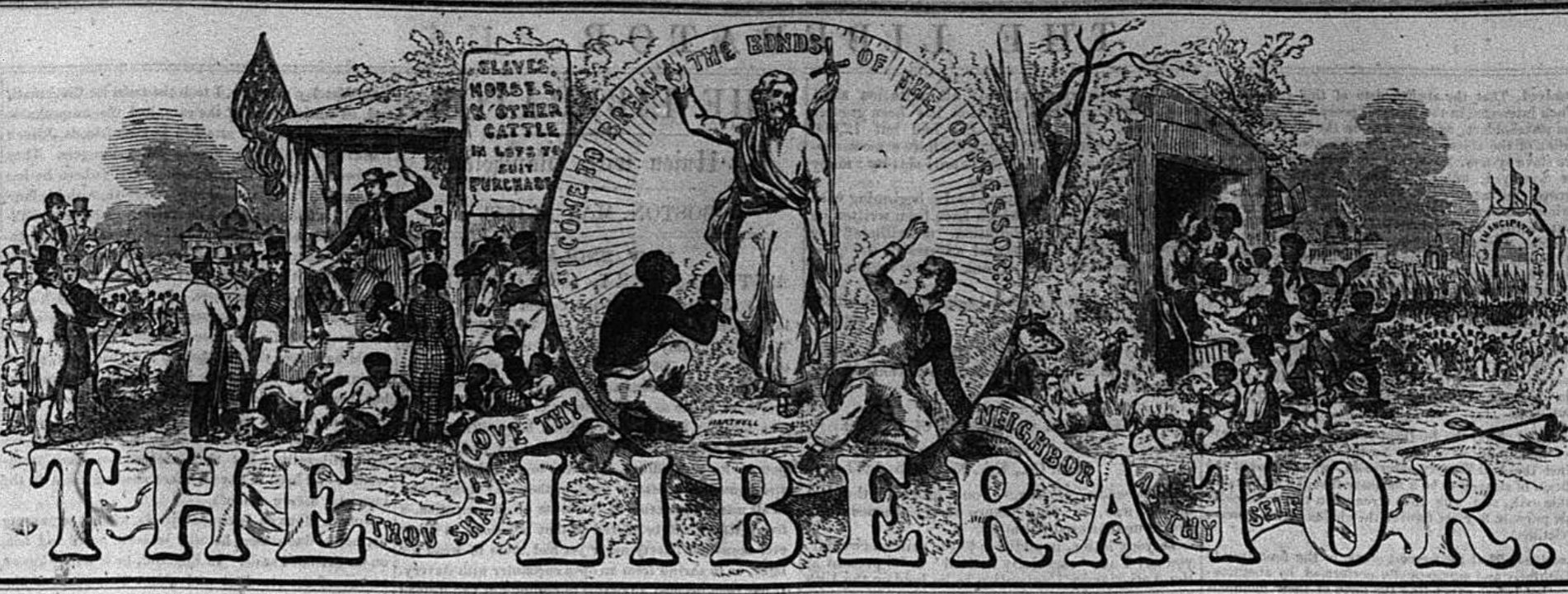


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The Agents of the American, Massachusetts,
Pennsylvania and Ohio Anti-Slavery Societies are au-
thorized to receive subscriptions for the Liberator.
The following gentlemen constitute the Financial
Committee, but are not responsible for any of the debts
of the paper, viz.—FRANCIS JACKSON, ELLIS GRAY
LAWSON, EDWARD QUINCY, SAMUEL PHILBRICK, and
WALTER PHILLIPS.
In the columns of THE LIBERATOR, both sides of
every question are impartially allowed a hearing.



No Union with Slaveholders!
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.
Yes! IT CANNOT BE DENIED—the slaveholding
lords of the South prescribed, as a condition of their
assent to the Constitution, three special provisions to
SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR
SLAVES. The first was the immunity, for twenty years,
of preserving the African slave trade; the second was
THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an
engagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the exact, fatal
to the principles of popular representation, of a repre-
sentation for SLAVES—for articles of merchandise, under
the name of persons. . . . To call government thus con-
stituted 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
majority in the slave representation over that of the
free people, in the American Congress; AND THEREBY
TO MAKE THE PRESERVATION, PROPAGATION AND PERPETU-
ATION OF SLAVERY THE VITAL AND ASSIMATING SPIRIT
OF THE NATIONAL GOVERNMENT.—John Quincy Adams.

REFUGEE OF OPPRESSION.

From the Syracuse Weekly Star.
PROF. ALLEN IS MARRIED.
In New York City, March 20th, by Rev.
Messrs. Messrs. W. G. Allen, of Fulton,
N. Y., and Miss Mary E. King, of Melrose,
N. Y., daughter of Rev. Lyndon King, of Fulton.
We expected as much. We were liberally
informed of our disunion of this marriage,
and charged with willfully falsifying facts, because
we stated that this affair was in contemplation,
and would yet go off. Prof. ALLEN denied it, and
thought that they had the most positive as-
surance from his statements that the amalgamation
wedding was a fiction. But now, after he
has written his brethren have liberally impugned
his assertions, charged falsehood upon us, and made
serious assertions designed to make the public
believe that no such thing was in contemplation,
and all the formality of a religious observance,
and this unholy amalgamation is perpetrated be-
hind high heaven and asserted among men.
Prof. ALLEN and his fair bride are in Eu-
rope. It is well they should emigrate, to show
Europeans the beauties of American ab-
solutism. Let them attend the receptions of the
Duchess of Sutherland, the sisters of English agri-
cultors, and the orgies of Exeter Hall. Let Gov.
Pierce introduce them as the first fruits of his
philanthropic labors in America. Let them travel
through the starving English operatives, who would
gladly accept slavery if assured of a peck of corn
each week; let them wander among European
peasants, whose life, labor and virtue are the property
of a few lords, and to whom the cruellest slave-driv-
ers are kinder—and then proclaim their "holy
matrimony." If the victims of English and Con-
tinental tyranny do not turn their backs, disgusted
with the foul connection, their degradation must be
infinitely greater than we had supposed.

SELECTIONS.

THE INAUGURAL ADDRESS.

The following extract is made from the leading article
in the London Inquirer, the organ of the British
Unitarians, for March 19. We rejoice in every new
proof that the feeling in Europe against American
slavery is assuming a permanent form, and finding its
appropriate expression:—
We can assure our American cousins, that if we
have ventured on a smile at the peculiarities of
their State oratory and the ardor of their Presi-
dentiality, we have not the slightest idea of cast-
ing ridicule on the installation by a Free Nation
of their Supreme Magistrate. In days such as
these, when the foppishness of a second-rate abso-
lutism weary our eyes, and fill our minds with dis-
gust and indignation, it is a refreshing spectacle
to see a really national act performed with fitting
public solemnities; and any little absurdities,
which mar the simplicity and grandeur of the
ceremonial, though they may warrant a laugh, can-
not seriously affect our judgment, any more than
our own wise effusion 'from the throne' would
make us fret at the British Constitution. Supposing
the matter of the Presidential address to be
sound, and worthy of the representative of a great
nation, we would not make any serious complaint,
though it were as long as an ancient Epic, and as
philosophically abstruse as a dissertation of Plato.
We wish we could say that the ardor of the
agent and hope to those who earnestly listen to
his address, while perusing the address of President
Pierce. We confess other feelings soon overcame
our amusement at the involved grandiloquence of
his sentences, and before we finished his harangue,
we could not refrain from thanking Heaven, that
instead of an oratorical display, serving as the
vehicle for sentiments the most opposed to the
cause of justice and humanity, we have in old
England a good, innocent, foolish, speech from
the throne.
Passing over the introductory portion of the ad-
dress, which we recommend to the notice of those
of our readers who are fond of the 'Philosophy
of History,' we come to a sentence which we read
at first with some faint hope that we had here at
last the indications of a more worthy policy.
'Our country,' says the President, 'has spoken,
and will continue to speak, not only by its words,
but by its acts, the language of sympathy, encour-
agement and hope to those who earnestly listen to
his address, while perusing the address of President
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our amusement at the involved grandiloquence of
his sentences, and before we finished his harangue,
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cause of justice and humanity, we have in old
England a good, innocent, foolish, speech from
the throne.'

