas, as is supposed, occasioning a scene of unutterable distress.

Capture of Fugilies Slaves.—The Hagerstown Mail Campheniana .- At the Washington Hotel, at Rut.

Capture of Fugitive Slaves.—The Hagerstown Mail states that the fourteen slaves of Mrs. Pendleton, of Washington county, Md., who absconded a few days ago, and made tracks for Pennsylvania, have been captured and committed to jail at Harrisburg.

New Orleans, August 15.

Death of Mrs. Taylor.—Mrs. Taylor, the widow of Gon. Zachsriah Taylor, died at East Pascagouls, or Saturday night.

Suicide.—Hon. Jabez P. Thompson, of Halifax, committed suicide on Monday night last, by hanging himself in his barn. Mr. Thompson was a member of the Senate from Plymouth county in the last Legislature, and was a man of good standing and excellent character. He has suffered extremely for some time from rheumatism, which, it is supposed, may have caused insanity.

Hon Joseph R Ingersoll, of Philadelphia, habeen nominated to the Senate as Minister to the Cours of St. James, in place of Hon. Abbott Lawrence.

A young English lady, by the name of Stephen-son, was drowned while bathing at the beach in New-port, on Tuesday, last week. She was walking in the surf, and lost her footing.

## THE NATIONAL WOMAN'S RIGHTS CON-

VENTION. Held in Worcester, Oct. 22d and 23d, 1851, adje meet in Syracuse, N. Y., Sept. 8th, 9th and 16th, 18521 The friends of equality, justice and truth, are carneatly invited to assemble there, at that time, to discuss the important question of reform, technically termed Woman's Rights.

We propose not only to review the past, and consider the present, but to mark out new and broader paths for the opening future.

The time has come not only for the examin

and discussion of Woman's social, civil and religious rights, but also for a thorough and efficient organisation—a well-digested plan of operation, whereby these social rights, for which our fathers fought, bled and died, may be secured, and enjoyed by us. Let woman no longer supinely endure the evils she may escape, but with her own right hand carve out for herself a higher, nobler destiny than has heretofore been hers. Insemuch as through the folly and imbecility of woman, the race is what it is, dwarfed in mind and body, and as, through her alone, it can yet be redeemed, all are equally interested in the objects of this Con-

We therefore solemnly urge those men and women who desire, and look for, the development and elevation of the race, to be present at the coming Convention, and aid us by the wisdom of their counsels. Our I platform will, as ever, be free to all who are capable of discussing the subject with seriousness, candor and truth.

> On behalf of the Central Committee, ELIZABETH C. STANTON, PAULINA W. DAVIS, WILLIAM H. CHANNING, LUCY STONE, SAMUEL J. MAY.

ANNIVERSARY OF THE WESTERN A. S. SO-CIETY.

Papers friendly, please copy.

The Executive Committee of the Western A. S. Sociery hereby give notice, that the Annual Meeting of the Society will be held at SALEM, Columbiana Co., O., commencing on Saturday, the 21st of August, at-10 o'clock, A. M., to continue for three days. In behalf of the Executive Committee,

SARAH McMILLAN Bearding Secretary

### PLYMOUTH COUNTY.

SALLIE HOLLEY, an Agent of the Old Colony A. S. Friday eve'g, Aug. 20. Tuesday " 24. Wednesday " 25. North Middleborn' Kingston Town Hall, Plympton Town Hall, North Bridgewater. North Bridgewater, Paper Mill Village, Friday, ··· 4 27. Sunday " " 2 at 1 1-2 o'clock, P. M. Bridgewater, } at 11-2 o'clock, P. M.
Joppa, (East Bridgewater, Sunday, at 7 o'clock, P. M.
Duxbury Town Hall,
Marshfield,
Wednesday,
Sept. 1.

#### ALONZO J. GROVER

An Agent of the Massachusetts A. S. Society, will lecture as follows, viz :-

Foxboro', Friday eve'g, Aug. 20.
North Attleboro', Sat. and Sun. eve'g, Aug. 21,22. North Attleboro', Sat. and Sun. eve'g, Aug. 21, 22.
Valley Falls, R. I., Monday eve'g, Aug. 23.
Mr. Grover will remain in Rhode Island a few weeks, and if the friends of the slave throughout the State will make arrangements for meetings in their respective towns, and give him notice, he would be happy to visit them. His address, for the present, will be Pawtucket, care of Daniel Mitchell.

#### BROOKFIELD, (Worcester Co.)

STEPHEN S. FOSTER and ABBY K. FOSTER, Agents of the Mass. Anti-Slavery Society, will hold a meeting in the Universalist meeting-house in PODUNK, Brookfield, on Sunday, August 22d, commencing at 10 o'clock, A. M.

The subscriber would respectfully inform his friends and the public, that he has returned to his former residence in Harwich, and intends to carry on the painting business in all its branches, and solicits their patronage, especially of those persons who are building new houses in this and the adjoining towns.

