THE LIBERATOR
IS PUBLISHED
EVERY FRIDAY MORNING,
AT THE
ANTI-SLAVERY OFFICE, 21 CORNHILL,
BY
Robert F. Wallcut, General Agent.

TERMS—$1 50 per annum, in advance.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be addressed, (POST PAID,) to the General Agent.

Five copies will be sent to one address for TEN DOLLARS, if payment be made in advance.

Advertisements making less than a square inserted three times for 75 cts.—one square for $1 00.

The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

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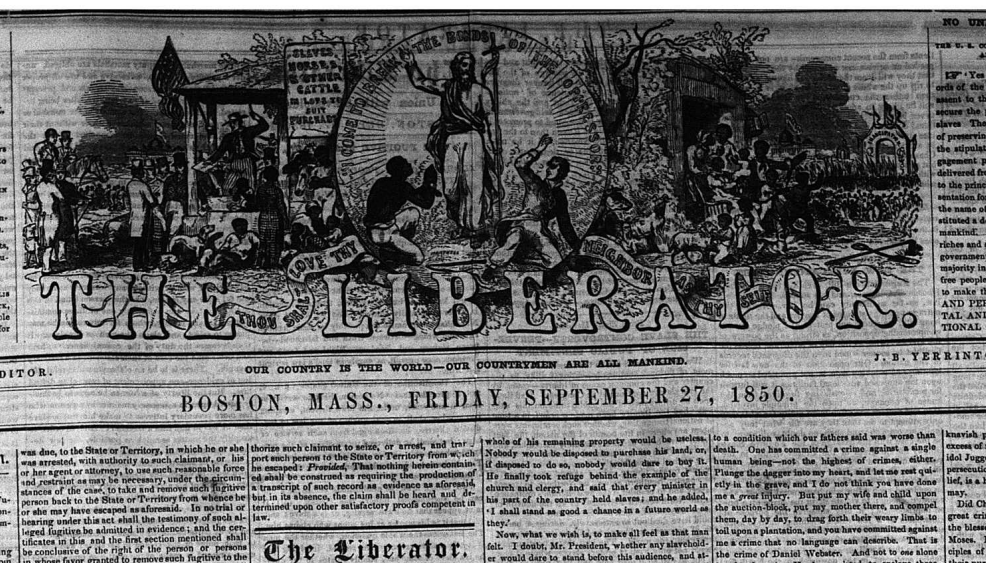

NO UNION WITH SLAVEHOLDERS!
THE U. S. CONSTITUTION "A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL."

"Yes! it cannot be denied—the slaveholding ords 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. First, the slave trade was to continue 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 exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. . . To such a 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 majority 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 VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT."—JOHN QUINCY ADAMS.

J. B. YERRINTON & SON, PRINTERS.

VOL. XX. NO. 39. BOSTON, MASS., FRIDAY, SEPTEMBER 27, 1850. WHOLE NO. 1029

Refuge of Oppression.

THE FUGITIVE SLAVE BILL.

We copy from the Washington Union the Fugitive Slave Bill, as it passed the two Houses of Congress. It is a Bill to be resisted, disobeyed, and trampled under foot, at all hazards.

A bill to amend the act entitled 'An act respecting fugitives from justice, and persons escaping from the service of their masters.'

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the persons who have been, or may hereafter be appointed commissioners, in virtue of any law or act passed by the circuit courts of the United States, and who, in consequence of such appointment, are authorized to exercise the powers that any judge of the peace or other magistrate of any of the United States may exercise in respect to offenders for any crime or offence against the United States, by arresting, imprisoning, or bailing the same under and by virtue of the thirty-third section of the act of the twenty-fourth of September, seventeen hundred and eighty-nine, entitled 'An act to establish the judicial courts of the United States,' shall be, and are hereby authorized and required to exercise and discharge all the powers and duties conferred by this act.

Sec. 2. *And be it further enacted*, That the superior court of each organized territory of the United States shall have the same power to appoint commissioners to take acknowledgments of bail and affidavit, and to take depositions of witnesses in civil causes, which is now possessed by the circuit courts of the United States; and all commissioners who shall hereafter be appointed for such territories by the superior court of any organized territory of the United States shall possess all the powers and exercise all the duties conferred by law upon the commissioners appointed by the circuit courts of the United States for similar purposes, and shall moreover exercise and discharge all the powers and duties conferred by this act.

Sec. 3. *And be it further enacted*, That the circuit courts of the United States, and the superior courts of each organized territory of the United States shall from time to time enlarge the number of commissioners, in this view to afford reasonable facilities to reclaim fugitives from labor, and to the prompt discharge of the duties imposed by this act.

Sec. 4. *And be it further enacted*, That the commissioners above named shall have concurrent jurisdiction with the judges of the circuit and district courts of the United States, and with the respective circuits and districts within the several States, and the judges of the superior courts of the Territories severally and collectively in term-time and vacation; and shall grant certificates to such claimants, upon satisfactory proof being made, with authority to take and remove such fugitives from service or labor, under the restrictions herein contained, to the State or Territory from which such persons may have escaped or fled.

Sec. 5. *And be it further enacted*, That it shall be the duty of all marshals and deputy marshals to obey and execute all warrants and precepts issued under the provisions of this act, when to them directed; and should any marshal or deputy marshal refuse to receive such warrant or other process, when tendered, or to use all proper means diligently to execute the same, he shall, on conviction thereof, be fined in the sum of one thousand dollars to the use of such claimant, on the motion of such claimant, by the circuit or district court for the district of such marshal; and after arrest of such fugitive by the marshal or his deputy, or while at any time in his custody, under the provisions of this act, should such fugitive escape, whether with or without the assent of such marshal or his deputy, such marshal shall be liable, on his official bond, to be prosecuted, for the benefit of such claimant, for the full value of the service or labor of said fugitive in the State, Territory or district whence he escaped; and the better to enable the said commissioners, when thus appointed, to execute their duties faithfully and efficiently, in conformity with the requirements of the Constitution of the United States and of this act, they are hereby authorized and empowered, within their counties respectively, to appoint in writing under their hands, any one or more suitable persons, from time to time, to execute all such warrants and other process as may be issued by them in the lawful performance of their respective duties; with an authority to such commissioners, or the persons to be appointed by them, to execute process as aforesaid, to summon and call to their aid the bystanders or *posse comitatus* of the proper county, when necessary to insure a faithful observance of the clause of the Constitution referred to, in conformity with the provisions of this act; and all good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required, as aforesaid, for that purpose; and said warrants shall run and be executed by said officers anywhere in the State within which they are issued.

Sec. 6. *And be it further enacted*, That when a person held to service or labor in any State or Territory of the United States has heretofore or shall hereafter escape into another State or Territory of the United States, the person or persons to whom such service or labor may be due, or his, her or their agent or attorney, duly authorized, by power of attorney, in writing, acknowledged and certified under the seal of some legal office or court of the State or Territory in which the same may be executed, may pursue and reclaim such fugitive person, either by procuring a warrant from some one of the courts, judges, or commissioners aforesaid, of the proper county, district or circuit for the apprehension of such fugitive from service or labor, or by seizing and arresting such fugitive, where the same can be done without process, and by taking or causing such person to be taken, forthwith, before such court, judge or commissioner, whose duty it shall be to hear and determine the case of such claimant in a summary manner; and upon satisfactory proof being made, by deposition or affidavit, in writing, to be taken and certified by such court, judge, or commissioner, or by other satisfactory testimony, duly authenticated, by some court, magistrate, justice of the peace, or other legal officer authorized to administer an oath and take depositions under the laws of the State or Territory from which such person owing service or labor may have escaped, with a certificate of such magistrate, or other authority, as aforesaid, with the seal of the court or other officer thereto attached, which seal shall be sufficient to establish the competency of the proof, and with proof, also by affidavit, of the identity of the person whose service or labor is claimed to be due as aforesaid, that the person so arrested does in fact owe service or labor to the person or persons claiming him or her, in the State or Territory from which such fugitive may have escaped as aforesaid, and that such person escaped, to make out and deliver to such claimant, his or his agent or attorney, a certificate setting forth the substantial facts as to the service or labor due from such fugitive to the claimant, and of his or her escape from the State or Territory in which such service or labor was due, to the State or Territory, in which he or she was arrested, with authority to such claimant, or his or her agent or attorney, to use such reasonable force and restraint as may be necessary, under the circumstances of the case, to take and hold such fugitive person back to the State or Territory from whence he or she may have escaped as aforesaid. In no trial or hearing under this act shall the testimony of such alleged fugitive be admitted in evidence; and the certificates in this and the first section mentioned shall be conclusive of the right of the person or persons in whose favor granted to remove such fugitive to the State or Territory from which he escaped, and shall prevent all molestation of said person or persons by any process issued by any court, judge, magistrate or other person whomsoever.

Sec. 7. *And be it further enacted*, That any person who shall knowingly and willingly obstruct, hinder, or prevent such claimant, his agent or attorney, or any person or persons lawfully assisting him, her, or them, from arresting such a fugitive from service or labor, either with or without process as aforesaid; or shall rescue, or attempt to rescue, such fugitive from service or labor, or from the custody of such claimant, his or her agent or attorney or other person or persons lawfully assisting as aforesaid, when so arrested, pursuant to the authority herein given and declared; or shall aid, abet, or assist such person, so owing service or labor as aforesaid, directly or indirectly, to escape from such claimant, his agent or attorney, or other person or persons legally authorized as aforesaid; or shall hinder or conceal such fugitive, so as to prevent the discovery and arrest of such person, after notice or knowledge of the fact that such person was a fugitive from service or labor as aforesaid, shall, for either of said offences, be subject to a fine not exceeding one thousand dollars, and imprisonment not exceeding six months, by indictment and conviction before the District Court of the United States for the district in which such offence may be here committed, or before the proper court of criminal jurisdiction, if committed within any one of the organized Territories of the United States; and shall moreover forfeit and pay, by way of civil damages to the party injured by such illegal conduct, the sum of one thousand dollars for each fugitive so lost as aforesaid, to be recovered by action of debt in any of the District or Territorial Courts aforesaid, within whose jurisdiction the said offence may have been committed.