Our Country is the World, our Countrymen are all Mankind.

Southward, and reiterate his duty to sustain the
Compromise. He was fully pledged to sustain
the Fugitive Law, and we would have been sur-
prised had he hinted at the propriety of repeal,
any 'modification impairing its efficiency.' But
when we took up his address and read in its open-
ing paragraph, a wholly unexpected and touching
allusion to his recent heart-rending bereavement,
our sympathies were taken by storm, and the pic-
ture of the mangled boy, so precious to the parent,
clung to us through the grave topics that followed,
only, alas! to hover, like an accusing angel, over
the stern and unregretful declaration of the father,
that the law to enforce the rendition of fugitives,
from slavery and its cruel separations, should be
'respected and obeyed cheerfully.'
It was not well to parade his private grief in a
document in which he pledges himself to inflict,
to the best of his ability, a similar, but an infi-
nitely worse grief upon millions of his country-
men. It was not well to challenge a nation's
sympathy, or betray that the parental grief in the
distinguished man could be worthy expression side
by side with the unwept and unredemmed
bereavement of hundreds of thousands of parents
equally fond. It was not well for Mr. Pierce to
conjure the sympathies of the people to his own
personal sorrow; so rudely to impale them on his
heartless, business-cold approval of the be-
reavement of fathers and mothers flying, with per-
haps a single babe, of many, from the Juggernaut
of Southern Slavery, that crushes out life more
terribly than if it were instant death.
Alas, rather would Mr. Pierce, as the tender
mother of that beloved boy, that he did as he did,
than that he should linger far from parental sym-
pathy, a toiler in the cotton fields of the South, a
slave! And yet he could, with the memory of his
own lesser sorrow tugging at his heart and on his
lips, he could speak so calmly of laws enforcing a
bitter grief upon thousands of his fellow-citizens.
Not one expression of regret for the sup-
posed necessity of the measure; not one recom-
mendation of mercy; not even the hope of a bet-
ter day; when the South would yield its interest in
the institution of human slavery! No, that suffer-
ing father expresses, in the same hour, his conviction
that 'there is no national security but in the
nation's humble acknowledged dependence upon
God and his overruling Providence,' and claims, as
it were, over the dead body of his own son, that
God shall revoke his immutable and just laws, in
favor of man's inhuman decree to torture and de-
stroy the sweet affections of the filial and parental
relations. Let him who challenges sympathy with
his own personal griefs not do it in the same breath
that speaks determination to give none; that re-
fuses to recognize the equal claims of others to
humane consideration.

SENATORS CHASE AND WELLER.

The following rather 'spicy' passage at arms
took place in the Senate just previous to the ad-
journment:—
Mr. Seward's resolution was taken up.—That
the Secretary be authorized to procure the publica-
tion of the National Intelligencer, so much of the
debates of the Senate during the last session of
Congress as has not been already published in that
paper, and pay for such publication, and also for
the publication of speeches already printed, at the
rate of four dollars per column.
Mr. Chase, of Ohio, moved that the resolution
be tabled, which was negatived by 16 to 16.
Mr. Chase then gave his reasons for opposing
the resolution, one of which was the enormous ex-
pense of the system. He was free to say, he was
willing to discontinue the paid system of reporting
altogether, leaving the whole business to private
enterprise. The speeches now proposed to be pub-
lished in the National Intelligencer have already
been published in the Globe, and he could therefore
only look upon the resolution as giving a gratuity
to the editors.
Mr. Butler, of South Carolina, supported the
resolution, and spoke in high terms of the charac-
ter of the National Intelligencer.
Mr. Weller, of Ohio, believed that the mass
of the Whig party want Democratic light, and
therefore he was for the proposition.
After further debate, Mr. Chase moved to pro-
vide also for publishing the debates in the Nation-
al Era.
This received two votes—Messrs. Chase and
Sumner.
Mr. Chase appealed to the Senate's magnani-
mity, as they had shown a disposition to respect
the opinions of the minority. He was free to say, he
was willing to discontinue the paid system of report-
ing altogether, leaving the whole business to private
enterprise. The speeches now proposed to be pub-
lished in the National Intelligencer have already
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al Era.
This received two votes—Messrs. Chase and
Sumner.

SPRING IN BOSTON—VISITORS TO EUROPE.

Sweet touches of Spring have at length visited
this metropolis of the ice trade. The town has
been washed by one of the finest thunder-
showers ever manufactured aloft, our State Fair,
which came off Thursday, was anything but a
success. The streets and places of amusement
were thronged with short, happy faces, and what
few were to be seen in the Churches were not
of the longest. The Common, which had suddenly
put on its green velvet sack for the occasion, was
covered with frolicking children, and buoyant
springs of manhood, armed with the ball-club. The
Frog-Pond Fountain did its prettiest, and, thanks to
the genial influence of the day, if our people did
not sufficiently mourn over National and State sins,
they did not increase them by moroseness and
stagnation.
With the thawing out and the increasing interest
in European politics, many of our leading people
are preparing to cross the brine on tours of pleasure
or observation. Among those mentioned as short-
ly to embark are Chief Justice Shaw, Judge Wash-
burn, and Prof. Felton. The latter will visit
Greece—see with his own eyes the vulgar realities
which remain of the classic past, and revel in the
garlic breath of his ideal Dulcinea del Toboso.
What a disenchantment must such a pilgrimage
be to the worshipers of Greek literature. But
depend upon it, Felton will make full use of it, if
we were only on the spot to enjoy the sport. As for
our venerable Chief Justice, he will see how
European justice bows to the chains. He will take
not the first lesson to show him that dignity and
ermine are not synonymous with righteousness,
and that there is probably no imaginable form of
wickedness which a human judiciary may not be
willing to sustain. What judicial inquiry in the
rotten political fabric of Europe he can find to
wonder at, after seeing his own court-house chained
up against human nature's instinctive opposition
to the Fugitive Slave Law, is not easy to imagine.
I can fancy the inquisitiveness of European law
students, if they should make the acquaintance of
our learned Chief Justice, about the legal bearing
of these chains. May it please your honor, how is
it in America, in Massachusetts, for example; which
is paramount the right of a non-resident in the
State to the forms of trial, guaranteed in the Con-
stitution, to life, liberty and property, legally pro-
tected! Must State Courts and State legal pro-
cesses be chained up that the human blood-norm
may not miss his prey! I would give a new hat to
be within hearing when the learned judge answers
some of the questions of this sort which are sure
to be put to him. There is not probably a legal
bar in all Europe where it is not perfectly well
known as one of the most astonishing facts in the
judicial history of America, that he was the man
who unwillingly, and much against his official
pride, did, in the Sims case, as a sort of representa-
tive of the State courts, crouch down and pass un-
der the chain. Of course, it is well known in such
quarters that in the remarkable case referred to,
the most sacred State laws, essential to the protec-
tion of life and liberty, were rudely trampled upon
by the Massachusetts judiciary left to their fate.