JOSHUA H. ROBBINS. Harwich, July 7, 1852.

# BRAMAN'S

SWIMMING BATHS.

(ESTABLISHED IN 1823,) AT THE FOOT OF CHESNUT STREET,

HAVE been completely fitted and put in order. This establishment now comprises upwards of Two HUNDRED AND TWENTY-FIVE ROOMS, being the largest in the United States, with pure Salt Water, and unequalled facilities for outside Bathing.

THE MILL DAM BATHS have been just added to the Ladies' Department, which has he fore been very much crowded. Connected with establishment are also

WARM OR COLD, FRESH OR SALT WATER TUB BATHS. Single Baths 12 1-2 cents, or 10 for a dollar.

THE TREMONT BATHS, entrance from Tremont Court, have been refitted, and are now open from sunrise till 10 o'clock, P. M. July 23. JARVIS D. BRAMAN. July 23.

# JOHN OLIVER,

. CARPENTER, No. 7 TRAVERSE STREET, CORNER OF FRIEND STREET, BOSTON

SLATE at Anti-Slavery office, 21 Cornhill. Orders left there attended to every day.

The smallest job thankfully received and faithfully executed. He appeals to the public to give a young mechanic a fair chance.

# THE SPIRIT WORLD.

LIGHT from the Spirit World; comprising a Series of Articles on the condition of Spirits, and the development of mind in the Rudimental and Second Spheres, being written by the control of Spirits. Rev. Charles Hammond, Medium. Price, 63 cts. Spheres, being written by the control of Spirits. Rev. Charles Hammond, Medium. Price, 63 ets.

The Pigrimage of Thomas Paine, and others, to the Seventh Circle in the Spirit World—a continuation of Light from the Spirit World, written by the Spirit of Thomas Paine—50 ets.

Voices from the Spirit World; written by the Spirit of Thomas Paine—50 ets.

Voices from the Spirit World; being Communications from many Spirits, by the hand of Isane Post, Medium—50 ets.

Reichenbach's Dynamics of Mesmeriam, \$1 25.

Night Side of Nature—Ghosts and Ghost Seers.

By Catharine Crowe—\$1 00

Supernal Theology, and Life in the Spheres; deduced from alleged Spiritual Manifestations. By Owen W. Warren—25 ets.

Familiar Spirits and Spiritual Manifestations; being a Series of Articles by Dr. Rooch Pond, Professor in the Bangor Theological Seminary, together with a Reply by Veriphilos Credens—15 ets.

The Spirit Harp; compiled by Maris F. Chandler—25 ets.

The Clairvoyant Family Physician. By Mrs. Tut-

tle—75 cts.

The Revelations, the Great Harmonia, and all the other Works of A. J. Davis, the Clairvoyant.

For sale by

BELA MARSH,

No. 25 Cornhill. 

LIEVEN WEEKS IN EUROPE; AND WHAT MAY INE SHEN IN THAT TIME. By James Freemen Clarke. Just published, and for sale by TICKNOR, REED & PIELDS, Boston. July 23.

THE WHITE SLAVE.—Just published, The White Slave: or, Memoirs of a Fagitive, with eight illustrations by Billings. Price \$1 00.

TAPPAN & WHITTEMORE, 114 Washington street.

# THRICE THROUGH THE PURNACE.

A TALE OF THE TIMES OF THE IRON HOOF. 

By MRS. SOPHIA L. LITTLE.

For sale at the Anti-Slavery Office, 21 Cornhill, and at the Bookstore of Bela Marsh, 25 Cornhill, Price, bound in cambric, 56 cts.; in paper covers, 33 cents.

Ag way of making the entire they have

would injure the church.'- Our lecturer was obliged to go to the school-house, and talk to us that evening resident in Baltimore, who has had the best opportuof the cause of the slave. nities for ascertaining tife views and feelings of the

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From the Cleveland True Democrat. AGITATION-THE PLATFORMS. BY FRANCES D. GAGE.

Resolved. That the Democratic party will resist all attempts at renewing, in Congress or out of it, the agitation of the slavery question, under whatever shape or color the attempt may be made. — Democrati-

We will discountenance all efforts to continue of renew such agitation, (the agitation of the slavery question,) whenever, wherever, or however the at-tempt be made, and we will maintain this system as essential to the nationality of the Whig party, and the integrity of the Union. - Whig Platform.

Resist all agitation'! Bold reformer, do you hear ? Do not your strong nerves tremble, quails your spirit not with fear ?

When in this land of Freedom, where the star-lit ban

The minions of a party bid freemen be dumb as slaves Resist all agitation'! O! what startling words are these,

Flung out upon the Northern blast, and on the Southern breeze, Loud shouted from our valleys, and echoed from ou

bills. Sounding upon our rivers, and murmuring by our

Resist all agitation!' is the statesman's motto now Resist all agitation ! cries the farmer at his plow Resist all agitation ! the tradesman whispers bland ; · Resist all agitation !' is the lawyer's stern command.