Sec. 8. *And be it further enacted*, That the marshals, their deputies, and the clerks of the said districts and territorial courts, shall be paid for their services the like fees as may be allowed to them for similar services in other cases; and where such services are rendered exclusively in the arrest, custody, and delivery of the fugitive to the claimant, his or her agent or attorney, or in preparing papers in relation to the discharge of an alleged out of custody from the want of sufficient proof as aforesaid, then such fees are to be paid in the whole by such complainant, his agent or attorney; and in all cases where the proceedings are before a commissioner, he shall be entitled to a fee of ten dollars in full for his services in each case, upon the delivery of the said certificate to the claimant, his or her agent or attorney; or a fee of five dollars in cases where proof shall not, in the opinion of such commissioner, warrant such certificate and delivery, inclusive of all services incident to such arrest and examination, to be paid in either case, by the claimant, his or her agent or attorney. The person or persons authorized to execute the warrants of arrest in the first instance, and to take the fugitive to the place where he or they may arrest such a fugitive, before any such commissioner as aforesaid, at the instance and request of such claimant, with such other fees as may be deemed reasonable by such commissioner for such other additional services as may be necessarily performed by him or them: such as attending to the examination, keeping the fugitive in custody, and providing him with food and lodgings during his detention, and until the final determination of such commissioner; and in general for performing such other duties as may be required by such claimant, his or his attorney or agent or commissioner in the premises; such fees to be made up in conformity with the fees usually charged by the officers of the courts of justice within the proper district or county, as near as may be practicable, and paid by such claimants, their agents or attorneys, whether such supposed fugitive from service or labor be ordered to be delivered to such claimants by the final determination of such commissioners or not.

Sec. 9. *And be it further enacted*, That upon affidavit made by the claimant of such fugitive, his agent or attorney, after such certificate has been issued, that he has reason to apprehend that such fugitive will be rescued by force from his or their possession before he can be taken beyond the limits of the State in which the arrest is made, it shall be the duty of the officer making the arrest to retain such fugitive in his custody, and to remove him to the State whence he fled, and there to deliver him to said claimant, his agent or attorney. And to this end the officer aforesaid is hereby authorized and required to employ as many persons as he may deem necessary, to overcome such force, and to retain them in his service so long as circumstances may require the said officer and his assistants, while so employed, to receive the same compensation, and to be allowed the same expenses as are now allowed by law for the transportation of criminals to the Territories, to be paid by the marshal of the district within which the arrest is made, and paid out of the treasury of the United States.

Sec. 10. *And be it further enacted*, That when any person held to service or labor in any State or Territory, or in the District of Columbia, shall escape therefrom, the party to whom such service or labor shall be due, his heir, or their agent or attorney may apply to any court record therein, or judge thereof in vacation, and make such satisfactory proof to such court or judge thereof in vacation, of the escape aforesaid, and that the person escaping owed service or labor to such party. Whereupon the Court shall cause a record to be made of the matters so proved, and also a general description of the person so escaping, with such convenient certainty as may be; and a transcript of such record, authenticated by the attestation of the clerk, and of the seal of said court thereto annexed, if any, in any State, Territory, or District in which the person so escaping may be found, and being exhibited to any judge, commissioner, or other officer authorized by the law of the United States to cause persons escaping from service or labor to be delivered up, shall be held and taken to be full and conclusive evidence of the fact of escape, and that the service or labor of the person escaping is due to the party in such record mentioned. And upon the production by the said party of other and further evidence if necessary, either oral or by affidavit, in addition to what is contained in said record of the identity of the person escaping, he or she shall be delivered up to the claimant. And said court, commissioner, judge or other person authorized by this act to grant certificates to claimants of fugitives, shall, upon the production of the record and other evidences aforesaid, grant to such claimant a certificate of his right to take any such person, identified and proved to be owing service or labor as aforesaid, which certificate shall authorize such claimant to seize, or arrest, and transport such person to the State or Territory from which he escaped: *Provided*, That nothing herein contained shall be construed as requiring the production of a transcript of such record as evidence as aforesaid, but in its absence, the claim shall be heard and determined upon other satisfactory proofs competent in law.

The Liberator.

PROCEEDINGS OF THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

[PHONOGRAPHIC REPORT BY DR. STONE.]

SPEECH OF STEPHEN S. FOSTER.

It was not my privilege to be present during the discussions in the former part of the day, and I therefore am ignorant of the course of remark which has been taken by most of the speakers who have preceded me. I observe that the resolution under consideration has reference to the guilt of slaveholders. Nothing, as it seems to me, at this time, could be of more importance for our consideration. Jesus once told the audience that he was then addressing, that 'on one word hung all the law and the prophets.' That word was Love. I think we might with equal propriety say, that on the resolution under consideration this afternoon hangs the whole anti-slavery enterprise. It is all summed up in a single sentence, *the guilt of slaveholding*. Let that be understood and felt in this country, and there is no more work for our society to do—our enterprise is achieved.

Men support slavery in this country, because they do not see and feel its enormity. Convince them of that, and your work is done. The people that I see before me in this audience, the citizens with whom I associate in the various parts of this Commonwealth, nine-tenths, yes, ninety-nine hundredths of them, would scorn to commit an infamous crime; that is, a crime which is in their estimation infamous. They cannot endure the stings and upbraidings of conscience. No, not a day. They manage to persuade themselves that their characters are clear; otherwise, they could not live. Make the criminal *feel* his guilt, and he pines that the grave may hide him from his sufferings. Mr. Chairman, I want to convince the masses that their characters are stained with crime, convince them that their course is infamous, and they will cease to pursue it. All that we have to do, as an Anti-Slavery Society, is to make the slaveholder *feel* that he is a base villain. I recollect that General Duff-Green said, near the commencement of our enterprise, there was 'but one thing that the South had to fear; it was not that the abolitionists would persuade the slaves to rise upon their masters; it was not the masters' threats they had to look after, but their characters. The thing they had to fear was that the abolitionists would create an impression throughout the country, that slavery was *wrong* and *infamous*; that they would create such a feeling of indignation against it, that nothing could uphold it.' I feel that we have not paid sufficient attention to this view of the subject. We have not dwelt enough on the A B C of anti-slavery. We have been pressing our pupils too fast. Do you think that men could stand up in Faneuil Hall, and in the churches of this city, to address public meetings on questions of grave importance, if they felt at the time that their audiences regarded them as stained all over with the blackest of crimes? Their tongues would fail them for utterance; they could not speak. And yet, if it be a fact that there is this guilt in slaveholding, such is really the character of most of our public men; such, indeed, is the character of the American people, as a people; such is the character of the citizens generally of this Commonwealth, with whom we are in daily intercourse. In the eye of absolute justice, they rank with the basest of criminals—they are stained with the blackest and the meanest of crimes. For, I presume, no one will undertake to say that the slave-owner, in the language of O'Connell, is 'the most detestable of human beings,' and that his accomplices in the crime are less guilty. If the principal be thus criminal, surely his abettors are not less so. If Mason, of Virginia, is one of the most detestable of human beings, is not Webster, who supports his fugitive slave bill, equally detestable? No body in this house doubts the guilt of Mason. No one will attempt any *human* defence of him. He can, doubtless, find defenders in the shape of brickbats and unmerchantable eggs, even in an anti-slavery meeting. But can he obtain any *intelligent* defence upon this platform? Lives there a man who would attempt to justify him? He has not the hardihood to do it himself, in the presence of an abolitionist. I remember once, in Providence, a slaveholder introduced himself to me, the day after an anti-slavery meeting had been broken up by a mob in that city. He remarked that he recognized me as one of the speakers at the meeting on the previous evening. As he seemed disposed to enter into conversation on the subject of slavery, I inquired of him what was his opinion of our meeting, and, particularly, what he thought of the young men there who were guilty of the outrage on their own property, or the property of their fellow-citizens—for the public building in which the meeting was held had been considerably injured. He replied, he thought they would make very good slaves, if he had them at the South. [Laughter.] 'What do you think of our sentiments?' I asked. 'They are right,' he replied. 'What! do you mean to admit that you are a liar, a thief, a man-stealer, an adulterer, and a pirate? 'If my slaves did the same to me that I do to them, I should call them all of that,' he replied. 'Do you believe,' I inquired, in an eternity of happiness or of misery?' 'I am no infidel,' was his reply. 'How can you, then, expect that you will escape the wrath of God? Do you not yourself accountable to a competent judgment?' It was a question which staggered him. He had not realized that the time was coming when he must stand at the bar of God and be judged upon trial, and that his own conscience would be his accuser—the only witness which his outraged victims would require. He finally defended himself on the ground that nearly all his property was invested in slaves, and that if he should emancipate them, the whole of his remaining property would be useless. Nobody would be disposed to purchase his land, or, if disposed to do so, nobody would dare to buy it. He finally took refuge behind the example of the church and clergy, and said that every minister in his part of the country held slaves; and he added, 'I shall stand as good a chance in a future world as they.'

Now, what we wish is, to make all feel as that man felt. I doubt, Mr. President, whether any slaveholder would dare to avow, before this audience, and attempt to vindicate himself. Slavery is wrong, all wrong, and no possible contingencies make it right, as Henry Clay once said. It is just as wicked for me to make a slave of the negro as it is for the negro to make a slave of me. But if the slave-owner is guilty of the foulest crime that ever disgraced humanity, can we, I ask again, on any principle of justice, exonerate his accomplices? If Mr. Mason be a thief, is not Mr. Webster also guilty of larceny? If Mr. Mason is a man-stealer, is not Mr. Webster? If Mr. Mason is a pirate, is not Mr. Webster? And what is piracy but holding human beings in slavery? No one will attempt to show that buying a human being in Timbuctoo is any more piracy than buying him in Virginia. The nation has united in declaring that the purchasing of slaves in Africa is piracy. We then declare that Mason, and Webster, and Stuart, being men-buyers and their accomplices, are all pirates. Mr. Mason is the principal, and Stuart and Woods and Webster are his accomplices. Stuart, though standing with one foot in the grave, is ready to give his last testimony to the world in favor of the enslavement of mankind as the will of our Creator! and that is the result of his study of the Bible for more than half a century. He has come to the deliberate conclusion, that the God and Father of us all allows one man to sell another on the auction-block. And this is Andover divinity; this is the religion of the New England churches. I know that the recent announcition of this sentiment has created some little sensation in the churches. But, thanks to the abolitionists, the sentiment of the community has somewhat changed. When Stuart made this same declaration seven or eight years ago, I doubt whether there was a church in the country that took exception to it. The whole church at that time, with only here and there an exception, received that sentiment, as did the Rev. Professor made the apostle Paul a kidnapper, and recommended that if any one doubted the propriety of slavery, he should take the case of Paul sending Onesimus back to be a servant for life. I say this with a view, if possible, to correct men's ideas; and I must say, still more, I never heard such a hold lie as that of Professor Stuart when he says that Paul sent Onesimus back as a servant for life. Paul expressly declares—'Not now as a servant, but above a servant, a brother beloved; especially to me, but how much more unto thee, both in the flesh and in the Lord.' Now, who but a minister would dare to tell such a lie? [Laughter and hisses.] I call this divine lying; not irreverently, but because Stuart is a minister, and ministers are styled 'divines.' They style themselves so. Why, the two different branches of the church, the Protestant and Catholic, have stolen the two distinctive appellations of the Deity. 'Holy and Reverend is His name.' The Catholics the 'Holy'—his Holiness the Pope'; the Protestants the 'Reverend'—the 'Rev.' Moses Stuart. The Catholics have one title and the Protestants the other. There is just as much divinity in one as in the other, and about as much of the devil. [Hisses.] They are very good friends when the abolitionists are to be crucified; and even the Universalists become highly Orthodox, when an abolitionist comes to town to lecture.