THE DEMOCRACY OF ILLINOIS.

Some are disposed to wonder at the horrible de-
pravity of the Hunkers in that State, which has
just enacted the odious to the Fugitive Slave Bill.
However much the diabolical transaction may of-
fend our sense of right, and our ideas of what is
becoming to men, we submit, whether the Legis-
lature of Illinois has not been the most honest
and consistent of any Democratic Legislature
which has convened since the National Democratic
Convention met at Baltimore, in June last!
This Legislature has only carried out the spirit
and design of the Fugitive Slave Law, which was
the design of 1850, and endorsed by both of the
Conventions which met at Baltimore last June.
These sentiments form all the life and vitality that
exists at this day of our Lord, in the National
Democratic Party, as such. And why may they
not give expression to their ideas! Why may they
not embody the first, middle, and last princi-
ples of their party in a law, and with them at-
tempt to govern the State as well as the Nation!
This outrage upon humanity, which has been
perpetrated by the Democratic Legislature of Illi-
nois, in the enactment of this act of infamy, we
repeat, is in accordance with the expressed Plat-
form of Principles laid down by the National Demo-
cratic party, and is perfectly consistent and in har-
mony with all of its acts and creeds; and the man
is a fool, besides being underwitted, who speaks
against it and still belongs to the Democratic party.

ENGLISH APOLOGIES FOR AMERICAN SLAVERY.

The following comments upon Mr. Squire's letter
(which was published in THE LIBERATOR of last week)
are from the April number of the Anti-Slavery Advocate:—
We have here given the most telling portion of
the Rev. Mr. Squire's letter, in which he says, 'It is
a fair sample of the homilies preached to the aboli-
tionists by a large majority of the ministers of
all the sects, both orthodox and heterodox, in the
United States.'
The leading principle of the abolitionists being
that slaveholding is a sin, and ought therefore to
be immediately abandoned, they wage open war
against it, with all the moral weapons in their
power. They expose its enormity, its hypocrisy,
its cruelty, its inconsistency with the political and
religious professions of the American people.
They employ remonstrance, entreaty, and rebuke,
according to their individual gifts and abilities.
They refuse to vote for a slaveholding President, to
take part in a slaveholding government, to com-
mune with slaveholding professors of religion, or
with churches which refuse to protest against
slavery. They give shelter and assistance to fugi-
tive slaves who escape to the free States—scorning
to obey the Fugitive Slave Law, and denouncing
as a human enemy the abolitionists who take the
name of God by which we are bound to protect the
oppressed, and to denounce and withstand tyranny.
In short, they act as if they were in earnest; and,
except that they abstain from physical violence,
they employ all the means which slaveholders or
their abettors would sanction, if they or those dear
to them were subjected to the galling and un-
righteous tyranny of chattel slavery.
All civilized communities denounce recognized
crime, and punish it without scruple—as robbery,
theft, burglary, assault, and murder. Slavery com-
prises all these crimes, extended to countless
generations, enforced ignorance, cruelty, and a host
of other evils. But slavery is a recognized system;
it is profitable, and has become reputable by
the possession of wealth, power, and patronage.
Hence, many who find it convenient to think that
'no direct aggression upon slavery, whether of
speech or action, is to prosper,' and who prefer
to lay the finger upon the lip, in its presence,
are ready to counsel the abolitionists as to the lan-
guage they should use and the spirit they should
impart in their warfare on this giant evil. What
Mr. Squire says about Christianity would tell as
strongly against every benevolent or reformatory
system, and every court of justice, as against the
American abolitionists. Professors and profane,
clergy and laity, in the United States, look up
the thief, take the burglar by the throat, hang the
murderer, scourge the adulterer, imprison the whin-
dler, and they meet him in the ordinary ways of
society. But when the slaveholder comes amongst
them, although he may have flogged twenty times
more women than Haynau, robbed hundreds of
the reward of their toil, debauched his own relations,
and sold his own children on the auction block—
they receive him with honor and courtesy into their
social circles, political councils, and religious
assemblies. Such is the general custom of the in-
habitants of the free States of America, and the
Rev. Mr. Squire has fallen into it very easily.
What are we to think of the advice of such a man
to the men and women who have grappled with
this great evil so energetically, and have held on
their course with a fidelity, consistency, and ability
which have never been surpassed by the laborers
in any reformatory movement in any age!
What is a minister of religion good for, if he be
not a direct aggressor against sin! If it be right
to attack any single sin, in the hope of overcoming
or discountenancing it, what shall we think of the
pastor who strongly suspects that no direct aggres-
sion upon the 'sum of all villainies' is to prosper!

PHILEMON AND ONESIMUS.

Mr. Stowe discusses at length several passages
of the Bible which have been supposed to counte-
nance the system of Slavery. See how she dis-
poses of the argument derived from Paul's Epistle
to Philemon:
But it is said that St. Paul sent Onesimus back
to his master. Indeed! but how? When, to our
eternal shame and disgrace the horrors of the Fu-
gitive Slave Law were enacted in Boston, and the
very Cradle of Liberty resounded with the
groans of the slave, and men harder-hearted than
Saul of Tarsus made havoc of the church, entering
into every house, hailing men and women, commit-
ting them to prison; when whole churches of hun-
gry Christians were broken up, and scattered like
flocks of trembling sheep; when husbands and
fathers were torn from their families, and mothers,
with poor, helpless children, fled at midnight, with
bleeding feet, through snow and ice toward
Canada; in the midst of these scenes, which have
made America a by-word, a hissing and an astonish-
ment among all nations, there were found men,
Christian men, ministers of the Gospel of Jesus,
cross-alas! that this should ever be written—who,
standing in the pulpit, in the name and by the
authority of Christ, justified and sanctified these
enormities, and used this most loving and simple-
hearted letter of the martyr Paul to justify these
unheard-of atrocities!
He who said, 'Who is weak and I am not weak!
Who is offended and I burn not!'—he who called
the converted slave his own body, the son begotten
in his soul, and who sent him to the brother of
his soul, not now as a slave, but as a brother,
receive him as my-
beloved,—this beautiful letter, this outgush of
tenderness and love, passing the love of woman,
was held up, to be pawed over by the polluted
hobgoblin fingers of slave-dealers and slave-whip-
pers, as their *lettre de cachet*, signed and sealed
in the name of Christ and his apostles, giving full

VANDALISM IN THE SENATE.

The public of the United States will feel justly
indignant against their representatives in the Sen-
ate on learning that, in the last hurried hours of
legislation, an amendment was passed to the cen-
sus bill, excluding from publication all the valu-
able statistics of manufacturing industry, all the
detailed statistics of the deaf and dumb, of the in-
sane, idiotic, paupers, criminals, &c., and leaving
nothing of the last census, in the compilation of
which so much care, talent, industry and public

FROM THE BRATTLEBORO DEMOCRAT.