· Resist all agitation ! eries the preacher to his flock ; Let no national disunion my pious people shock; No longue dare speak, no hand be raised, to free our captive slaves-

Peace, peace! go preach a Savior's love to heathen o'er the waves.'.

Ye cold and hireling hypocrites, 'twas Christ wh spake these words : . I come not to bring peace on earth, I come to bring

the sword! For the truth's sake your Master bore the thorns upon his brow-

What crown of thorns, what heavy cross, for truth's sake, bear ye now?

Resist all agitation! is the Democratic cry; . Resist all agitation ! shout for Pierce and victory Away with justice, love and right! our party we must save! Ye shall not think, nor feel, nor speak, for the poor

suffering slave. Discountenance all efforts!' shout the Whigs in

thundering tone. When, where or how, it matters not-let slavery

Our national Whig party and the Union now demand That dumb be every freeman's tongue, palsied each freeman's hand.

Up, freemen! Rouse, reformers! There is work for you to do! Stand for the right unflinching now! be bold, be

strong, be true! And teach these boasting party lords, that, in this try-

ing hour. There still are men, who dare to speak, despite their tyrant power.

Resist all agitation! Spurn the words with flery zeal !

They who would gag the tongue will soon shackles on the heel! Speak out the bold, free thought within, when, where or how, heed not;

Cry ' Slavery' back, for every shout that's given for Pierce or Scott. · Agitation' be our watchword, 'agitation' evermore,

While there's a slave to hear his brand upon Colum bia's shore : "Agitation" while a human soul is bartered still for

gold,
'Agitation' while a mother on the auction block i sold !

' Agitation' while the daughter's cry goes up for help to heaven's

"Agitation" while the tie of wife and husband may b 'Agitation' while a man still bows beneath the tyrant's

rod: ation,' our faith and trust in God

Oh! woman, woman, where art thou in this dark trying hour? Where is thy magic influence, where, where thy

boasted power? Hast thou a heart to love and feel? hast thou a han-Now is the day, now is the hour !- Oh! help the

suffering slave! Fear not though sneering lips should say, thou has

o'erstepped thy sphere To soothe the suffering, bleeding heart is woman' mission here:-Then list ve to the mother's moan, the wife's shriel

of despair. The sister's pleading cry for help, the daughter's an guished prayer!

> NATURE'S NOBILITY. Room for a pobleman to pass ! In costly robes ? in trappings gay? A fop tricked out before the glass?

No! Clad in soher gray,

A nobleman in heart is he With mind for his nobility. His crest, a soul in virtue strong ; His arms, a heart with candor bright :

Which gold bribes not to what is wrong, Nor blinds to what is right : The patent of his courtly race-Behold it in his open face. He cringes not on those above,

Nor tramples on the worm below : Misfortune cannot cool his love. Or flattery make it grow; Stanch to his friends in woe or weal, As is the magnet to the steel.

He envies not the deepest sage : He scoffs not at the meanest wight : And all the war that he doth wage Is in the cause of right; For broad estate and waving land; He has the poor man's willing hand.

He is not rich, and vet indeed Has wealth; nor poor, has stock, though small Nor rich : he gives so much to need : Nor poor; for on him fall Such blessings from relieved distress, To crown his path with happiness.

Room for a lord, ve truckling crew, Who round earth's great ones fawn and whine Fall back ! and gaze on something new : A lord, at least in mind-That bravest work in Nature's plan, An upright, independent man.

# INVOCATION.

Inspire me with ability to seek Repose and hope among eternal things, Father of heaven and earth, and I am rich. And will possess my portion in con cat.

# The Liberator. Resolved, therefore, That we are impelled, by our regard for truth and duty, to call upon the members of these churches and societies who love the truth

THE ANTI-SLAVERY CAUSE IN OLD BARNSTABLE.

FRIEND GARRISON-While you and your friends were

taking sweet counsel together in the beautiful grove at Framingham, last Tuesday, in commemoration of the glorious act of West India Emancipation, I was on my way by railroad and coach to Hyannis. I arrived here on Wednesday morning, and found at once a dozen homes open for my comfort. I had previously been invited, however, by Dr. Knox, to stop in his family while laboring here in the anti-slavery cause. I spent most of my time there, though a portion of it was spent in other anti-slavery families. Wherever I go, I find true hospitality among the abolitionists. There is something in this anti-slavery truth which opens the hearts of those who receive it to an enlarged and generous appreciation of life. The earnest reformer has something to live for. Life is of inestimable worth to him. Although engaged in a severe struggle, and shut out from the places of worldly honor and emolument, yet the consciousness of his rectitude of motives and endeavors makes him cheerful and happy and strong. He enjoys that peace of mind which the world cannot give, and which it cannot take away. Hence they who choose the unpopular service of Humanity, Truth and Justice, are truly wise and far seeing. Of all men living to-day, I doubt not Daniel Webster is the most wretched, and entertains the most contemptible opinion of himself. And if he should speak the honest sentiments of his heart, he would say, as said the great money-getter of our land in his old age, 'My life has been a failure.' Let him or any of the mercenary politicians of the day come to the closing hour of life, and they cannot speak from a full heart and say, with the noble old man eloquent, 'This is the last of earth-I am content.' And, oh! may the young men and women of our organizations are based, is selfish, unholy, devilish country be warned by the career of these compromisers, and choose their course in life in obedience to know full well whereof I affirm when I say, that the the dictates of a pure and peace-giving wisdom. On going to the house which had been engaged for