But I was speaking of the wickedness of slaveholding. Our business is to fix the brand of Cain on every slaveholder. In this vein do we talk about dissolving this Union, so long as the slaveholder is respected. There is but one way in which the Union can be dissolved, and that is, by making the community feel the guilt of slavery. Whoever dreams that another fugitive will be taken from the city of Boston? I tell Daniel Webster, that if even he should attempt to send back a fugitive slave to his chains, it will cost him his life. This question is to be settled by other instrumentalities than those in use by this meeting. That man who shall hereafter attempt to assist in the re-capture of fugitive slaves in open day will atone for it with his heart's blood. I speak advisedly when I say this. A few years ago, in the enthusiastic meeting in the village of Lynn, when, seven years ago, George Latimer lay incarcerated in Leverett street jail. That motto was, '*Liberty before Law.*' That old motto will be revived, in case of need. Lynn will rally once more, and another train of cars will be chartered to bring her fearless sons to the post of danger, to defend anew the cause of human liberty; and your city authorities will again be set at defiance by a far bolder front than that exhibited upon the former occasion.

I say again, Mr. President, what we want is to make people feel the *guilt* of this institution. If we can but blast the reputation of Daniel Webster in this Commonwealth, we shall have done a great work. For when you have blasted the reputation of that man, you have blasted the reputation of every man who volunteers his support to such an institution.

There are those who think we should not be personal. I am in favor of personalities. I never fire at random. If the machinery seems to get game, he must fire at *something*. He can easily fire at *nothing*, and *hit it*. I sometimes question the propriety of holding up Webster to *ridicule*. I never join in the applause when he is ridiculed. I should at times think we did the same to me that I do to them, I should call them all of that,' he replied. 'Do you believe,' I inquired, in an eternity of happiness or of misery?' 'I am no infidel,' was his reply. 'How can you, then, expect that you will escape the wrath of God? Do you not yourself accountable to a competent judgment?' It was a question which staggered him. He had not realized that the time was coming when he must stand at the bar of God and be judged upon trial, and that his own conscience would be his accuser—the only witness which his outraged victims would require. He finally defended himself on the ground that nearly all his property was invested in slaves, and that if he should emancipate them, the whole of his remaining property would be useless. Nobody would be disposed to purchase his land, or, if disposed to do so, nobody would dare to buy it. He finally took refuge behind the example of the church and clergy, and said that every minister in his part of the country held slaves; and he added, 'I shall stand as good a chance in a future world as they.'

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There are those who think we should not be personal. I am in favor of personalities. I never fire at random. If the machinery seems to get game, he must fire at *something*. He can easily fire at *nothing*, and *hit it*. I sometimes question the propriety of holding up Webster to *ridicule*. I never join in the applause when he is ridiculed. I should at times think of ridiculing John W. Webster or Daniel Webster, in my judgment, there would be far less impropriety in holding up the former to ridicule, as he is the less guilty of the two. 'A hiss.' I have no objection to that hiss. It is just as proper as the charge, and yet both yourself accountable to a competent judgment? It was a question which staggered him. He had not realized that the time was coming when he must stand at the bar of God and be judged upon trial, and that his own conscience would be his accuser—the only witness which his outraged victims would require. He finally defended himself on the ground that nearly all his property was invested in slaves, and that if he should emancipate them, the whole of his remaining property would be useless. Nobody would be disposed to purchase his land, or, if disposed to do so, nobody would dare to buy it. He finally took refuge behind the example of the church and clergy, and said that every minister in his part of the country held slaves; and he added, 'I shall stand as good a chance in a future world as they.'

Now, what we wish is, to make all feel as that man felt. I doubt, Mr. President, whether any slaveholder would dare to avow, before this audience, and attempt to vindicate himself. Slavery is wrong, all wrong, and no possible contingencies make it right, as Henry Clay once said. It is just as wicked for me to make a slave of the negro as it is for the negro to make a slave of me. But if the slave-owner is guilty of the foulest crime that ever disgraced humanity, can we, I ask again, on any principle of justice, exonerate his accomplices? If Mr. Mason be a thief, is not Mr. Webster also guilty of larceny? If Mr. Mason is a man-stealer, is not Mr. Webster? If Mr. Mason is a pirate, is not Mr. Webster? And what is piracy but holding human beings in slavery? No one will attempt to show that buying a human being in Timbuctoo is any more piracy than buying him in Virginia. The nation has united in declaring that the purchasing of slaves in Africa is piracy. We then declare that Mason, and Webster, and Stuart, being men-buyers and their accomplices, are all pirates. Mr. Mason is the principal, and Stuart and Woods and Webster are his accomplices. Stuart, though standing with one foot in the grave, is ready to give his last testimony to the world in favor of the enslavement of mankind as the will of our Creator! and that is the result of his study of the Bible for more than half a century. He has come to the deliberate conclusion, that the God and Father of us all allows one man to sell another on the auction-block. And this is Andover divinity; this is the religion of the New England churches. I know that the recent announcition of this sentiment has created some little sensation in the churches. But, thanks to the abolitionists, the sentiment of the community has somewhat changed. When Stuart made this same declaration seven or eight years ago, I doubt whether there was a church in the country that took exception to it. The whole church at that time, with only here and there an exception, received that sentiment, as did the Rev. Professor made the apostle Paul a kidnapper, and recommended that if any one doubted the propriety of slavery, he should take the case of Paul sending Onesimus back to be a servant for life. I say this with a view, if possible, to correct men's ideas; and I must say, still more, I never heard such a hold lie as that of Professor Stuart when he says that Paul sent Onesimus back as a servant for life. Paul expressly declares—'Not now as a servant, but above a servant, a brother beloved; especially to me, but how much more unto thee, both in the flesh and in the Lord.' Now, who but a minister would dare to tell such a lie? [Laughter and hisses.] I call this divine lying; not irreverently, but because Stuart is a minister, and ministers are styled 'divines.' They style themselves so. Why, the two different branches of the church, the Protestant and Catholic, have stolen the two distinctive appellations of the Deity. 'Holy and Reverend is His name.' The Catholics the 'Holy'—his Holiness the Pope'; the Protestants the 'Reverend'—the 'Rev.' Moses Stuart. The Catholics have one title and the Protestants the other. There is just as much divinity in one as in the other, and about as much of the devil. [Hisses.] They are very good friends when the abolitionists are to be crucified; and even the Universalists become highly Orthodox, when an abolitionist comes to town to lecture.

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Correspondence of the N. Y. Tribune.

FROM WASHINGTON.

The California Senators in their Seats—Gen. Scott's Stirring up the Animals!—The Backing Down of the Fire-Eaters—Compromise Measures—Time Coming—Proceedings of the Senate on Tuesday.

WASHINGTON, Tuesday, Sept. 10, 1850.

The Bounty Land Bill occupied the morning, previous to the special order, which was the admission of the Slave Trade in the District of Columbia Bill,—that is a long adjective, but I have English parliamentary authority for the grammar of it. This has made the first feature of the day, unless the appearance of the new California Senators, Messrs. Fremont and Gwin, in the hall, and their taking the oath of office and selecting their seats, be considered as such.

The debate on the bill for the Abolition of the Slave Trade went along very coolly indeed, various trifling amendments being voted, until the question arrived to report the bill to the House, when Mr. Seward arose in his quiet, self-possessed manner as if he were about to do the most innocent thing in the world, and moved to strike out the whole bill, and substitute a bill which he sent to the Clerk's desk, and which proved to be a bill for Abolishing Slavery in the District of Columbia. This was a perfect petard into the heart of the unsuspecting citadel. It was the clap of thunder in the clear sky, of which we have so often heard usually all our lives. Astonishment at the audacity of the thing seemed to be the first sentiment which pervaded the Senate, and held them in silence for an indefinite period. Time, until they were aroused by the call of the Chair for the vote on the proposition. The emotion rapidly melted away, into varying hues, like the transmutations of gaping dolphins, or amphitrites and shapes like the celebrated 'discoloring scenes,' or the phantasmagoria of a sick man's dreams.

When the Southern hot heads, and indeed with Southern Honorables of all grades, the sentiment passed rapidly from astonishment at the audacity to indignation at the atrocity of the act. It had cost a deal of trouble to get every body into a state of good feeling! and then, just when of all times in the world, when that blessed work had been happily accomplished, when every body was congratulating with every body else, when the lamb had lain down with the leopard, and when, above all, several 'big drains' and general jollifications had just been held to celebrate the actual event of 'the peace being coming,' to find that the old red dragon of Abolitionism has broke loose again, and was thrashing his mighty tail about in the air! Still and under the benches of the Senate; it was not to be endured by human patience. If Southern Senators were indignant, Northern Senators were not a little flustered, and several, from whom, perhaps, somewhat different things might have been hoped, showed the white feather. The first to take the floor was Mr. Baldwin of Conn., who has generally stood the friend of peace well upon all issues of this sort. He deprecated this movement exceedingly; and although the resolutions of the Legislature of his State, which he presented to the Senate only a short time since, and which he advocated, to prohibit the abolition of Slavery in the District of Columbia as one of the things to be done forthwith, he could not but look at the introduction of this measure at this time as extremely indiscreet and unfortunate. The strength of his position lay in the fact that although this bill had now been doctored with such unsavory amendments that he could not vote for it himself as it now stands, yet he is not without hopes that the House of Representatives may strike out the amendments, and, for example, making the aiding of a slave to escape a penitentiary off ence, which it is not, and has never been in this District,—and send it back to the Senate in such a shape that he could give it his support. Mr. Seward's substitute does not propose the immediate and absolute abolition of slavery in the District as it seems, but that $200,000 be appropriated to pay the value of the slaves to the masters, and then a vote be taken, for or against the abolition, by the inhabitants of this District—if Yes, then the act is to go into effect, otherwise to remain void, and of no effect. Mr. Baldwin, with considerable show of reason, objected—that there was still a chance of getting this bill passed in its original shape and gain a real advantage, but that, by the defeat of Mr. Seward's bill, by the vote of the people, the whole would go down, with slavery and the slave trade remaining unimpaired.

Mr. Mangum came next. He flew completely 'off the handle.' There had been no time during the last twenty-five years when he would not have been ready and gratified to vote for the abolition of the slave-trade in the District of Columbia, but now the cup was filled to overflowing. He was convinced that the demands of fanaticism would never be appeased, and for one he would make no more attempts to conciliate it. He should change his tack, and sail right against it in any and every case in which he had all along intended. He was as 'mad as a March hare.' He got himself called to order for unparliamentary language, such as might proceed from an infidel, patriotism or peach brandy, and had to back down.

Mr. Dayton next got the floor. He, too, regretted exceedingly that Mr. Seward had, 'without consulting anybody,' which seemed to be the gravamen of the offence, thrown all the nice arrangements for harmony throughout the country into pi. He did not think a proposition for the abolition of slavery in the District of Columbia should be made or introduced now. It was not a proper time. The public mind has been too much excited and is not yet quieted, &c., &c., &c.