There is one feature in the President's In-
augural Address which we cannot pass un-
noticed, neither can we treat it as one of the items of
document strictly official in its interests and con-
tents.
We expected that Mr. Pierce would turn his face
toward the South, and reiterate his duty to sustain the
Compromise. He was fully pledged to sustain
the Fugitive Law, and we would have been sur-
prised had he hinted at the propriety of repeal,
any 'modification impairing its efficiency.' But
when we took up his address and read in its open-
ing paragraph, a wholly unexpected and touching
allusion to his recent heart-rending bereavement,
our sympathies were taken by storm, and the pic-
ture of the mangled boy, so precious to the parent,
clung to us through the grave topics that followed,
only, alas! to hover, like an accusing angel, over
the stern and unregretful declaration of the father,
that the law to enforce the rendition of fugitives,
from slavery and its cruel separations, should be
'respected and obeyed cheerfully.'
It was not well to parade his private grief in a
document in which he pledges himself to inflict,
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nitely worse grief upon millions of his country-
men. It was not well to challenge a nation's
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terribly than if it were instant death.
Alas, rather would Mr. Pierce, as the tender
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than that he should linger far from parental sym-
pathy, a toiler in the cotton fields of the South, a
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own lesser sorrow tugging at his heart and on his
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Not one expression of regret for the sup-
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ter day; when the South would yield its interest in
the institution of human slavery! No, that suffer-
ing father expresses, in the same hour, his conviction
that 'there is no national security but in the
nation's humble acknowledged dependence upon
God and his overruling Providence,' and claims, as
it were, over the dead body of his own son, that
God shall revoke his immutable and just laws, in
favor of man's inhuman decree to torture and de-
stroy the sweet affections of the filial and parental
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that speaks determination to give none; that re-
fuses to recognize the equal claims of others to
humane consideration.

FROM THE SYRACUSE WEEKLY STAR.

PROF. ALLEN IS MARRIED.
In New York City, March 20th, by Rev.
Messrs. Messrs. W. G. Allen, of Fulton,
N. Y., and Miss Mary E. King, of Melrose,
N. Y., daughter of Rev. Lyndon King, of Fulton.
We expected as much. We were liberally
informed of our disunion of this marriage,
and charged with willfully falsifying facts, because
we stated that this affair was in contemplation,
and would yet go off. Prof. ALLEN denied it, and
thought that they had the most positive as-
surance from his statements that the amalgamation
wedding was a fiction. But now, after he
has written his brethren have liberally impugned
his assertions, charged falsehood upon us, and made
serious assertions designed to make the public
believe that no such thing was in contemplation,
and all the formality of a religious observance,
and this unholy amalgamation is perpetrated be-
hind high heaven and asserted among men.
Prof. ALLEN and his fair bride are in Eu-
rope. It is well they should emigrate, to show
Europeans the beauties of American ab-
solutism. Let them attend the receptions of the
Duchess of Sutherland, the sisters of English agri-
cultors, and the orgies of Exeter Hall. Let Gov.
Pierce introduce them as the first fruits of his
philanthropic labors in America. Let them travel
through the starving English operatives, who would
gladly accept slavery if assured of a peck of corn
each week; let them wander among European
peasants, whose life, labor and virtue are the property
of a few lords, and to whom the cruellest slave-driv-
ers are kinder—and then proclaim their "holy
matrimony." If the victims of English and Con-
tinental tyranny do not turn their backs, disgusted
with the foul connection, their degradation must be
infinitely greater than we had supposed.

FROM THE NEW YORK DAILY BOOK.

The Rev. Dr. Spring, of that city, recently
declared that if, by praying, for the abolition of
slavery, he could accomplish it, he would not dare
to claim that prayer. In discussing the subject,
the Daily Book makes the following remarks:—
The Bible, which teaches us what is and what is
not in the eyes of God, is no longer a sealed
book, but open to all, and each individual can
judge for himself whether slavery is or is not a
sin. We go to a lawyer to learn what is law,
and the decisions of eminent judges, upon ques-
tions of law, are received, not only with deference
and respect, but are regarded as binding upon par-
ties who disagree, appeal to them for their
decisions. The lawyers and judges examine their
books, they look into the matter, and tell us plain-
ly what the law is, and we abide by their declar-
ation. It is not quite as reasonable, then, to dis-
pute as to what is God's will, as to what is the
law. Whether it is a sin, neither a lawyer nor
any one acquainted or as familiar with the Bible
as we ought to be, and they therefore appeal to
the Bible, which we have made it their study all
their lives, and have become eminent for their wisdom
in things pertaining thereto. These men have told
us that slavery is a sin, and that it plainly does
not make it obligatory on the master to manumit
his slave.
This is almost the universal opinion of the emi-
nent clergy in the Northern States. Why, then,
does the newspaper and the laity continue to ad-
vocate slavery as an evil! The Supreme Court
of the United States, the Constitution, the Bible,
and all admit the moral and the legal right of man
to property in the service of man.

FROM THE NEW YORK DAILY BOOK.

There is one feature in the President's In-
augural Address which we cannot pass un-
noticed, neither can we treat it as one of the items of
document strictly official in its interests and con-
tents.
We expected that Mr. Pierce would turn his face
toward the South, and reiterate his duty to sustain the
Compromise. He was fully pledged to sustain
the Fugitive Law, and we would have been sur-
prised had he hinted at the propriety of repeal,
any 'modification impairing its efficiency.' But
when we took up his address and read in its open-
ing paragraph, a wholly unexpected and touching
allusion to his recent heart-rending bereavement,
our sympathies were taken by storm, and the pic-
ture of the mangled boy, so precious to the parent,
clung to us through the grave topics that followed,
only, alas! to hover, like an accusing angel, over
the stern and unregretful declaration of the father,
that the law to enforce the rendition of fugitives,
from slavery and its cruel separations, should be
'respected and obeyed cheerfully.'
It was not well to parade his private grief in a
document in which he pledges himself to inflict,
to the best of his ability, a similar, but an infi-
nitely worse grief upon millions of his country-
men. It was not well to challenge a nation's
sympathy, or betray that the parental grief in the
distinguished man could be worthy expression side
by side with the unwept and unredemmed
bereavement of hundreds of thousands of parents
equally fond. It was not well for Mr. Pierce to
conjure the sympathies of the people to his own
personal sorrow; so rudely to impale them on his
heartless, business-cold approval of the be-
reavement of fathers and mothers flying, with per-
haps a single babe, of many, from the Juggernaut
of Southern Slavery, that crushes out life more
terribly than if it were instant death.
Alas, rather would Mr. Pierce, as the tender
mother of that beloved boy, that he did as he did,
than that he should linger far from parental sym-
pathy, a toiler in the cotton fields of the South, a
slave! And yet he could, with the memory of his
own lesser sorrow tugging at his heart and on his
lips, he could speak so calmly of laws enforcing a
bitter grief upon thousands of his fellow-citizens.
Not one expression of regret for the sup-
posed necessity of the measure; not one recom-
mendation of mercy; not even the hope of a bet-
ter day; when the South would yield its interest in
the institution of human slavery! No, that suffer-
ing father expresses, in the same hour, his conviction
that 'there is no national security but in the
nation's humble acknowledged dependence upon
God and his overruling Providence,' and claims, as
it were, over the dead body of his own son, that
God shall revoke his immutable and just laws, in
favor of man's inhuman decree to torture and de-
stroy the sweet affections of the filial and parental
relations. Let him who challenges sympathy with
his own personal griefs not do it in the same breath
that speaks determination to give none; that re-
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ject him from the Lord's Temple, and he is now since attempted to sit with them. The church is now quiet again, and can go on singing hallelujahs to the Lord, without the unpleasant presence of the 'nigger'. Its members can shout and pray with special delight for the old meeting-house, which contains such a fine lot of black and white. But it contains some black souls; and they will look back, too, at the trial-day of the universe, by the side of the pious, humble negro's spirit! Do they suppose that there they can vote the negro away, or into some gallery-pew? Will they dare—in the presence of the great God—apologize for their hatred of the negro? Dare maintain for their cruel, per-secution, that he was black? It were better for security, that a mill-stone were hanged about their necks, and that they were cast into the sea.