our lectures on Wednesday evening, I found we were to pay \$4 an evening for the hall, an old shell, once occupied by the Universalist Society, now owned principally by Capt. Alexander Baxter, a purse-proud opposer of the anti-slavery cause. I told the people at once that it was not right to tax the vital Christianity of the age in this manner. The town hall in old Concord, a commodious and beautiful room, is opened at the cost, or for \$1 50 an evening. would not submit to such an imposition. So I appointed the next meeting in God's temple; and while here, I have spoken twice out of doors, and three times in a school-house, which was opened without any charge. By so doing, the little which the friends of the slave were able to give has been saved to sid the great cause. The 'Ladies' Circle' send \$10 by me to the Mass. Society, and others give in contributions \$9 00.

On Friday morning, I called on the two clergymer of this place, and was received and treated in an arrogant manner by each of these professed disciples of the meek and lowly Jesus. They took the responsibility of denouncing Wm. Lloyd Garrison as an infidel, and a man who was doing all he could to destroy the country. They denounced all who sympathized with him. I had been encouraged the evening before to hope for the vestry of the Baptist church for my Friday evening meeting. Through the influence of the Baptist priest, the committee were induced to refuse us the use of the vestry. About 7 o'clock, a school-house was engaged, the meeting was cried through the streets, and a goodly number assembled, though it was a stormy evening. I took up the charge of infidelity which the hireling pricets of the place had wantonly alleged against yourself particularly, and the friends of the anti-slavery cause generally. I took issue with them on this charge, and showed. think, to the satisfaction of those who were present, that these men are themselves infidels, and are doing all they can to promote practical infidelity in the meeting will not soon pass away. It was seen clearly, that the anti-slavery enterprise is the vital Christianity of this age, while the sectarian dogmas and acinto the spirit of anti-christ, and by their influence, therefore, Christ is dishonored and man oppressed.

During my visits on Friday, I called on one of the of life. He gave me two dollars for the cause. My the Bible would never have had an existence. own soul was cheered and strengthened by seeing the faith and carnestness of this man.

On Saturday, Sunday, and Monday evenings, I lectured at Centreville. Our last meeting there was one of the deepest interest and power; but I have so many other things to write about in this letter, that I shall not dwell at all on my experience in Centreville.

On Sunday morning, we assembled in the old school room where John M. Spear commenced his efforts to gather a liberal church in Hyannis. Some who were present with him then, were there on that morning, and were affected by the associations of the place even to tears. I offered to the consideration of the meeting the following resolutions, which were called for, as I thought, by the conduct of the clergymen towards the anti-slavery cause :-

Resolved, That the anti-slavery enterprise of thi land is the vital Christianity of our age; and each one who refuses to be identified therewith is guilty of rejecting Christ, and truly classed with the ancient Scribes and Pharisees, against whom Jesus pronounced the direst woes and the severest condemnation, for their contempt of the suffering human brotherhood.

Baptist and the Universalist, have shown by their fruits,' in their bitter opposition to the true Christianity of this age, an unholy and a devilish spirit. Resolved, That the exclusion of John M. Spear from the pulpit of the Universalist church of Hyannis, a church gathered at first by his efforts, to which

he came on the mission whereunto he had been call-

Resolved. That the two churches of this place, the

ed and set apart by his Lord and Redeemer, is a highhanded outrage. Resolved, That R. S. Pope, the paster of this church, in sustaining selfish secret societies, in advocating obedience to the pro-slavery legislation of the American Congress, in o enly recognizing the unhaly compromises of the Constitution as binding upon his conscience, and particularly for his agency in shutting John M. Spear from his pulpit, and in his religious faith and practice, has been instilled in Chris

christian spirit, and is deserving the severest consure. pled Jesuit and Pharisce, inasmuch as, professing to to the people- If thy brother, the son of thy moth the anti-slavery cause.

ter of the anti-slavery truth, is governed by an un-

Resolved, That he also denies the two fundamental principles of the Gospel of Christ, to wit, the Fatherhood of God, and the Brotherhood of men, by Resolved, That there is no hope of these churches are based on the cruel sectarian spirit, and because, secondly, the leading influence, the governing power,

in both, is mercenary and selfish altogether; so that

they now occupy, and other men should be settled in thy God; the Lord thy God hath chosen thee to b their places, still, the money power and the wicked a peculiar people unto himself above all the people sectarian spirit would control and lead astray their that are upon the face of the earth.' successors, as these influences have done with them. Thus do the believers in the doctrine that God act-