Mr. Dawson was in an agony of patriotic philippics against political demagogism, and could only attribute the origin of such propositions to the baseness of attaining to fame with the low cast of talents possessed by certain individuals, otherwise than by forming some new party, and getting up a fragment. His feelings were so much excited, he had got himself called to order, and had to back down.

Mr. Seward, who half raised the muse, was then forgotten in the mêlée. He had demurely, as if he enjoyed the fun. But Baldwin and Dayton each caught a whipping. Pratt busted Baldwin, Atchison bellyhumbered Dayton. It was obvious that he was as ready as the others to do the great work—but he understand it. The Fourteen Southern States did not think Mr. Dayton for his forbearance, not they. Mr. Dayton did not, however, ask the Fourteen Southern States to do it. He spoke for himself, and the question lay between himself and his constituents.

Mr. Mason hated the whole matter as the devil hates holy water. He would as leave swallow jalap as take the bill in any shape. The abolition of the Slave Trade was a mere first step, &c., &c. Mr. Chase acknowledged the merits of the bill, if adopted in its original shape, would be but a mere first step, a single instrument. Gentlemen would deceive themselves if they thought Congress, if they would be no peace while a shred of slavery remained within the Constitutional reach of the General Government. Slavery was and must be, to be treated as a national affair. It was a domestic Staple institution, and must be kept at home. Every thing to make the General government cover it or endorse it was so much provocation to its continuance. He ventured the intimation that little men had to look to the formation of new parties for a chance to rise to distinguished political fame, and he never should be surprised, in looking round him on either side of the Senate Chamber, for while he acknowledged the presence of distinguished ability in the ranks of all parties, there were those present, also of parties, who could prove sufficiently to the satisfaction of all observers, that it is perfectly safe, on that score, to remain either a Whig or a democrat. His speech was short, powerful and effective.

Mr. Foote excelled himself. The proposition before the Senate was nothing more nor less than a straightforward attempt to dissolve the Union. He tore a passion to tatters, and sat down.

Mr. Winthrop replied—if he voted against the proposition of Mr. Seward, it would not be because the Union is endangered by it. As a fact, the freedom of six hundred slaves, would be too insignificant. As a principle, the right to abolish slavery in the District is unquestionable. To establish this point, he picked up and read a regular 'brief' on the whole subject, asserting at the same time that he was entirely ignorant of the intention of Mr. Seward to introduce the motion.

What think you now of the policy of Seward in this particular? By many it will be condemned, and probably by some more severely than by many of his Whig friends. For my own part, I regard it as sound and correct, but as an important and well-timed pursuant for the position which he holds. It is in the nature of a bold exception to the rule, he observes the question. It gives notice that the slaveholders in the present compromise are not to be regarded as parties, nor as bodies, but by individuals, that they will deem themselves at liberty, at any time, to rip up the whole affair. I think it is a wiser act than either the enemies or the friends of Seward will be likely to admit at this day. Nor, perhaps, never be satisfied while there is a slave on the national domain; and without this movement, you remain satisfied, that direction would have been met by a charge of a breach of compromise. Seward and Chase will probably vote alone, Hale being absent; but as a mere political position, I would rather stand with Seward and Chase, in my opinion, than with the overwhelming majority against them.

S. P.

☞ If every religious journal in the land would register its testimony against the Fugitive Slave Law, in the plain and emphatic manner, that Law would at once be rendered powerless.

From the True Wesleyan.

THE LAW FOR CATCHING MEN.

The Fugitive Slave Bill, so called, has passed both Houses of Congress, and we suppose has become a law, so far as iniquity can be law. Against this outrage upon humanity, this insult to Christian civilization, we record our protest, and pledge our uncompromising opposition, as strong as the powers of life and as lasting as the day of probation, unless the God that made us shall hear us from the disgraced records of the nation. Our opposition to the new law for hunting and catching men is not grounded so much upon the supposed additional facilities it will afford for recapturing and re-enslaving fugitives from the house of bondage, as upon the principle involved. Men and nations are often more guilty for what they only attempt to do, than for what they do, but actually accomplish; and such, no doubt, will prove to be the case with the passage of the Fugitive Slave Bill, by the Congress of the United States, in the year of our Lord one thousand eight hundred and fifty. It may avail in a few instances in catching a fugitive slave, who would otherwise escape; it may be enforced upon a few men, more moral honesty and courage enough to violate it, in the shape of a fine or imprisonment; it may subserve the purpose of Slaveholders in a few instances, in enslaving them and carry off freemen to the chains, and whips, and death of Southern plantations; but we have not the least doubt that it will, or can be generally enforced. Public sentiment is, and has been, in the North, such laws, and it is growing stronger and stronger every day, and must soon tower above them and bent them down, as the mighty waves of violent winds, rend the penalties they impose, to him who endures them, a passport to the sympathies of all the good and true.

It is not, then, the practical evil that alarms us; it is not the additional number of slaves that will be recaptured; but it is the deep and damning disgrace and guilt that will be fastened upon the nation, by statute book, the insult that has been offered heaven, and the outrage attempted to be perpetrated upon humanity. We believe the law in question is in direct violation of the law of God, and that he who obeys it, or voluntarily aids in its execution, is a sinner. We believe it is no less an outrage upon the Constitution of the United States; that the slave influence has perverted the Constitution, and led Congress, in this matter, to assume legislative powers which that Constitution does not confer. These being our honest and deliberate views, we can do more than to denounce and oppose the infamous enactment, and this we shall do as already stated.

Let every Abolitionist be on hand for it, and all who were not in their seats to vote against it, be found with indicted and arraigned at the bar of public opinion, and will be called to account for their deeds; and let the political power and influence of the President, whose right hand signed the Bill, wither and rot upon the body of his party. Let every officer, civil and military, and every private citizen who shall attempt to aid or enforce the law, be looked upon with the eye of public contempt, until the blush of shame and indignation burn their cheeks in them and the party to which they belong, and that shall put such craven-hearted persons in nomination, be remembered at the ballot box, as honest men and patriots remember the enemies of God and their country. Let the cry of Repeal be raised; let it be heard from Plymouth Rock and from Bunker's Hill; let it come down from the north-eastern storm from the snowy land and wide-spread sea of Maine; let it be heard on every rocky cliff of New Hampshire, and from the Green-Mountains of Vermont; let it reach the shores of the St. Lawrence, and all the lakes and rivers and canals of New York, sweeping westward until it shall meet with the responsive echo coming from the new states leaning up upon the Pacific shore. Let every man who loves God and regards the rights of humanity, by all reasonable means oppose, resist, and seek the repeal of such an infamous and indefensible outrage upon humanity and the rights of freemen. Let the press speak, and especially the religious press, and let that portion of it that is not afraid to speak be heard in no cowardly, prudential way, and recent to the claims of God and man. And let the pulpit speak, and let the ministers of the sanctuary teach that opposition to such laws is obedience to God. We now declare that it is our purpose so to write and so to teach, so long as we can hold a pen, or utter words in the ears of men. If we live we are to record, and we will record, we will leave children to oppose it after we are dead, and enjoin upon them to engrave it upon our tomb-stone, that we lived and died in opposition to the fugitive slave law of eighteen hundred and fifty.

Rhode Island stands clear of any vote in favor of this kidnapper's bill, and we are of the opinion that it will stand a long time, if any man who will accept the office of a slave-hunter. One thing is certain, if a man does accept the office, and send back one or two men who have taken their liberty in defiance of the laws of Southern Sodom, he will certificate of service in his amiable occupation, before he will ever obtain any favors from the people. The people of Rhode Island would never degrade the State by voting for a man who had acted in such a capacity.

So far as a trial by jury is concerned, the provisions do not give much security to freedom. There has never been any United States law to give any man, white or black, a trial by jury, when once claimed as a fugitive slave. No man, in any of the Southern entities the claimant, *without process*, to take the person so claimed, by force, and take him or her to the State from which such claimant alleges that they have escaped. We ever heard of a jury trial in the States they were taken to, under such circumstances? There is not such a case on record in any State in the Union. The claimant, to secure the assertion, and would like to see proof to the contrary. The process of trial for persons thus arrested, in the District of Columbia, and in all the Southern States, is this:—They are carried before a commissioner to prove their liberty within so many days, or be sold for jail fees, unless the owner asserts his claim and pays the fees. Contrary to all the rules of Common Law, the one charged with the *crime* of being a fugitive, is required to *prove himself innocent*—thus reversing the rules of law. This provision is not disturbed by the new bill. It was made a permanent feature of the law. The most essential features are the appointment of commissioners to issue the process and hear testimony, increase of fees for arresting fugitives, and making the U. S. Marshal responsible for the safe delivery of the slave after his arrest, on peril of being fined a thousand dollars.—*Prov. Mirror.*

The 'Fugitive Slave Bill,' a measure deservedly offensive and odious to a vast majority of the people of the free States, has been passed by the House of Representatives, and has become a law, if it received the signature of the President. Words are inadequate to express our mortification and disappointment at this result. In a House in which the representatives of the free States possess a decided large majority, a measure which plainly tramples in the dust some of their most sacred rights, a measure which strikes at some of the right guaranteed to every Northern citizen, of trial by jury, and the right of habeas corpus, has been passed to be enacted by *thirty-four majority!* We have seldom, if ever, been called upon to record a more disastrous, or, in a sense, a more unfortunate result. If intended as a measure of conciliation, it will, we believe, most signally fail of its object. Instead of allaying, it will excite and create agitation. It is a measure so unjust, so defiance of public opinion, that even its advocates can hardly expect it will be enforced.—*Boston Atlas.*

In speaking of the passage of the Fugitive Bill, the Boston Post says: 'Nothing but the hand of Omnipotence can stay the national progress in violation of the right and ability of man to govern himself.' Well, if man can govern himself, why do you talk of his being unfitted for a slavery and undertake self-government? What need of a master and an owner, to that which has 'the right and the ability' to govern itself? Is the passage of the Fugitive Slave Law, in the middle of the prosperous of the nineteenth century, any evidence of 'national progress in vindication of the right and ability of man to govern himself?' Is the self-government as this slave-catching law is designed to promote is better suited to the climate of Russia than to the free atmosphere of democratic America, if it be not a mockery and a sneer, when it is contrasted with such laws on its statute-book.—*Boston Pathfinder.*

SLAVE CATCHING. If those who have passed the new slave catching bill think they will be the means of returning many slaves, they are, in our apprehension, greatly mistaken. It may be the means of opposing some kind-hearted men who believe the poorest of the human race, who make their aid when they from oppression; and it will, we doubt not, make the whole system more odious than ever; but without the aid of public sentiment, it can never effect its objects intended by its passage. We shall now see who there is amongst us that will consent to take the office of Praise God Barebones.—*Cayuga.* If there is such an one, he ought to be known.—*Worcester Spy.*

From Zion's Herald.