We had supposed that the day for 'Jim Crow cars' and 'negro pews' was over in New England, but it seems we were mistaken. The monied corporations, though reputed to be soulless, have still a glimmering sense of right, and have got over their colorphobia, but there are Christian churches yet which have not. The railroads are ahead of the churches in decency—the steam-pans in the vanes of the seasons! Let us live in hope. If the divinity that is dealt out from New England pulpits will not rot out this wicked prejudice against a color, perhaps that of the ledger will.

GRAND ANTI-SLAVERY CONVENTION AT CINCINNATI.

This body assembled at Masonic Hall, on Tuesday, April 11th at 10 o'clock, A. M.—After prayer by Rev. John Rankin, of Ripley, it organized by the selection of the following officers:

- SAMUEL LEWIS, President.**
 Wm. Lloyd Garrison of Boston, G. W. Julian of Indiana, C. L. Remond of Salem, Mass., M. J. Earnest of Ohio, G. W. H. Day of Cleveland, J. W. Chaffin of Clinton Co., W. H. Day of Cleveland, J. W. Towler from Medina Co., and J. McElowny of Cleveland, Secretaries.

Wm. Lloyd Garrison, Dr. W. H. Brisbane, W. H. Day, M. R. Robinson, Judge Stevens, Dr. Brooke of Clinton, Mr. Julian, Mrs. Harwood, Mrs. Coleman, C. Donaldson, and Mrs. A. H. Earnst, Business Committee.

Messrs. Earnst and Harwood, Finance Committee.

On taking the chair, Mr. Lewis made the following remarks:

I return you my thanks for assigning me this position, though I know there are others better fitted for the place, and I am unwilling to believe you have done it because of any extraordinary personal kindness. I understand I am assigned this position, because I happen to be one of those who have adhered strictly to the great principle this Convention has met to advocate, so that I am chosen rather as a representative of that principle than otherwise.

This Convention was called by the Anti-Slavery Ladies of this place with a view to get together all the Anti-Slavery sentiment we can, to deliberate with a view to the carrying on the progress of these principles. There will be different sentiments advanced, and we must not expect to agree entirely with all that is said. But we ought to start with the understanding that the utmost liberty is allowed to all, so far as is consistent with order and the purpose of the Convention, and we ought to feel the utmost deference for the opinions of others. We are the representatives of a new era.

When our fathers landed on this continent, they declared certain principles as the basis of their colonies and communities, and they are carried out into what we call a republic, and these principles are broader and purer than any ever declared in any other country. But they did not probably have a full appreciation of those principles. The prophets of old, who spoke of the progress and triumph of the Gospel, did not fully understand its extent and magnitude. It has been the business of ages to develop these principles, and bring out the great maxims of universal justice and right. We should allow no organizations whatever to hedge us up from the most thorough inquiry into what is right and true.

And I ask that portion of the audience who are particularly devoted to the doctrines of Christianity, if they shall have any remark concerning any part of religionists, not to conclude that Christianity is denounced. I ask you to draw the distinction between the thing itself, and that which claims to represent it. It is because these organizations are unfaithful, that our movement is necessary.

During the absence of the Business Committee, Charles Lenox Remond, being loudly called for, took the platform.

He said he would not speak as a colored man, but as a man. The Anti-Slavery movement had grown to that extent, that its interests were the interests of the whole country. When the nature, claims and inevitable tendencies of human slavery were fully considered, the colored man would be lost sight of; the contemplation of the individual and of the class would be merged in the catholic contemplation of the race. "Three years more of agitation," cried the eloquent orator in exultation, "if at all proportioned to the effects of the last two years, and the near doom of American slavery is sealed." He said that a new element was entering into the strife, and arraying itself on the side of freedom—the element of European social influence. Slaveholders were very sensitive about foreign opinion: it galled them, and they were in England should everywhere manifest its abhorrence of slavery, while it feted and honored the Abolitionists, who, on this side of the Atlantic, were ostracised from the 'best society.' He was content to rely upon social and religious and commercial influences, and was convinced that carnal weapons and mobs and legislation, would never abolish slavery.

The Rev. John Rankin next addressed the Convention, on the call of Mr. A. Earnst, who remarked that, inasmuch as Mr. Garrison referred to him (Rankin) as his father and teacher in the cause, he would do well to explain how he led his pupil into so many errors. (Laughter.)

Mr. Rankin is a venerable looking man of some sixty-five or seventy years. He resides on the summit of the high hills that rise back to the river at Ripley, in Ohio, and his house has been pointed out to passengers on the steamers as the fugitive slave Gibraltar of Ohio.

He proceeded to give a very interesting history of the Abolitionists of this country, from the early period when he commenced agitation in Kentucky, where he remarked, he was never mobbed or in any way molested. He believed that if the cause could, in its commencement, have commanded its present impetus means in money and books, slavery would long since have been abolished. He went into an able argument to show that the odium and unpopular attaching to the Anti-Slavery movement dated from and was clearly attributable to the organization of the Colonization Society. The policy of that Society was to attack not slavery, but the character of the slaves, insisting that they were and in this country always must be degraded.

Wm. Lloyd Garrison, chairman of the Business Committee, reported the following resolutions:—

Resolved, That the anti-slavery enterprise, as such, is technically neither evangelical nor heterodox, neither sectional nor exclusive, neither sectarian nor complexional; but commends itself to the universal conscience and reason of mankind, as self-evidently just and righteous, as worthy of the attention of the Christian community, and as embodying the spirit of impartial love and disinterested philanthropy.

Resolved, That as abolitionism rejoices in the light and glories in the most searching investigation; and as it magnanimously permits those who attend its conventions, either to apologize for the slaveholder or to defend the slave, either to assail or support abolition principles, it follows that no man who claims to possess any manhood, or any faith in God, has any excuse for absenting himself from that platform, but should be willing to avow his own convictions, or to be freely interrogated in his position in regard to those who are pleading in the American house of bondage.

Resolved, That if persons of conflicting religious or political views can do associate together for purposes of gain, or for the promotion of any other measure touching the general welfare, without being responsible for each other's sentiments on other subjects than the one distinctive purpose they have in view, then can and should coalesce for the delivery of three millions of our enslaved countrymen, without being responsible for the peculiar sentiments they may entertain, as individuals, on any other question aside from that of slavery.

Resolved, That the abolitionists of this country are as much interested in the welfare, prosperity and safety of the slaveholders, as they are in the liberation and elevation of the slaves; that, in the abolition of the entire slave system, no actual property will be impaired or destroyed, but every kind of property will be enhanced and improved in value; that freedom is industrial, economical, enterprising, and fertile in useful, independent and beneficent discoveries, while slavery is indolent, wasteful, turning into barrenness the most fruitful soil, and paralyzing all the inventive and progressive faculties; and that emancipation can be as triumphantly defended on the ground of political economy and the prosperity, as it can be on moral and religious principle.

Resolved, That by turning slave labor into free labor, and aspiring with the hope of emancipation, instead of coercing it under the lash, the entire South may be made the abode of peace and plenty, and the very Eden of our land.

Resolved, That the deadliest enemies of the South are found among those of the North, who are arrayed against the Anti-Slavery enterprise, who represent the abolition of slavery to be a measure fraught with incalculable evil, and who thus strengthen the slaveholder in his purpose to rivet forever the chains of his miserable victims.

Resolved, That the nearest duty is the first duty to be faithfully and energetically performed;—that, before expending the means of the denunciations upon the slaveholding South, they are bound to grapple with whatever in legislation or public sentiment manifests a proscriptive and tyrannical spirit against the colored man in the State where they live; and to make its suppression their constant and immediate concern.