Resolved, therefore, That we are impelled, by our and desire to see the kingdom of God established or the earth, to come out of these synagogues of evil, and join themselves to the consecrated Brotherhood, whose nembers, in the presence of a mocking world, as bearing the Christian cross, are remembering th slave as bound with him, are ministering to their Lord and Redcemer, by works of mercy and love in behalf of his oppressed and perishing ones, and are striving to-day to accomplish the deliverance of all who are enslaved, and to establish the Universal Brotherhood, in which the will of God shall be done

The above resolutions were offered to the meeting in the morning, and were taken up for final action at the 5 o'clock meeting. At that time, some attempt was made by brother Masons and Odd Fellows to defend Mr. Pope from censure, on the matter of belong ing to those societies; and some effort was also made to excuse the exclusion of Mr. Spear from the pulpit or at least to shift the blame from Mr. Pope to the church committee. But all in vain. The secret so ciety men condemned themselves by their own ad nissions. They said the Odd Fellows were not charitable Society, only a mutual stock company secure to themselves certain special benefits in the commerce of life. That's enough. The admission brands the concern as selfish and corrupt :- and be cause it sets its own members above others, and give to them special benefits in courts of justice, in the political field, in the business of every day life, at home and abroad; and because it proscribes from its circle woman, the poor and infirm, and the whole co ored people of this land; and because it links it members with slaveholders in close fellowship therefore, the principle on which Masonry, Odd Fe lowship, Sons of Temperance, and all other secre and no true reformer can go into these societies. secret and cath-hound societies form to-day a mai pillar in the colossal system of American Slavery The discussion on this question on Sunday evening

on earth as it is done in heaven.

excited so much interest, that I have proposed to th friends here to come to Hyannis again some time thi autumn, and hold a public discussion with Mr. Pope or any other Odd Fellow or Mason who may agree meet the issue with me before the public on this question. I challenge them, slone or all together, to a public discussion, when or where they may appoint the meeting for that purpose on the Cape. If they do not accept this offer to come into the trial of free discussion, then I propose to come here and lecture upon this matter before the people, at some appropriate time.

The friends of the anti-slavery cause are very anx ious to have a Convention in Hyannis, this comin autumn, to be holden on Saturday and Sunday. hope their wishes in this matter may be gratified I feel confident the result would be most salutary.

Yours, fraternally, DANIEL FOSTER.

#### RELIGIOUS ARROGANCE AND INTOL ERANCE. THE BIBLE versus JUSTICE AND HUMANITY

DEAR GARRISON-Whence is it that those who be lieve the Bible to be the word of God, are governed by a spirit so arrogant and intolerant? Here is a book called the Bible, made up of the writings of some forty or fifty persons, who lived and wrote at various times far distant from one another, extending over a period of more than one thousand years. Copies of these writings were collected; a convention of bishops, priests, deacons and politicians was called to meet and determine what writings, among those collected, should be received as the Word of God-as absolute Truth. The convention met, a blood-stained warrior and murderer being at its head. The vote was put to that convention- Shall such and such books be received and obeyed as the inspired, infallible Word of God?' A majority of that convention voted that the land. It was a most powerful meeting. Many of the books composing the present Bible should be thus friends took part in the exercises, as well as some who received. The great questions to be decided werewere unfriendly. The impressions made by that Is every thing contained in those books literally true Did every event therein recorded take place literally. as it is related to have occurred? Is all that is therein contained perfectly consistent with justice, with tions of the so-called Christian churches are baptized the nature of God! The majority voted in the affirmative; and from that day, and solely on the strength of that rote, those books, in all their minutest details, have been received as God's truth; and God is be fathers in Israel here, who has taken the Liberator lieved actually to have said and done all those wriever since you started it. Though an old man, his tings say he did. Had the majority voted against spirits are fresh and buoyant as even in the morning any one or all those writings, the book now called

During 1400 years, the question has been before Christendom-Did the majority of that convention vote according to truth? Did God actually say and do all the Bible says he did? The existence, perpetuity and power of the priesthood of Christendom have depended solely on maintaining the affirmative of the question. They have had the training and forming the public mind on this subject. In support of the affimative, the priests of all sects, Catholic and Protestant, have been united. To assert that any of the rites, penal laws and wars of the Jews were unnatural, unjust, inhuman, and a libel on infinite wisdom and goodness, has ever been denounced, by the Chris tian priesthood, as a sin more insulting to God and hurtful to man, than lying, prostitution, theft, robbery, drunkenness, slavery, war, or a violation of any of man's relations and duties to man. You may wage aggressive, exterminating wars, and deliberately and systematically butcher millions of innocent men, women and children; you may hold slaves, and traffic in the bodies and souls of men; you may hunt human beings with rifles and bloodhounds, and shoot them down and tear them to pieces for daring to attempt to escape from slavery; you may annihilate marriage, and herd men and women together in con-cubinage; you may, in imitation of Moses, Joshus and David, perpetrate every conceivable outrage upor your fellow-beings, and yet be men and women after Gou's own heart; the priests will find a clock ample enough to cover all your sins, and make your bloody crimes 'white as snow'; provided you agree with them in regard to the Bible. But once think and say that any principle or practice laid down in and sanctioned by that book is unjust, cruel, impure, inhuman, and opposed to the divine nature, and they pour out their curses upon you as the most wicked and