THE SLAVE CONTROVERSY—PERVERSION OF PUBLIC SENTIMENT.

We referred last week to the lamentable development of Northern accommodationism alike to the country and the common cause of liberty—in the late slavery controversy in Congress. Had there been no disturbance of the public mind on this subject—had the question been left to the calm judgment of national tranquility, whether such sentiments were latent anywhere in the bosom of the nation, the fact would have been regarded as almost incredible, and the imputation of it a national slander. It would have seemed impossible that the old spirit of humanity, not to say liberty, which caused the fathers of the country, Southern as well as Northern, to lament slavery and to prohibit it (as by Jefferson's ordinance for the Northwestern Territory) in all the domain of the country which was then supposed to be made, could have died out so extensively, during or spread too of progress in liberal and Christian sentiments, throughout the world. The idea that Christian men would not only wish to protect slavery by law in none is, but to extend it over new and vast regions, that they should propose even to engraft it on to our very Constitution, for the express purpose of thus shutting agitate the whole land with their hostility to the admission of a new and magnificent State solely on the ground that it presented itself with a free constitution, is incredible, is monstrous. Is there a generous citizen in these free States that does not feel the deep mortification of these facts?

The sentiment of abolitionism, however, has not only shown itself in the national legislature, but in the popular press. One of the leading national papers—the Washington Union—speaks as follows last week:

'Again, we congratulate our countrymen on the prostration of abolitionism in Congress. It is now doubly condemned, and by the strong voice of a strong people. It was condemned in the case of New Mexico. It is now condemned in the case of Utah. Let every patriot agree to bless it off the stage, as a monster which ought never to have been tolerated for a moment. If we can succeed in this, we will have effected through which we have passed, it is the overthrow of a monster which had failed to prove to our country worse than a gorgon, hydra, and chimera dire.'

What a spirit for a free press in this free country and this nineteenth century! What is this Wilmot Proviso, this 'monster' worse than gorgon, hydras and chimeras dire? A provision for the prevention of the spread of human degradation, and a measure noble guarantee that certain forming States, now unembarrassed by slavery, should not be compelled to make the institution a necessary evil and foe by it hereafter—an expression, simply, of the essential spirit of liberty and humanity, of the Constitution and our revered fathers.

There is one encouraging phasis, however, to this subject; the maddened folly, the total depravity of such sentiments must work out their own cure. The public mind cannot be long contented with such impulses by the reaction of such extravagance. Sensible men know that it is not the indication of strength or hope, but rather the language of desperation and despair.

From the Albany Evening Journal.

ANOTHER TRIUMPH FOR SLAVERY.

Freedom's banner trails in the dust at Washington! Slavery has achieved another triumph! Twenty-five thousand square miles of Free Soil has been, by the Congress of the United States, in spite of the American Congress, surrendered to Slavery! And amid the clanking of newly-forged fetters, we hear the shouts of our Southern Sodom. Northern throats are hoarse with rejoicings at the victory obtained by Slavery over Freedom! O, that some avenging angel would blot out the disgraceful record of the Congress of the United States! The mortification of blushing at the degeneracy of their fathers.

We are not among those who rejoice at the settlement of the Slavery question; upon terms alike injurious and discreditable to Freedom. We would have stood, like adamant, upon the admission of California, and the organization of New Mexico, Oregon, and Utah, without the Wilmot Proviso, and prohibition of Slavery. We would have stood there, because it is right in the sight of Heaven and earth to uphold Freedom, because it is wrong, in the sight of God and man, to extend Slavery.

JAMES WILSON, OF NEW HAMPSHIRE.—Among the Northern men in whose breasts a sense of right struggled, and in whom the love of Freedom, and of office and the threats of party, but who *finally* yielded all to the slave power, the name of JAMES WILSON stands conspicuous. He was a name to which we had been wont to consider as *pledged* to freedom. His professions of devotion to the free soil principle had been so large and oft repeated, and in all, there had been such a generous and manly bearing, generally, that we could not even for a moment distrust his vote, even though we knew he was elected by and owed his high place to slavery. Nothing, if convenience seemed to demand it, of sacrificing to party considerations, and eschewing its most established principles. For more than a week previous to his vote upon the Texas Boundary and New Mexico bill, in which he consummated his shame, it was evident to those who scanned closely the years and ways, upon minor questions, that a change was going on in Mr. Wilson's mind. That change has now been completely wrought, and he stands before the country as one of the most recreant of men. He will probably receive at a convention of Slaveholders, called for freezing out of Collector at California, but he has lost the confidence of thousands, who were wont to believe that any half 'long' *finds* he would never bend to the slave power.—*Worcester Spy.*

'SLAVE EMIGRATION TO CALIFORNIA.—The steamer Commodore Stockton is advertised to sail shortly from Charleston for California, with a number of slaves, for the purpose of settling that State. It would seem from this, that the scheme for establishing a slave colony in that territory, for the purpose of working the gold mines, is not altogether a humbug, as has been generally thought. It is remarkable that this association will be formidable in numbers and influence.' The *Jackson* (ulto) *Mississippian* asserts that 'it positively might be expected that before the expiration of this year, if the measure before Congress to admit California can be repudiated by Dick Taylor.' It thinks that in case this enterprise is successful, the value of slaves at home will be greatly enhanced.'

We clip the preceding paragraph from the editorial columns of a leading secular journal of this city, which is not a slavery paper. We quote it to illustrate the tendency of the slave power to make the

[illegible] in inhuman and immoral, and therefore null and void; and should any shrink from the performance of a fact so clearly obligatory, let their names be published to the world, and handed down to posterity as those who refused to be appointed in a jury-jam, who deny it shall be to succor and help, every time, the fugitive slave. Let those who exercise the elective franchise, send up such senators and representatives to the next Legislature as will be ready to give official expression to the deep detestation of the law of Congress which pervades the Commonwealth. Bear in mind, that laws which are contrary to public opinion are dead, though living on the statute book.

To his undying infamy, one of the representatives of Boston—elected from this State—SAMUEL A. ELIOT, Congressman from this City—voted, illegal, unchristian and inhuman, and honor; and however a proud, energetic, heroic aristocracy in the city may seek to screen his name from condemnation, the people of the Commonwealth will never forget his base servility to the Slave Power.

In conclusion—though, at the present session of Congress, the cause of liberty has been most shamefully betrayed, there is no real ground for dismay or despondency. The triumphing of the wicked is transient. The revolution which has for twenty years been steadily going on, is not to be stayed by any human agency, much less by any compromise, but shall continue to work its work in our time. As for the Southern traffickers in human flesh, and their northern accomplices—

"As I vainly thrust, in their arrogant pride,
They can turn back the Truth in her conquerless tide,
While around her the nations, majestic and free,
Like the Ocean's wave as it sweeps to the sea,
Let them blind, if they will, the swift clouds as they fly—
The storm-bolt, the whirlwind, the tempest of hail—
Even back the red light to its home in the sun—
For the ruin that rides on the wing of the gale!
By day and by night, with a spirit of power,
The spirit of Freedom goes forth in our land;
Its pulse is the throb of a million of hearts,
With her hand to the sword, and her banner unfurled!"

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

FRANCIS JACKSON, *President.*

EDMUND QUINCY, *Secretary.*

THE RELATION OF ABOLITIONISTS TO THE BIBLE.

The abolitionists, like Paul, in the greatness of the cause they advocate, in the apparent disproportion of their means to their ends, in the perseverance with which they maintain a position which every body tells them is hopeless, and in their unavenging confidence that truth and right will prevail, resemble him also in the number and variety of their trials. Surrounded, like him, with all manner of perils from without, and among *false* brethren, they add to these another, of which he had some experience, namely, the existence of misconstruction, opposition, and alienation of feeling among some of their true brethren, most active and strongest supporters of the cause in which they are laboring.

Ministers writes in sheep's clothing, do not compass yourselves, nor deceive the flocks who are misled by your blind guidance, by the pretense that the class of the above description applies to you. You have never been active and earnest supporters of anti-slavery.)

This misconstruction and its results are founded upon some expressions respecting the Bible in the speeches and resolutions of anti-slavery meetings.

In how course, when the Bible to be alluded to in anti-slavery meetings, except as it always has been, by the advocates of passages condemning slavery?

It happened on this wise.

In reply to the abolitionists, who had proved the origin and object of both the Old and New Testaments to be irreconcilably opposed to such slavery as exists in the United States, the clergy and other pro-slavery persons quoted certain laws given by Moses to the Hebrews respecting servitude and thence drew the somewhat remarkable conclusion, that the Bible permits Christians in the nineteenth century to buy, sell, and hold their fellow-Christians as articles of property and merchandise. We need not here repeat to many ways in which this conclusion was shown to be unfounded; but since the pro-slavery party still adhered to their formula, 'The Bible justifies slavery,' spread it widely over the land by speech and writing, beguiling with their sophistry those who took the amount of the difference between the Jewish and Christian scriptures, the abolitionists took another method with them.

They said—In our apprehension, the Bible does not justify slavery, but countenances it. But if you think to stop our mouths from speaking for the slave and against his oppressors, by asserting, or even proving, that the Bible sanctions slavery, you will find yourselves mistaken.

Slavery is a fact. Men see it, and feel it, and know it. It has also a distinct, accurately defined character. Judged by reason, by humanity, by the Golden Rule, by the inalienable rights of man, it is the grossest of robberies, the foulest of oppressions; no institution, no custom is more fully characterized by the worst epithets, *iniquity.*

When the existence of a fact in physics is sufficiently proved, it avails nothing to quote records and documents even the Bible, against it. Rain and brandy are in this country. If the Bible should say they do not exist, it would avail nothing. The fact would remain the same, and the Bible would prove itself in error.

When the existence of a truth in morals is sufficiently proved, it avails nothing to quote records and documents, even the Bible, against it. The habitual use of rum and brandy, as drink, tends to injure the liver. If the Bible should say it has no such tendency, it would avail nothing. The fact would remain the same, and the Bible would prove itself in error.

So judged the abolitionists respecting the matter in question. If, said they, (as you affirm, and we deny,) the Bible justifies slavery, if it gives its sanction to the present system of injustice the world has ever seen, if it takes the part of the oppressor against the oppressed, if it bids the strong trample upon the weak, and the wise take the key of knowledge from the unwise, why then—so much the worse for the Bible. No book upon earth can make such things right, if any part of the Bible teaches such a doctrine, that part has no authority for us; if the whole of it teaches such a doctrine, we discard the whole. If we, for the Bible defends injustice, it is no book for us. If we, for us the Bible denies self-evident truths, it is a positive falsehood.

Is this blasphemy? Is it even irreverence? Is it saying but what good and intelligent men must say? Abolitionists are the defenders of the Bible from the slander which pro-slavery priests and politicians cast upon it. It is not the partisan of injustice; it is not the advocate of oppression. *If it were,* must it not, must not all good men discard it?—C. K. W.