Resolved, therefore, That the political disfranchisement of the colored citizens of Ohio being a most unjust and proscriptive act, and a dark stain upon the escutcheon of the State, and furnishing, as it does, a weapon to the slaveholder to strike down the rising spirit of emancipation, should be vigorously denounced, and held up to popular condemnation, until it cease to exist.

On motion, these resolutions were taken up for discussion.

Mr. Lewis, on introducing Mr. Garrison, remarked:—I think more than the usual formalities are necessary. This is a meeting in which a deep position is to be taken, and it is necessary that we should be prepared to defend our position. Mr. Garrison has his peculiar views. He is known by reputation, at least, to all the old Abolitionists, and however we may differ from him in some respects, we must accord the greatest integrity to him; and if any one has stood in the breach, and received the arrows of bitterness and spite, it is he. He and I may differ on some subjects, and we may discuss them, but on the great subject of the rights of man, we must do cordially agree. Western audiences are cautioned against any discussion of the rights of man, but that is not the question; he will discuss the rights of man—a subject intimately connected with our happiness. No one will question my orthodoxy, unless it is on the subject of a love of liberty. (I have always been rather heterodox in popular view,) but let me say that, if pro-slavery teachers are to expound Christianity, then am I an infidel. I deem the idea that a man may be a slaveholder and a Christian more odious than any of the notions which are called infidel in Anti-Slavery men.

Mr. Garrison, on rising, was received with demonstrations of applause, and proceeded at some length in a speech, touching a great variety of points, and vindicating the anti-slavery movement as worthy of universal homage and support—beneficial in its aim and operations, consulting the welfare of the oppressor and the oppressed, and the safety and prosperity of the country.

During the sessions, highly effective and creditable speeches were made by C. L. Remond, J. Langston, (colored,) Oberlin, and John I. Gaines, (colored,) of Cincinnati. They furnished a masterly vindication of the intellectual power of the colored race.

The Convention was also ably addressed by Marius R. Robinson, editor of the *Bugle*, Judge Stevens, and others.

Mr. Garrison said, there are five resolutions in my hand which I will read. Three of them are reported with the concurrence of the Committee, but the last two I report on my own responsibility, and if you will bear with me a little, I will endeavor to defend them:—

Resolved, That anti-slavery is not simply an issue with the Fugitive Slave Law, or opposition to slavery in the District of Columbia and the Territories, or resistance to the further extension of chattel servitude, or giving succor and shelter to the fugitive slave, or making donations occasionally to the funds of our movement; but it is a life-giving and life-embracing principle, demanding inflexibly and uncompromisingly the immediate and eternal overthrow of the slave system, and a full recognition of the equal rights of all who dwell on the American soil, without regard to origin or complexion.

Resolved, That the claims of the slave to freedom are of no posthumous for the convenience, power, or safety of any institution, sect, party or individual; but that the slave is a man, and his rights are as sacred as those of any other man; and that he is to be emancipated in solemnity and importance to all other considerations.

Resolved, That the party which is in alliance with slaveholders ought to be repudiated as unworthy of any countenance or cooperation; and the church or sect which gives the right hand of Christian fellowship to those who claim and hold property in human flesh, (colored or white,) should be considered as an anti-Christian body, in order to be true to freedom.

Resolved, That the government which is moulded and fashioned by the Slave Power; that the Constitution which grants aid and protection, and gives unusual prerogatives to the holders and breeders of slaves; that the Union which was formed and is maintained only by immolating one-sixth portion of the people of the land on the altar of slavery, ought to be excommunicated, and whatever honor, cost or approbation be ever conferred on it shall be considered as an anti-Christian body, in order to be true to freedom.

Resolved, That the vital and all-conquering motto of the anti-slavery movement is, 'No union with slaveholders, religiously or politically,' and, therefore, by a stern moral necessity, every consistent abolitionist is forced to disfranchise himself for conscience' sake; and to take his position outside of the present government; and to call for the institution of a new government, which shall be recognized neither slaveholders nor slaves as among human existences.

Mr. Garrison proceeded to sustain the two last resolutions at considerable length and with solemn earnestness—entering critically into the historical facts pertaining to the adoption of the American Constitution and its pro-slavery compromises, and arguing that nothing can be more fallacious than to attempt to give an anti-slavery interpretation to that instrument, under which, by common consent, for a period of twenty years, the foreign slave trade was vigorously prosecuted under the national flag, and for more than sixty years fugitive slaves have been hunted and snatched, and a slave representation has been permitted to shape and control the legislation of the country, on the floor of Congress.

A pro-slavery church and a pro-slavery party ought to be abandoned, then, in his opinion, it was required of abolitionists, by a stern logical and moral necessity, that they should cease to uphold a pro-slavery government, and to give their support to a pro-slavery compact. If, however, the Free Soil party was prepared to adopt the views of Lysander Spooner and Gerrit Smith, let it do so, nor longer occupy an equivocal position; and bring the upper and the nether millstone, the slave system would be ground to powder.

Henry Blackwell and E. S. Hamlin, Esqs. defended the rightfulness of voting—the former, on the ground that slavery is unconstitutional, and the latter, that it was the best thing that could be done under present circumstances.

At the last evening session, Mr. Lewis addressed the Convention at considerable length, and with great eloquence, defining his position. He was followed by Hon. George W. Julian, of Indiana, in an able speech.

Mr. Julian spoke on the present moral and political aspects of the cause, bestowing special attention upon the old party. The *Whig*, he said, is dead, and the Democratic party having no principles but some negative and obsolete ones, to bind it together, and having no outside pressure, it must fall to pieces. What is a Democrat? To determine the question, you must find his latitude and longitude. In the South he is one thing, in the West he is another. There are in the party Young and Barnburners, Old Fugates, and Old Fugates, Fugates, Fillibusters, Hard Shells, Soft Shells, and what not. (Laughter.) They cannot long hold together; the different factions will fall to devouring one another, and we shall have Liberty or Slavery as the only issue in politics.

It has been resolved that all agitation shall cease; but since that, agitation has been greater than ever. The *National Era* had but 12,000 copies then, but now 30,000. We have some seventy papers devoted exclusively to anti-slavery; many others give us their assistance.

He then enumerated many books, beginning with 'Uncle Tom's Cabin,' which have been written on both sides, having agitation, notwithstanding President Pierce's inaugural assures us the question is forever at rest. Thank God for such a rest.

The Colonization Society begins to talk about the improbability of the African. That's a sign of progress!

Mr. Lewis addressed the meeting in a feeling and eloquent manner, when the Convention adjourned sine die.

LETTER FROM CASSIUS M. CLAY, ESQ.

WHITE HALL P. O.,
 MAD. CO., Ky., March 25, 1853.

Ladies and Gentlemen:—Your letter of the last month was, in consequence of my absence from home, unanswered till now.

In your letter, in addition to the printed circular, you say I am 'especially invited' to be present at the Anti-Slavery Convention to be held on the 19th proximo, in Cincinnati.

For this special honor, accept my grateful acknowledgments. Let me ever be remembered by the friends of Human Justice, rather than to be honored with place by the enemies of the Right.

If my engagements will allow, I shall certainly be with you, though I cannot now decide.

You say W. L. Garrison will be present. I wish to say a word of that man. As a man, he stands first among living men, because he has labored most of all in that cause which is of most worth to mankind. It is not for me to say whether, with equal firmness and sensibility to the Right, he might or might not have done more service in a great cause! It is enough that, with whatever talent was loaned him by Deity, with that he has zealously, at all hazard of all things, contended for the highest interests of men. The day for his appreciation has not come! There is, however, one saying of his traducers, and the traducers of those who act with him, which I will notice—that 'they have set back the cause of emancipation by agitation!' Nothing is more false. The cause of emancipation advances only with agitation; let that cease, and despotism is complete. The slaveholder has just a much intention of ridding you of their slaves, as the sum of the kings of the earth have of laying down, for the benefit of the people, their sceptres! How long will, without agitation, kingdoms last!