dangerous of men The spirit infused by Moses, in the name of God into the Jews, towards those who differed from their persevering and bitter aspersions of the moral charactendom by the Christian priesthood towards those who have felt bound to condemn as unjust and inhuman some words and deeds which the Rible attribute Resolved, That D. P. Haines, the paster of the Bap- to God; to think or teach that the Bible, as a whole, tist Church, has proved himself to be an unprinci- is not the word of God. In substance they have said be an abolitionist, he has done all he could to injure er, or thy son or thy daughter, or the wife of thy osom, or the friend which is as thine own soul, en tice thee, saying, "God never commanded or approv ed all the Bible says he did, and the writers of that book were sometimes mistaken," thou shalt not conopenly and carnestly supporting the Colonization sent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neithe shalt thou conceal him; but thou shalt surely kill oming anti-slavery, because, in the first place, they him ; thy hand shall be first upon him to put him to death; and afterwards, the hand of all the people. And to justify their arrogance, intolerance and revengeful spirit, they give the same reasons that Mosce if Mr. Haines and Mr. Pope should leave the posts gave, i. e., 'For thou art a holy people unto the Lord

towards those who deny that doctrine; and they jus- year after year, for our benefit, in utter loneling tion, redemption and devotion to their God, by showwho differ from them in regard to the character and slave-hunters; but they cannot unite with a man who thinks the writers of the Bible were liable to be mistaken, and were mistaken, in their views of God; even to redeem a word from drunkenness, war and smooth their path, try to lighten their burdens by slavery. They imhibe certain ideas of God from the rendering them a little timely help when their labors Bible. aggressive, exterminating war, stoning to death for the room with them, occasionally, when they have witchcraft, sabbath-breaking, disobedience to parents, leisure; if they would have them at their tables, that est conceptions of God. To assert that these deeds families; if we (I mean it all professing Christians) always were and always must be opposed to love and would carry out our principles of benevolence towards men never instigated his children to hate, persecute, we might send out to the world, that now leave us, and say that man has an inalienable right to life and how beautiful for us would be the retrospect in the liberty, and for man to enslave or kill his brother, for far future, when we should see them side by side with any cause, is and always was wrong, is, in their view, to contemn the Bible, and slight their highest conceptions of justice and mercy. To vindicate the sanctity be 'laying up treasure in heaven. and dignity of man is to insult the majesty of God.

any thing to be error which they think is truth; in- good of all. stantly you are branded as a great sinner, cast out of of the church, and handed over to the buffetings of Satan. Their eyes do not pity him, nor do they spare him. Hence, too, their arrogance. They say, God has chosen us unto himself; we are the regenerate; we are the church of Christ; we believe that God said and did all the writers of the Bible attribute to him; and that the Bible is the Word of God.' There is little difference bytween the Protestant and Catholic in regard to a practical toleration of opinion respecting the Bible. I do not believe there is a sect in Christendom, who discipline and cast out for any cause.

Perfect, practical freedom of thought and speech in regard to the Bible, to God, to Christ and his mission, is yet to occasion a mighty struggle in Christendom. The pricethood of all sects will unite, as one man, to silence, by all means in their power, those whose reverence for justice and truth, and whose love and regard for the best interests of mankind, shall and regard for the best interests of manking, small a Woman's sphere. No one has a holier reverence lead them to active efforts to induce men to regard them that myself for the domestic relations of woman. it utters truth, and pleads for justice and mercy, and incites human beings to mutual love, gentleness, forgiveness, good faith and respect, and to be rejected when it incites men to mutual hatred, revenge, injustice, oppression and bloodshed. The priesthood can perpetuate their order and their power only by perpetuating the belief that the Bible, in all its details, is the inspired, infallible word of God; and that to doubt this is to be damned.