PRINCE A. BERKER AND GEN. TAYLOR. The Letter Henry C. Wright to James Haughton, on our last page, may nevertheless be deemed severe by some; but we say, we think, who 'remember them that are in bonds as bound with them.' The reproof, in this instance, is given in the spirit of the declaration, 'Faithful are the wounds of a friend.' Let the reader consult a hunted Seminole Indian, with the wife he fled for her life—or a flying Mexican, whose home has been made desolate by the ruthless invader—or a chattel slave on the plantation of the President—and his vision will then be clear, his heart will give a true response in this case.

ANTI-SLAVERY MEETINGS IN SALEM.

A quarterly meeting of the Essex County A. S. Society was held in the Lyceum Hall, Salem, on Saturday and Sunday last, in connection with one of the Hundred Conventions. The weather was extremely fine, and the attendance on Sunday encouraging, indicating a revival of the anti-slavery spirit in that quarter. Four meetings were held in all—the President of the Society, James N. Buffum of Lynn, being in the chair. The following resolutions were offered for discussion by Wm. Lloyd Garrison, of Boston:—

Whereas, 'all men are created equal, and endowed by their Creator with an inalienable right to liberty,' and therefore none of them can be reduced to slavery, except by a rejection of all the principles of justice, humanity and righteousness; and,

Whereas, obedience to the law of God is, at all times, and under all circumstances, and at whatever cost, binding upon every human soul, to the rejection of every legislative enactment that comes in conflict with that law; and,

Whereas, by the Fugitive Slave Bill, recently passed by Congress, it is made a criminal offence, punishable by fine and imprisonment, to hide the outcast and bewray not him that wandereth'—to aid or shelter him who has escaped from the condition of a chattel slave, and is seeking to enjoy his God-given rights—to obey the command of Christ, 'Whatsoever ye would that men should do to you, do ye even so to them'; therefore,

1. Resolved, That this enactment of Congress is, by its cruelty and immorality, a damning proof of the barbarity and profligacy of those who have made it the law of the land; and is to be held up to universal execration, and to be trampled under foot, in the name of God.

2. Resolved, That there are not prisons enough at the North to hold the men and the women who stand ready to succor and protect the panting fugitive slave, and to resist and baffle the slave-hunter who shall dare to make his appearance on our soil.

3. Resolved, That every man who is guilty of this atrocious bill—every one who avows his readiness to execute it—every one justifying it, in whole or in part—is to be branded as a criminal of the deepest dye.

4. Resolved, That in giving his vote in favor of the Fugitive Slave Bill, Samuel E. Eliot, of Boston, has dishonored Massachusetts, and subjected himself to the execration of an impartial posterity; and whenever or wherever he makes his appearance, the finger of scorn should be pointed at him as among the basest of the base.

6. Resolved, That the alternative is presented to his constituents, either by their silence to consent to his villany, and thus to share his infamy; or, by promptly demanding his resignation of a seat which he disgraces by its occupancy, to receive the applause of the friends of freedom universally.

6. Resolved, That a more unjust dismemberment of a territory has never been perpetrated, than the surrender of nearly a hundred thousand square miles belonging to free New Mexico, for the purpose of consecrating it to slavery and the traffic in human flesh, at the dictation of the bastard and rebellious State of Texas.

7. Resolved, That the payment to Texas of ten millions of dollars, in addition to giving her the stolen territory aforesaid, is a stupendous robbery of the national treasury for the vilest of purposes, effected by Texas on the principle of the highwayman, 'Your money or your life'—her language to the United States Government being, 'The money and the territory, or disunion and civil war.'

8. Resolved, That among other damning deeds, for which the present profane, licentious and atheistical Congress has signalized itself, is the decisive rejection of the Wilmot Proviso, as applied to the territories of New Mexico and Utah,—leaving those territories to the imminent peril of being transformed into slave-holding States, and thus admitted into the Union without controversy.

9. Resolved, That in these fresh, startling and formidable triumphs of the Slave Power, we have new proofs added to the great mass previously accumulated, that nothing can be done effectually to stop its progress or deliver the Republic from the existing Union between the North and the South continues.

9. Resolved, That the pseudo statesmen and foolish politicians at Washington, who are congratulating the country on the restoration of public repose through the temporary success of their complicated villany, and who are endeavoring to persuade themselves and others that the anti-slavery agitation is rapidly drawing to a close, will find that they have been industriously preparing fresh fuel for the flame, creating new materials for a mighty popular excitement, deepening and widening the tide of moral indignation against the accursed system of slavery, strengthening and increasing the hosts of freedom, and digging their own graves of infamy as traitors to their country and the enemies of mankind.

Wendell Phillips, Charles L. Remond, W. L. Garrison, B. H. Clark, Lewis Ford, Thomas Haskell, J. A. Innes, and Loring Moody, were the speakers.

QUINCY AND SIGMA.

MR. EDITOR:

The public are being mightily *amused* at the sparring between these two characters, though we should judge SIGMA can hardly say as much—unless, indeed, there is a pleasure in being most emphatically and skilfully annihilated. He probably takes to himself something like the rich comfort of the loafer, who was unceremoniously ejected from a house to which he neither belonged nor adorned. He gave thanks that he was *kicked down stairs by a gentleman.* The boot and manner mutually touched his feelings in the right way, and in the right place. So of SIGMA. He doubtless takes no little satisfaction in being 'used up,' hat and boots, in so entire and neat a manner. He rather loves the kick, because it comes from a *gentleman*; a kind of company into which, we should judge, he is rarely admitted. But it is to be feared that he will not *keep kicked.* He has a marvellous tendency, a morbid tithing, to gab, prattle, scribble. Like some old, toothless woman, which sensible people generally take him to be, he must have the last word—though it be but to reiterate and emblazon his shameful weakness and folly!

We beg Mr. Quincy not to be frightened at this Goliah in gown and petticoats. From what he has shown, and from what has been seen of him, we judge SIGMA to be *rapther* defective and wanting in the upper story—as to be regarded more in sorrow than in anger. He is evidently unfortunate man. He does not appear to understand himself as well as other people do. He jumbles and sputters out a world of froth, fury and fustian, and by a sort of spasmodic extention, sends it off with a whizz, a bum, and a crack; but he soon spends himself, and falls flat on his rear—a position which by nature and taste he seems to delight in occupying.

Still, if SIGMA insists upon acting the fool—which he does so capitally—the public will continue to enjoy the farce and take the joke. There is, certainly, a peculiar vein of silliness in the man's vain and silly and presumptuous conceit. He should feel with be enclosed in a glass case, and carried into the FAIR, as a *rara avis.* We know of no one who could stand a chance for premium by the side of *him.*

But in good time—after the novelty of the joke wears off—we trust his friends will take proper care of him. He is evidently under a proper subject for the straight-jacket. We beseech Mr. Quincy to bear this in mind; to consider the imbecility and tendencies of his victim.

'Treat him tenderly,
Treat him with care,'

as Tom Hood says of another kind of pauper. Temper justice with mercy, recollecting that the unfortunately demented are more worthy of pity than contempt. They may fret and tease, but nature has very kindly failed to gift them with the power to harm.—R.

MISAPPREHENSION CORRECTED.

MR. EDITOR,—In your last number, some aggrieved lady calls the writer to an account for remarks made in a recent lecture to ladies, in Worcester, on the subject of the educated education of females. And as your fair correspondent places the matter in an unfair light before your readers, to many of whom the object named is indebted for early and continued aid, there seems to be an occasion for a word of explanation.

In speaking of the comparative abilities of the sexes, and the superiority of females for many departments of usefulness which they do, and of others which they might fill, the train of remark almost inavoidable led to an allusion to the claims of women to share in the ballot-box and the political debate. But this point was disposed of by saying, that it was not the business of the lecturer to advocate those claims nor to find fault with those who did, and an opinion was expressed upon the matter. This is not said to disguise or disclaim any views honestly entertained, but to show that the speaker did not wantonly step aside from the subject proper, as charged, with the intention of making a thrust at any who had kindly favored him with their presence. The writer does not remember to have made so much of an allusion to this particular topic in any lecture as in the one mentioned; and this, as it seems, was a peculiarly unlucky occasion, on account of the sensitive state of feeling in view of the approaching Worcester Convention.

The second and last item in the accusation is, that the lecturer was anxious to have it understood that he had nothing to say against the Church. Whereas his remark was not that he found fault with *nothing,* but not with *everything,* in the Church—quite a different matter. Some unpleasant remarks might have forgotten the statements of the lecturer, that our Christian women, who are so commendably engaged in sending the Bible to enlighten and Christianize the heathen, and elevate the condition of their women, were themselves, in the matter of selling on gentlemen for aid in all the benevolent enterprises, subjected to a custom at which Jews and heathens would be astonished;—and that the Chinese and Hindoos ought to compassionate the condition of our Christian ladies, and send female missionaries among them. After this severe charge, it was but just and humane to acknowledge the prompt and efficient aid which persons identified with the church had rendered in providing the remedy for the evil in question; for it is a fact that much of the remarkable success that has attended the measures to secure the medical education of females, has been owing to the co-operation of clergymen of the various denominations.

S. G.

CORRECTION.

MR. GARRISON:

I perceive, in the report of the proceedings of the New England Anti-Slavery Convention, that I am made to interrupt Mr. White by saying the 'mortgages on the slaves at the South were not good'; and further, that 'I want to hear some one else.' Please to allow me to say, through your journal, that your reporter, if he alluded to me, must have been entirely mistaken. I am sure I made no such remarks; and I am sure you will be surprised at Mr. White's attack; but surely not with such sentiments as are here expressed, for I have never entertained such; particularly the latter sentiment. I have always been extremely pleased to hear Mr. White. I agreed most fully with him in many of the sentiments he advanced, especially those respecting the conduct of State Street, the influence of which, I have no doubt, has been the cause of slavery being continued in this country to the present moment. The Boston delegation, since the foundation of the government, has always caved in—it has always been ready to succumb to the wishes of the South.

As respects mortgages, I never thought much about them; certainly not enough to have interrupted the gentleman; though viewing slavery as I do, as being wholly illegal, it might truly have been supposed I should have come to such a conclusion.

Yours, G. W. F. MELLEN.

From the National Intelligencer, 23d inst.

CASE OF CHAPLIN.

The judicial proceedings had during the last week in relation to General Chaplin, charged with abducting the slaves of the Hon. Judge Cranch, of this City, are of an interesting character, and we briefly notice them as follows:

The accused was brought before the Hon. Judge Cranch on Thursday, on a writ of habeas corpus issued on the application of the prisoner's counsel, Messrs. J. A. Bradley and D. Ratcliffe, who appeared on that day; P. R. Fendall, Esq., U. S. District Attorney, also appearing on the part of the prosecution. Judge Cranch required the prisoner to give bail in the amount of $5,000 for his appearance at the First December term of the Criminal Court, whereupon David A. Hall, Selby Parker, and Wm. Blanchard were entered as his bondsmen in the penalty.