Again they say, the chains of the slave are tightened by the fierceness of discussion. Be it so! When a chain gets very tight, it may perhaps break!

Agitation, then, ought not to cease—'Uncle Tom's' proves that there is not vitality in it! Very well written, they say; but then it is an exaggeration of the evils of the 'peculiar institution.' No human ingenuity can color that which allows to be done all that the human heart may conceive of Diabolism! For one case of 'Legreeism,' I will show you a dozen of infinitely exceeding horror! But enough. The thing is axiomatic—*Delenda est Carthago!*

I am very truly, your ob't serv't,
 C. M. CLAY.

C. DONALDSON, etc. Committee, &c.

LETTER FROM REV. JOHN G. FEE.

To Christian Donaldson and other friends of Universal Liberty.

I have received your kind and special invitation to attend the Anti-Slavery Convention, to be held in Cincinnati, on the 19th, 20th and 21st of April, and take part in its proceedings.

Most gladly would I do so, could I consistently with other duties. Previous to any knowledge of the proposed convention, I had made engagements, with other friends of humanity, to assist in a series of meetings in the interior of this State during the month of April.

Apparently, the interests of truth and humanity require that these meetings be held at the earliest period practicable. Should I not meet with you, in convention, at the time proposed, my absence will not, therefore, be for the want of a common interest in the cause of human liberty.

I trust that when your voices shall eloquently and effectively plead the cause of the poor slave, and graphically depict the severity of the North and wretchedness of the South, my voice, feebly it may be, shall be raised in the midst of the evil you so much deplore.

By speaking thus, however, I do not intend to disparage in the least, your labors in the *Free State No. 1* under God, I believe the salvation of this nation must primarily come from the *Free North*; and that if those who have the blessing of liberty, and are privileged to see the evils and horrors of slavery, shall fail to rouse the North to consistent, vigorous, and persevering action, then our country is lost!

—lost to those blessings of liberty, peace and prosperity, which the friends of humanity and righteousness so devoutly pray for. That slavery will not live always, I of course believe; but you, other great sins, it will eventually work out its own destruction. But if it shall not be abolished by peaceful means, moral, social, political, then it will die, as it often has done, amid the crash of arms, and the shrieks of the dying, and our nation here will sit in a sea of blood. May God Almighty avert the calamity!

I repeat it, salvation, under God, must come from the North. Those who are in darkness, blinded by prejudice, false hope, and supposed interest, as is the condition of the many in the South, see not their error and danger.

Then, as in the spiritual and physical world, life only can beget life, so those who have light must give light.

There are, it is true, a few spots in the South, from which light and hope feebly radiate; but these few spots have been lighted and sustained chiefly by the North.

The North, then, must be roused to a Christ-like devotion to the interests of others, to generous, vigorous, and persevering action.

Conventions, protracted Mass Conventions, will be found a powerful means for the accomplishment of this end. These Conventions will be valuable, not only for the truth and argument evolved and spread before the minds of the people, but also for that all-powerful and lawful enthusiasm inspired by the voice and countenance of the living speaker, and that courage and strength imparted by the presence of the multitudes.

I regard Conventions as one of the many agencies, which God Almighty is now employing for the overthrow of that monster iniquity, American slavery. May yours be honored as such; and may the God of wisdom, righteousness and mercy, preside in your deliberations! JOHN G. FEE.

Christville, Cabin Creek, P. O., Lewis Co., Ky.

Christian Donaldson, Sarah Otis Earnst, and others.

LETTER FROM A VETERAN.

IPAVIA, April 8th, 1853.

Dear Brethren:—Though I cannot be with you in body, I shall be with you in spirit. I presume you intend to be present in person. I am sorry to miss several numbers. I am too poor—I am too old. Born 23rd August, 1773. Crippled by a fall from my horse, benumbed all over my system, and too deaf to hear propositions in a Convention. I am not only willing, but desirous you should do every thing you can with propriety, that will purge the Church of slavery, and relieve the poor slave, whether white or black. No slaveholder ought to be a church member. The great difficulties now in this Republic are the consequences of our perjury respecting the Declaration of Independence. Had this Republic adhered firmly and faithfully to the principles of the Declaration of Independence, we would now be a happy and glorious community; and to these principles we must return, or be miserable. The Church is the great bulwark of slavery in North America. The Church is ashamed of Christ Jesus, the Lord.

May God be with you, and influence you, to guide and direct you to whatever shall be most for his glory and the advancement of his cause here below!

ROBERT B. DOBINS.

Explanation—too poor to pay postage—too old—weak in body and mind. Too deaf to hear those who speak to me to spell the words—can't distinguish the articulation without it.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, MAY 6, 1853.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The Annual Meeting of this Convention will be held in Boston, in the Melodeon, on WEDNESDAY and THURSDAY, May 25th and 26th, commencing at 10 o'clock, A. M. Of all the anti-slavery gatherings in this country, numerous and spirited as many of them are, none excite so much interest or bring such numbers together as this conventional body. The widest and most cordial invitation to be present, and participate in its proceedings, is given to anti-slavery men and women, in whatever position they may stand; and to all manly opponents of the cause of emancipation, a free platform will be offered on that occasion, as it has ever been—for liberty never yet had cause to dread the light, or to shrink from an open encounter with slavery.

It has been deemed advisable to occupy but two instead of three days, as heretofore; but it is intended to make the opening session not merely preliminary, but as spirited in the way of discussion as practicable. A prompt attendance, therefore, is requested, that every hour may be profitably employed in the slave's behalf.

By order of the Board of Managers of the Massachusetts A. S. Society,

FRANCIS JACKSON, President.

R. F. WALLCUT, Secretary.

NINETEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

THE ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held in the city of NEW YORK, at the CHINESE ASSEMBLY ROOM, No. 539 BROADWAY, on WEDNESDAY, MAY 11th, 1853, commencing at 10 o'clock, A. M.

THE BUSINESS MEETINGS OF THE Society will be held in the LARGE COMMITTEE ROOM of the same building, on the AFTERNOON OF WEDNESDAY, MAY 11th, and on THURSDAY. It is very desirable that large delegations from all parts of the country shall be in attendance, not only at the public Anniversary, but at these subsequent private meetings for the transaction of important business in relation to proposed operations of the Society for the ensuing year.

WILLIAM LLOYD GARRISON, President.

WENDELL PHILLIPS, } SECRETARIES.
 SYDNEY H. GAY, }

THE ANNIVERSARY.

The members and friends of the American Anti-Slavery Society owe it to the cause of the millions in bondage yet waiting for deliverance, to the organization itself, and to themselves as those who profess to have enlisted 'for the war,' to give their personal attendance, as far as practicable, at the approaching anniversary of the Society, on Wednesday and Thursday next, in the city of New York. They should deem it a wise and economical expenditure of their time and money to be present on an occasion so important, and on which so much is depending in regard to anti-slavery operations for the coming year. Let no one regard his absence as of no consequence: where the aggregate is far from being multitudinous, it is important that every one should 'stand in his lot.' The speakers who are expected to address the meeting on Wednesday forenoon are Rev. WILLIAM H. FERNES of Philadelphia, Rev. THEODORE PARKER, WENDELL PHILLIPS, C. LENOX REMOND, and LUCY STONE. Such ought to ensure a crowded house.