And they tell us if we reject any part as error, we must the whole. So, if we believe that God has required men to love one another, we must believe that he has required them to 'smite and utterly destroy' one another, and . blot out one another's remembrance from under heaven.' If we believe that God has required men to be 'forgiving, tender-hearted, gentle, kind and merciful,' we must also believe that he has forbidden their 'eyes to pity, or their hands to spare one another.' If we believe he has said, 'Blessed are those whose hands are skilled in the art of war and bloodshed, and are trained to slay men, women, children and sucklings with the edge of the sword'--if we believe that God has said, 'Recompense to no man evil for evil,' we must also believe he has said. Recompense to every man eye for eye, tooth for tooth, hand for hand, foot for foot, wound for wound. life for life.' If we believe he has said, 'Thou shalt not commit adultery,' and 'Thou shalt not kill,' we must also believe that he has authorized men to have as many wives and concubines as they can get; and that he has commanded one nation to wage an aggres terly to destroy them, and to 'leave not a soul that breatheth.' In order to believe that God is loving, just, kind and forgiving, we must also believe he is malignant, unjust, merciless and revengeful. The table is spread ; four dishes are on it; one contains a deadly poison; but we cannot take of three dishes of wholesome food except, we take also the poison. So if we receive love, justice, truth and mercy, as from God, we must also believe that all malice, injustice, lying and expenses are from the sense of lying and revenge are from the same source! The argument only needs to be stated in plain terms to be refuted. Yet this is the strong hold of the priesthood in their efforts to defend the Bible, in all its parts, as the word of God.

Why should the believers in the divine authority of very part of the Bible be an sensitive and astonished, because there are so many who believe that the

writers of it were not infallible? Is it a sin to believe, and to labor to convince oth ers, that the writers of the Bible were fallible, and that they were mistaken, sometimes, in their conceptions of God, and of human relations and duties The general belief of Christendom is, that it is. I think it is right thus to believe and teach. I cannot recon cile with justice, benevolence, truth, and purity, the penal code, the wars, the rites, the polygamy and concubinage, which, in various parts of the Bible, God is and I know not how a class, who, week by week, said to have commanded, approved, or tolerated. The God of justice and love never required a slave to be content with his condition, or to obey his master; nor It is a curious fact, that our religious papers are did he ever command us to honor and obey kings, magistrates and rulers, because they are such. To know and obey the fixed laws written on our bodies and souls is all God ever required of us. To do this is to enter into the kingdom of God, and inherit eternal life. Yours, truly, HENRY C. WRIGHT.

#### A WORD FOR DOMESTICS. WILLIAM LLOYD GARRISON :

DEAR FRIEND-We have meetings to save the suffering slave ; we have meetings to save the poor inebrinte; we have them to save our country from the horrors and ravages of war; we have them to save woman, and restore to her her rights; we have discussions for these and many other reforms, for all which I bless my heavenly Father, and pray that we Jelliby, that could see nothing nearer than Africa may be faithful instruments in his hand, and continue our labors as long as those evils exist, But there is one great evil that reformers, in com

mon with others, are helping to sustain-I mean the way we treat those of both sexes, and especially females, who are helping us in our domestic This is a subject I have dwelt upon with painful feel-

In our families, the common courtesies that are due from us to each other, are tendered to all but to those in our employ, to whom I consider we owe the most, because they are doing what is most indispensa-ble to our physical comfort, and without which we certainly could not be either morally or spiritually

ually said and did all the Bible ascribes to him, feel, elevated. To see those laboring, day after day, and tify their arrogance and inhumanity by assuming, as with comparatively small remuneration, speaks loud-Moses did, that they are God's, chosen, regenerated by to my mind of 'clouds and thick darkness' in the and redeemed people; and they show their regenera- moral heavens that ought to be dispersed. How many times have I sat at my friends' tables, where apparen ing no mercy,' and 'making no covenant' with those ly every thing conspired to make the occasion profit able and agreeable, with any thing but pleasurable tendency of some parts of the Bible. They can form feelings, knowing there was a lonely sister in the alliances, even by marriage, with thieves, robbers, kitchen, that was not instructed or edified by anything adulterers; with slave-breeders, slave-drivers, and that transpired, but would probably go down to her grave without being taught even the first lessons that would prepare her for's higher sphere.

If, instead of this, mothers and sisters would try to nd they declare that polygamy, concubinage, are pressing; if they would have them take a seat in punishing children with death because their parents | thereby they might be instructed by the conversation sinned, have been and are consistent with their high- that at such times are often profitable in well-ordered justice, and therefore essentially and eternally at war them, by enlightening their minds in every way as rith the divine nature; to assert that the Father of opportunity offers, how many good and useful citizens oppress and kill one another, is, in their opinion, to as they found us, degraded and crushed! We might blaspheme against the God of the Bible. To think send them out to be a comfort to themselves; -- and

When I have labored with individuals on this sub-Hence their intolerance. The priests of all the sects ject, they have given many plausible reasons for thes f Christendom declare, by their precept and exam- popular usages; but they are flimsy-and all objecple, that they would not tolerate any denial of the tions might easily be obviated, if we lived to accom Bible, as the word of God, if they had the power to plish the end of our being, to promote truth and prevent it. They do, indeed, invite all to search righteouness on earth, and, like the blessed Jesus, felt the scriptures,' and to 'prove all things,' and 'hold that expansive love that encircles the low as well as fast that which is good '; but if you decide any thing the high, the poor as well as the rich, and who was in the Bible to be evil which they think is good, or ready to make any sacrifice that would promote the SARAH D. FISH.