Being released from the custody of the Marshal of the District, on the charge of abduction, the prisoner was immediately arrested in the name of officers Goddard and Handy, who on Thursday evening conveyed him to Rockville, to answer the charge of making an assault with intent to kill in Montgomery county, Maryland, and for which Governor Thomas had previously made a requisition on the District authorities.

The prisoner was arraigned and examined in the Court House, before Justices Adamson, Spates, and Braddock. There was a great number of persons present during the examination, and much excitement was manifested in the course of the proceedings, especially when Mr. Tuck, counsel with Mr. R. J. Bowie for the prosecution, expatiated on the enormity of the offence charged against the prisoner. Finally, the prisoner's counsel, Messrs. Ratcliffe, Brewer & Chilton, manifested inexhaustible ingenuity of making no further resistance then to the course of the prosecution, and the accused was committed to trial on the charge of assault with intent to kill.

Runaway Arrested.—A bright mulatto man named Percy Green, about 25 years of age, was arrested at the Pennsylvania Railroad Depot, upon suspicion of being a slave attempting to escape from his master. The boy applied for passage in the packet to Hickman's Landing, Pennsylvania, and was on his way to it to Pennsylvania; and papers purporting to be free papers were adduced by him at the instance of Mr. Jones, the agent of the packet, who, it is stated, particular. He was forthwith arrested, and upon his appearance at the Police Office, he acknowledged, after Thornton, upon his examination, that he was a slave belonging to a man by the name of Price, living at Newport, Giles county, Va. He had in his possession an Atlas and a Geography, pen, ink and paper, and had the distances regularly noted down from Newport to Richmond. He had no doubt been instructed by some of the numerous abolitionists, who, in all probability, accompanied him to this place and witnessed his arrest. We warn the people to keep close watch over their property, as the community has now one or more abolition emissaries in its midst, colporteurs, book-sellers, tract agents, school teachers, or some other description of persons, who are on mission to poison the minds of our slaves, and then steal them.—*Lynchburg Republican.*

Abduction of a Slave.—We learn that information has been received here by Mr. R. C. Stockton, that a valuable mulatto wench of his, named Jane, was in attendance upon Mrs. Stannard and child at Newport, R. I., has deserted her mistress, and, under the pretence of the kindness of these immaculate philanthropists (God save the mark!)—the Abolitionists. Having been treated in the South with the utmost respect and the kindness of kindness, they felt but little hesitation in taking her with them on their Northern tour; but they have deceived the unsuspicious Stannard, who put in her confidence, and she prefers freedom—the freedom to die of starvation and want—to a life of nominal bondage, in which she was surrounded with comfort and plenty.—*Richmond (Va.) Republican.*

CAPTURE OF SLAVERS. Three Brazilian slavers, with 700 slaves, prizes to an English man-of-war, arrived at St. Helena, Aug. 16th.

THE SEVENTEENTH NATIONAL ANTI-SLAVERY BAZAAR,

TO BE HELD IN BOSTON, COMMENCING ON THURSDAY, THE 19TH OF DECEMBER, 1850.

It is entirely unnecessary for the undersigned to enlarge upon the importance of this undertaking, the force and solemnity of the motives that have induced them to enter upon and continue it, or the encouraging success that has from year to year crowned the effort.

The patient labor of years has not been in vain. The strongholds of apathy and indifference, ever the most hopeless, have been stormed and carried. The mind of the whole country is aroused to its utmost activity, and He who makes the wrath of man praise Him, by the ever-ruling of it to the carrying forward of His own gracious purposes, enables us to say, in the changing schemes and cowardly combinations of political parties, the hitherto undreamed of treason of eminent Northern statesmen, the increased confusion, violence, not to say madness, of the Southern slave-masters, those elements of human weakness and passion from which, when conflicting one ground against one another, evolve the great changes which are the way-marks of History.

Hardly could it occur to the most ignorant and thoughtless mind, that the abolition of American slavery could take place but by an agitation that should convulse the Republic. The indications that accompany all great changes must be seen here; upon the earth, distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.

Under those circumstances, the clear-toned utterance of *entire and abstract truth* is needed as never before. Amid the clamor of combinations, compromises, propositions and expedients, the trumpet of the abolitionists should give forth no uncertain sound. As the sole depositories of those truths which alone can save this nation, how deeply should they feel the importance of the position they occupy! It is left to them to declare by words, and by the corresponding actions that alone give words significance, that the distinction between right and wrong is eternal and immutable; that justice, duty, heroism, are veralities, whose teachings it is folly, madness, and not wise to question. Hence follows the simple confession of faith that serves as cloud and fire through the most pro-slavery wilderness. Slavery is, under all circumstances, a sin; Immediate Emancipation, in all cases, a duty; and according as the sympathies of every man and woman is in unison with the cause of the slave or the master, must each individual character be judged—in the eyes of man *now,* at a higher tribunal hereafter.

To aid in the promulgation of this testimony are the funds of the Bazaar devoted, and for its help we appeal to all, of every class, creed and condition. We feel entitled to the sympathy, and, so far as ability may extend, to the aid of every human creature, inasmuch as it is for that inalienable human right that underlies all others, *the right of personal ownership,* that we are contending.

On this occasion, any impassioned appeal would be superfluous. The numerous facts resided in the facts of the case; may they so stir the hearts and arouse the consciences of all whose influence and sympathies enable them to co-operate with us, that the success of this year's Bazaar may be in some measure commensurate with the importance of the decisions now at issue.

ANNE WARREN WESTON.
MARY GRAY CHAPMAN.
FRANCES MARY ROBBINS.
ANN GREENE PHILLIPS.
SARAH E. RUSSELL.
SARAH B. SHAW.
LYDIA D. PARKER.
MARY MAY.
SARAH R. MAY.
MARIA LOWELL.
EVELINA A. S. SMITH.
HELEN E. GARRISON.
CAROLINE F. WILLIAMS.
THANKFUL SOUTHWICK.
SARAH H. SOUTHWICK.
ABBY B. FRANCIS.
LOUISA JOHN.
MARIA WESTON CHAPMAN.
ELIZA LEE FOLLEN.
SUSAN C. CABOT.
CAROLINE WESTON.
CATHERINE SARGENT.
HENRIETTA SARGENT.
HANNAH CUTLER.
ANN R. BRAMHALL.
MARY WILLEY.
ELIZABETH GAY.
ELIZA F. EDDY.
HARRIET M. PALMER.
HARRIET B. HALL.

The Second Cuban Invasion.—The *Courrier des Etats Unis* professes to have received almost positive information, that a second expedition for the invasion of Cuba is preparing, and that active activity, while view of commencing operations before the reinforcements from Spain arrive at Havana to aid to the Government troops there. The Courrier says:

'Just as was four months ago, we hear of formidable forces secretly enrolled, of immense pecuniary resources, of an understanding in the island of a general insurrection, and of the leading to be carried out. In short, the same means are resorted to, or rather, if we may use the expression, the same wires are used as last year. We hear of men who, last year to every man of sense, persons are found who permit themselves to be ensnared by them. One thing, however, which passes our understanding, is that—nominally at least—this second edition of the liberating plot is being prepared under the auspices of Gen. Lopez.'

Another Cuban Expedition.—There may be some truth, after all, in the recent rumors of another attempt on Cuba. Orders have been received at the several Navy Yards to fit out vessels with all possible haste, and preparations are being made in other quarters, showing that some actual service is expected.—*Pennsylvanian.*

Horrible Suffering—Starvation.—Capt. Hopkins, of the steamer *J. D. Morton,* which was wrecked on Friday last, discovered what he supposed to be a raft with some one upon it, some five miles in the lake, and was proceeding toward his boat and went for the object. He found the raft made of spars, with Capt. Davidson, of the schooner Thornton, upon it, who informed him that he was a slave belonging to a man by the name of Price, living at Newport, Giles county, Va. He had in his possession an Atlas and a Geography, pen, ink and paper, and had the distances regularly noted down from Newport to Richmond. He had no doubt been instructed by some of the numerous abolitionists, who, in all probability, accompanied him to this place and witnessed his arrest. We warn the people to keep close watch over their property, as the community has now one or more abolition emissaries in its midst, colporteurs, book-sellers, tract agents, school teachers, or some other description of persons, who are on mission to poison the minds of our slaves, and then steal them.—*Lynchburg Republican.*

Shocking Accident.—One day last week, schooner Lark, Masters, bound for this port, was lying at Hantsport, seven miles from Kempt, (N. S.) A miserable leaky boat left Kempt, containing with the sengers, among them six children, (to be put on board the Lark,) and two boatmen. They had hardly got half a mile from shore, when the boat went down and sank. The six children and two boatmen were drowned! The mother of the children, and four male passengers, were saved—but in what manner Captain Masters (our informant) did not learn. The boatmen's names were Brown and Keating. The children were all of one family, and with their mother were on their way to the city to join their father, who name is Isaiah Marshall.—*Portland Argus.*

A CONVENTION

Will be held in WORCESTER, Mass., on the 23d and 24th of October next, (agreeably to the appointment of a preliminary meeting held at Boston, on the 30th of May last,) to consider the question of WOMAN'S RIGHTS, DUTIES AND RELATIONS; and the Men and Women of our country, will feel sufficient interest in the great subject to give an earnest thought and effective effort to its rightful adjustment, are invited to meet each other in free conference, at the time and place appointed.

The upward-tending spirit of the age, busy in a variety of forms of effort for the world's redemption from the sins and sufferings of the Oppressed, has brought this one, which yields to none in importance and urgency, into distinguished prominence. One half of the race are its immediate objects, and the other half are as deeply involved, by that absolute unity of interest and destiny which nature has established between them.

The neighbor is near enough to involve every human being in a general equality of rights and community of interests; but, Men and Women, in their reciprocities of love and duty, are one flesh and one blood—mother, wife, sister and daughter come so near the heart and mind of every man, that they must be either his blessing or his bane. Where there is such mutuality of interests, such an interlinking of life, there can be no real antagonism of position and action. The sexes should not, for any reason, or by any chance, take hostile attitudes toward each other, either in the opposition or mutual action of the wrongs which exist in their necessary relations; but they should harmonise in opinion and co-operate in effort, for the reason that they must unite in the ultimate achievement of the desired reformation.

Of the many points now under discussion and demand, the most pertinent, the most urgent, is question of Woman's Rights and Relations comprehends such as: HER EDUCATION, *Literary, Scientific,* and *Artistic;*—HER AVOCATIONS, *Industrial, Commercial,* and *Professional;*—HER INTERESTS, *Pecuniary, Civil,* and *Political;* in a word,—HER RIGHTS as an *Individual,* and HER FUNCTIONS as a *Citizen.*

No one will pretend that all these interests, embracing, as they do, all that is not merely animal in a human life, are rightly understood or justly provided for in the existing social order. Nor is it any more true that the constitutional differences of the sexes, which should determine, define and limit the resulting differences of office and duty, are adequately comprehended and practically observed.