VISIT TO CINCINNATI.

Having received a very reasonable as well as very cordial invitation to attend an Anti-Slavery Convention, to be held in Cincinnati on the 19th, 20th and 21st of April, I resolved to comply with it, even at considerable inconvenience; first, in the hope of humbly subserving the cause of these in bondage at the South; second, to show my appreciation of the catholic and magnanimous spirit which prevails at the West, toward all such as are faithfully laboring for the subversion of the slave system; third, to indicate my readiness to stand upon a free platform, without stopping to ask or caring to know the peculiar religious or political views of those who are willing to occupy it for the promotion of liberty; and, subalternately, to gratify a laudable curiosity to see 'the Queen City of the West,' having never travelled so far in that direction. As the shores of Ohio directly confront those of Kentucky, and as many years had elapsed since I was in such close juxtaposition to the Slave Power, I went to Cincinnati, anticipating that my presence might possibly lead to some disturbance, yet, willing to accept, in the slave's name, whatever reception might be extended to me. But nothing could have been more kind or courteous than was the spirit exhibited, both in private and in public, on the part of the citizens.

Concluding to go by the way of Albany and Buffalo, I left Boston on the afternoon of the 10th ultimo, completing the distance to Springfield (100 miles) in two hours and three quarters—expecting to arrive in Albany at a somewhat reasonable hour that night. It was not, however, until 2 o'clock in the morning, that our train reached Greenbush, opposite Albany. There was no steam ferry-boat to take the passengers across the river to the city; but the only alternative presented to them, was either to find lodgings as best they could in some adjoining tavern, or to go over in a row-boat, without their luggage, which was subsequently to be brought along, at an exorbitant charge. For being transported in this manner, with my trunk and carpet-bag, I was charged not less than five York shillings, and I presume all the other passengers were defrauded in a similar manner. I say defrauded, because we had all previously paid to be landed at Albany, not at Greenbush; and because there was not one of the whole company, who was not taken by surprise, at such an unexpected termination of his journey. Every night this imposition is played off upon scores of unsuspecting travellers. However dark and stormy the night may be, or billowy the state of the river, they must content to be rowed across to the city, at a round charge, or run the risk of losing the morning train, if they wish to continue their journey to the West. The grievance is one that calls for public protest.

Three hours of rest were obtained at the Delavan House, and also a meagre breakfast, (the table at that house uniformly presenting less variety and abundance than an ordinary country tavern, as far as my experience is concerned,) when I left for Buffalo, reaching that city at 7 o'clock in the evening. At 8 o'clock, (always referring land to water,) I took the cars for Cleveland, and at half-past 4 o'clock the next morning, had the pleasure of greeting the most beautifully located city in our country. It was Sunday, and most strictly did I make it a rest-day at the New England House, having previously rode two nights without sleep, and being in a state of physical collapse. In the evening, I called upon my esteemed friend THOMAS JONES, at whose house I was so long confined by a dangerous illness in 1847, and was happy to take him and the dear members of his family again by the hand. Their kindness, during my sickness, makes one of those debts that admit of no adequate compensation. I also passed a pleasant hour with another beloved friend, EDWARD WALL, and his family. Mr. WILLIAM H. DAY, a well-educated and very intelligent young colored gentleman, did me the favor to seek an interview. He is an excellent writer and speaker, and has recently issued the first number of a weekly paper, entitled 'THE ALBANY AMERICAN,' the prospects of which are encouraging. He takes a deep interest in the elevation of the colored population, and, should his life be spared, will act as a conspicuous and honorable part in the great struggle for all rights and privileges.

REPLY OF WENDELL PHILLIPS, ESQ. TO THE EDITOR OF THE LIBERATOR.

HON. HORACE MANN.

DEAR SIR—Mr. Mann laments that I should be guilty of cause by a denunciatory spirit, abusive language, and want of decorum. The readers of this correspondence can judge whether he is precisely the person to be named on these points.

He makes another attempt to defend his conduct in relation to colored schools. This attempt I make up so entirely of quibbles and evasions, if it be terms strictly in a logical sense, and with an intention of personal disrespect, that I should have it widely noticed, if there were not some who may desire that HORACE MANN say with correct and appropriate remarks on his defence.

As to the institution for the Blind, I never represented that to be a 'private institution,' as Mr. Mann charges me with doing. Neither the name nor the words are to be found in my letter. Yet this person who is perpetually talking of institutions, has said the meetings and records of its Trustees were private. This he has not denied, and equally so does it seem his friend Dr. Howe, the Director of the Institution, has lately searched those records, and finds that child admitted. Had Dr. Howe found that a colored child was admitted, and returned the result of his search, one, should have thanked him. Now it is of little consequence, I cannot see, either how I am to be blamed for not knowing, in 1848, a fact which has been hidden in records to which I have no access, and which I was not bound to know. Now, as to the right hand death; when it is an unapparent one, it is needed as a testimony for the truth, 'put it under a bushel'; that is, hide it not in a napkin, but in the private records of the Institution for the Blind.

The reason why I did not state that the child was refused admission to the Institution on account of its youth, is simply because such would not have been a fair statement of the fact. An informal application, preparatory to a formal one, was made to an individual connected with the Institution. By that individual, the Trustees themselves confessed in a subsequent report, 'a wish was expressed that the application should not then be made, as the establishment was being struggling into existence; and it was urged, among other objections, that more harm might be done, if the admission of the boy kept others away, than good would be done to him.' Soon after, the Trustees did themselves the honor to establish a rule that colored children should be received. This fact, however, was not communicated to the public. The next application was refused on the alleged reason that the child was too young. The abolitionists were never satisfied that this was the real reason of his exclusion. But this is a long story. I shall not go into it here. When English huntsmen wish to throw the hounds off the scent, they draw a red herring across the field. My original charge, the only one I have ever made, related to Mr. Mann's conduct as Secretary of the Board of Education. In my herring of a Blind Institution will draw me out to discuss his course at other times, and in other ways, especially as he already complains that my letters are too long.

2d. Doubtless the Normal Schools were, as Mr. Mann says, public institutions. Mr. Mann's conversation with his teachers were private, and I might equally well quote one, which would surprise those who know him only by his recent letters and speeches.

3d. I am sorry the words 'outcast children' were accidentally dropped in referring a question to him; but I am glad that the omission made no change in the sense, and occurred in a sentence on which I made no remark and based no argument; which was quoted only to introduce what followed, and the words of which might have been omitted without injury to his meaning.

4th. His codification of the School Law was made, says, Nov. 29, 1849. My criticisms here date Dec. 1847, and Feb. 11, 1848. I could not be expected to take into account, in criticisms made in 1847 and 1848, any amendment he might have made in 1849.

Mr. Mann thinks some 'well-meaning persons' propose that colored children be not admitted into the public schools of this Commonwealth. He is quite correct in this; but he is very unfaithful when he says they have been led into this error by me and my friends. In all these letters, I have been careful to state that the colored children were excluded in the case of the large towns and cities; and in my original criticism, I named the four or five towns, Boston, Salem, Northampton, &c., which had established schools. It is right to add, that nine-tenths of all the colored people in the State are congregated in these half-dozen large towns and cities. The small country towns did not have colored schools, because, having but three or four colored children in the towns, it would have been too expensive to maintain a separate school for so few. It is wrong, therefore, is of no consequence, even if continuing, to say that since these separate schools were established, till very recently, wherever colored people existed in any numbers, Boston alone, with her two hundred schools, now enjoys the 'land endowment' of having for the spirit of our Institutions in this matter.