Rochester, Aug. 8, 1852.

#### From the New York Tribune. THE SPHERE OF WOMAN. LETTER FROM MRS. E. OAKES SMITH.

To the Editor of the Tribune : Some weeks since, I saw in your paper a notice of the 'New York State Temperance Society,' in which appears the following paragraph:

'The greater portion of the afternoon session was tendom, who discipline and cast out for any cause; that would not excemmunicate any member who should openly assers that the writers of the Bible were liable to be mistaken, like other men, in what they wrote.

Perfect, practical freedom of thought and speech. The debate was very interesting speeches are a sentence was very interesting. Speeches are a sentence and single the first of Woman in her proper sphere—the social and domestic circles.— The debate was very interesting, speeches pro and con-being made by a large number of the members. The proposition was adopted by a vote of 62 to 59.

Now I have not a word to say about the mov The women who have labored in this field are abundantly able to defend their own position; but please allow me a word in regard to this everlasting talk of No one would more strenuously advocate the true, beautiful aspect of life involved there; but is this all? Is not the world full of women who are able to garland the Altars of the Penates, and yet bear the palms and olive branches of a nobler walk? who reverence the sanctities of home, and yet wear the laurel most worthily upon their brows? just as our paternity, and yet wear the civic or professional wreath! They do not feel that their whole lives are to be absorbed in trotting the child that climbs upo their knee, or singing to it 'patty cake pan,' but find time to do a deal else, good and bad, in the world; and why should not a woman have fair time for the good also? For that is all that the women who are accused of being out of their sphere seem to be aiming at.

Indeed, I do not see why a human being who can

do two, or three, or more things, (lawfully to be done,) well, should be restricted to doing but one.— Because a Reverend Dr. may have been accustomed to a class of women qualified for only one aspect of a true life, I do not see why he should take exception to those who obey the Divine injunction use their talents, whether they be one or ten. these women have done their work well, they were entitled to the courtesy of a vote of thanks, as exmest laborers in a great work. If they have achieve est naorers in a great work. If they have achieved nothing—if no great human pulse has been stir-red to high aspiration through their instrumentality, the failure is pitiful; but surely no generous mind would heap contempt upon an honest, though defeat

ed purpose.
Social evils recoil heavily upon Women. They suffer from misrule, and from misdirected moral ef-fort; from the indolence or incompetency of those centuries of endurance, the very spirit of divine truth and love has compelled them to labor, and speak, surely it is a thing to be met calmly as a hu man manifestation, not with contempt. It would be well if our Clergy would look into this great move ment dispassionately. The women engaged in i honorable names-women beloved and respected unimpeached in any aspect of life, where motives should not be lightly questioned—nor should it be said that the majority of women so engaged are emissions of the said that the majority of women so engaged are emissions. bittered ones, women upon whom the evils of life have pressed heavily—therefore they give the world rience, and were it true, should be met as a melan choly fact, the cry of bruised and broken spirits which the most callous treat tenderly, reverently that some few may have trodden alone the wine-press of human suffering will not be denied, and the act should invest them with sucredness. That these come forth from their griefs strong to do a work that shall protect others from a like sorrow, should be cause for gratulation. When so many of our Brothers and Sisters sink altogether under their trials, some few rise superior to them, and are thus ointed by the spirit of martyrdom to their work. This is a beautiful feature in human experien

nearly if not quite silent upon this movement which is now engressing so much interest in all parts of the country. They record with praiseworthy exactitude the progress of those of our sex who ministrate to the beautiful in Music, but the labors of those whose aim is moral, social beauties, evokes not a comment. So entirely do most of them ignore th ther papers would never conceive, that correct and inkers in every part of the country are beginning to see that this is to be the distinguishing fea-ture of the age, this rising of Woman to the asser-tion of her true position in the social and political

I might speak of those editors who amuse their readers by smart hits at our sex, in this matter, who ask, 'What is to become of the babies? who is to the house in order? &c. Why, I have not yet found a woman, in all our movement a single woma whose eyes had that far-off look of Dickens's Mr.

Allow me one word for myself personally. I find pains have been taken to raise against me the odious pains have been taken to raise against me the odious and unmeaning cry of Infidelity, and that one of my own sex has done the unwomanly thing to attempt to fix this mark upon me. As I am placed before the public in the aspect of teacher, it is not unfitting for me to repel such a charge as one that may hinder the work in which I am engaged. Permit me to say then, candidly, that although I reject creeds as creeds, and do not pledge myself to this or that sect, yet my religious belief is such, that no religious sect, of whatever faith, no expounder of the doctrines of Jesus in any shape, has any right to ostracise me for my religious opinions. trines of Jesus in any snape, cise me for my religious opinions.

Very respectfully,

E. OAKES SMITH.

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