Woman has been condemned, from her greater delicacy of physical organization, to inferiority of intellectual and moral culture, and to the forfeiture of great social, civil and religious privileges. In the relation of marriage, she has been legally annihilated, and actually enslaved in all that concerns her personal and pecuniary rights; and even in widowhood and single life, she is oppressed with such limitation and degradation of labor and avocation as clearly and cruelly mark the condition of a disabled caste. But, by the inspiration of the Almighty, the beneficent spirit of reform is roused to the redress of those wrongs. The tyranny which degrades and crushes wives and mothers, sits no longer lightly on the world's conscience—the heart's home-worship feels the stain of stooping at a dishonored altar—Manhood begins to feel the shame of maintaining the sources from which it draws its highest life; and, Womanhood is everywhere awakening to assert its divinely chartered rights, and to fulfil its noblest duties. It is the spirit of reviving truth and righteousness which has moved upon the great deep of the public heart, and aroused its redressing justice; and through it, the Providence of God is vindicating the order and appointments of his creation.

The signs are encouraging; the time is opportune. Come, then, to this Convention. It is your duty, if you are worthy of your age and country. Give the help of your best thought to separate and light them the darkness. Wisely give the protection of your name and the benefit of your efforts to the great work of settling the principles, devising the method, and achieving the success of this high and holy movement.

MASSACHUSETTS.

Lucy Stone, Wm. L. Garrison,
Henry M. H. Channing, Helen E. Garrison,
Harriet H. Hunt, Charles F. Hovey,
A. Bronson Alcott, Sarah Earle,
Nathaniel Barney, Abby K. Foster,
Eliza Barney, Dr. ——Rogers,
Wendell Phillips, Eliza F. Taft,
Ann Greene Phillips, Dr. A. C. Taft,
Adin Ballou, Charles K. Whipple,
Anna Q. T. Parsons, Mary Bullard,
Mary H. L. Cabot, Emma C. Goodwin,
B. S. Treanor, Abby Price,
Mary M. Brooks, Thankful Southwick,
T. W. Higginson, Eliza J. Kenney,
Mary E. Higginson, Louisa M. Sewall,
Emily Winslow, Sarah Southwick.
Ralph Waldo Emerson,

RHODE ISLAND.

Sarah H. Whitman, George Clarke,
Thomas Davis, Mary Adams,
Paulina W. Davis, George Adams,
Sarah Brown, Joseph A. Barker,
Elizabeth Chase, John L. Clarke.
Mary Clarke,

NEW YORK.

Gerrit Smith, Elizabeth Russell,
Nancy Smith, Stephen Smith,
Elizabeth Stanton, Rosa Smith,
Catharine Wilkinson, Joseph Savage,
Samuel J. May, L. N. Fowler,
Charlotte C. May, Lydia Fowler,
Charlotte G. Coffin, Sarah Smith.
Mary G. Taber, Charles D. Miller,
Elizabeth S. Miller,

PENNSYLVANIA.

William Elder, Lucretia Mott,
Sarah Elder, James Mott,
Sarah Tyndale, W. S. Pierce,
Warner Justice, Alva Townsend,
Haldah Justice, Mary Grew.
William Swisshelm, Sarah Lewis,
Jane G. Swisshelm, Sarah Pugh,
Charlotte Darlington, Hannah Darlington,
Simon Barnard, Sarah D. Barnard.

MARYLAND.

Mrs. Elisa Stewart.

OHIO.

Elizabeth Wilson, Jane Elizabeth Jones,
Mary A. Johnson, Benjamin S. Jones,
Oliver Johnson, Lucius Hine,
Mary Cowles, Sylvia Cornell.
Maria L. Giddings,

MEETING OF FUGITIVES.

The Fugitives in Boston and vicinity propose a meeting next Monday evening, to prepare for the emergency of the times.

☞ A salute of one hundred guns in honor of the adjustment of national affairs was fired on the Common on Saturday.

JAVA, Sept. 16, 1850.

Dreadful Catastrophe.—One of the most lamentable and tragical events ever occurred in this place, occurred yesterday, (Sunday.) The wife of Mr. Carson Bryant, a respectable citizen of this town, after cutting the throats of her two youngest children, (one three years, the other six months old,) cut her own with a razor, and all were found soon after, side by side and dead. No adequate cause for committing the fatal deed is yet known.

☞ Intelligence reached this city late on Saturday evening, that General Revere Hayes, ex-President of the Bank of Kentucky, died in this city on Friday, after six years, deposed this life at four o'clock on that morning, after a severe illness.—*Kingston (Ga.) Mem. Jour., of Sept. 24.*

THE ONE HUNDRED CONVENTIONS,
Held pursuant to a resolution adopted at the recent New-England Anti-Slavery Convention,

Will continue with meetings at the following named places:—

VALLEY FALLS, (R. I.)
Saturday Evening and Sunday, Sept. 28 and 29.

This Convention will be attended by WM. LLOYD GARRISON, STEPHEN S. FOSTER, and SAMUEL MAY, JR., and will commence at the Hall at 7 P. M. of Saturday.

SOUTH SCITUATE, (Plymouth Co.)
Sunday, October 6.

To be held in connection with the quarterly meeting of the Old Colony Anti-Slavery Society, and will be attended by STEPHEN S. FOSTER, NATHANIEL H. WRITING, and others.

UTICA, (Worcester Co.)
Sunday, October 13.

This Convention will be held in Waverley Hall, at the usual hours of meeting, and will be attended, probably, by SAMUEL MAY, JR., STEPHEN S. FOSTER, and CHAS. C. BURLEIGH. [See Handbills.]

MASSACHUSETTS CHAPLIN COMMITTEE.

The committee request that meetings may be called at the following places, which will be attended by J. C. Hathaway, who has been delegated by the general Chaplin Committee, and other speakers:—

Lowell, Friday, Sept. 27.
Salem, Sunday, Sept. 29.

These meetings will be held in the evening at the usual hour.

Collections will be taken for the benefit of the CHAPLIN FUND, and appropriated by the General Chaplin Committee appointed in the State of New York, of which Gerrit Smith is Treasurer, and Samuel J. May and Charles A. Wheaton, Secretaries.

DONATIONS may also be forwarded to Francis Jackson, the Treasurer of the Massachusetts Committee, in Boston.

SAMUEL E. SEWALL, *Chairman.*
CHARLES LIST, *Sec.*

LORING MOODY, having been duly appointed an Agent of the CHAPLIN FUND COMMITTEE, will speak on the subject of his imprisonment, and the means of his deliverance, in

Weymouth, Friday, Sept. 27.
Salem, Sunday, Sept. 29.

JONATHAN WALKER will address the people of the following places, on the evenings of the specified days, in relation to the imprisonment and release of Wm. L. Chaplin, in connection with the subject of Slavery:—

Cohasset, Friday, Sept. 27.
Hingham, Satur and Sun., " 28 & 29.

The friends of freedom and humanity at the above named places will please to make the necessary arrangements for the meetings.

CHARLES LIST,
Secretary of the Massachusetts Chaplin Committee.

OLD COLONY A. S. SOCIETY.

A quarterly meeting of this Society will be held in the Town Hall, in South Scituate, on Saturday and Sunday, the 5th and 6th of October, 1850, commencing at 7 o'clock on Saturday.

S. S. Foster, N. H. Whiting, and other able speakers will be present. We trust this meeting will be fully attended; the present aspect of affairs demands it of us.

H. H. BRIGHAM, *Sec'ry.*
South Abington, Sept 17, 1850.

LECTURES IN WEBSTER, (Worcester Co.)

CHARLES C. BURLEIGH, an Agent of the Massachusetts Anti-Slavery Society, will lecture on Slavery in this place on Saturday and Sunday evenings, September 28 and 29.

ABINGTON NOTICE.

The Committee of Arrangements for raising one hundred dollars to be paid over to the Mass. A. S. S. this autumn, are requested to meet at the Town Hall on Sunday, Sept. 29, at 6 o'clock, P. M.

SIXTH COURSE OF ANTI-SLAVERY LECTURES.

The sixth course of Lectures before the Salem Female Anti-Slavery Society, commencing eight in number will be delivered on successive SUNDAY evenings, at Lyceum Hall, commencing Oct. 6.

☞ Particulars in a future notice.

E. J. KENNY, *Rec. Sec.*

ANTI-SLAVERY LECTURES IN LYNN.

Charles C. Burleigh will lecture on the subject of slavery on Saturday evening, and Sunday forenoon and afternoon, Sept. 5th and 6th, in Lyceum Hall, Lynn.

JOHN A. BOLLES,
10 COURT STREET, - - - BOSTON,
Attorney and Commissioner for Maine, New Hampshire, Vermont, New Jersey, Pennsylvania, Ohio and Indiana.

Female Medical College
OF PENNSYLVANIA.
SESSION OF 1850-'51.

THE Lectures in this Institution commence on the FIRST MONDAY in October, in the College Building, No. 229 Arch street, Philadelphia, and continue four months in the following order:

James F. X. McCloskey, M. D., Professor of the Theory and Practice of Medicine.

N. R. Smith, M. D., Professor General Special and Surgical Anatomy.

M. W. Dickeson, M. D., Professor of Materia Medica and Therapeutics.

A. D. Chaloner, M. D., Professor of Chemistry.

C. W. Gleason, M. D., Professor of Physiology and Surgery.

Joseph S. Longshore, M. D., Professor of the Obstetrics and Diseases of Women and Children.

Margaretta Bryant, Demonstrator of Anatomy, Clinical Instruction every Saturday.

The Students in this Institution will be afforded opportunity for prosecuting their studies which have never been afforded hitherto, and which will not be inferior to any other Medical College in the country.

Fees in this College are as follows:—

For each Professor,	$10 00
Matriculation Fee, (paid once only,)	5 00
Graduation,	15 00

The Lectures will be complete upon Anatomy and Physiology, Institutes of Medicine and Medical Jurisprudence, Theory and practice of Medicine, Obstetrics and Diseases of Women and Children, Surgery, Materia Medica and Therapeutics, Chemistry and Clinical Practice.

The design of this Institution is to afford respectable and intelligent females an opportunity of acquiring a thorough knowledge of medicine, and the collateral sciences in order that they may practice medicine among their own sex, and such diseases as may with propriety require their services.

For Lectures, information, apply personally or by letter (post-paid,) to the Dean, or any other member of the faculty.

JAMES F. X. McCLOSKEY, M. D.,
Dean of the Faculty.
Sept. 6 4wis

BOSTON
Female Medical School,

CONDUCTED by the Female Medical Education Society, incorporated by the Massachusetts Legislature.

The fifth term will commence November 6th, 1850, and continues four months. Those who desire can attend exclusively to Midwifery, with its collateral branches. Tuition, $25. Board in the city to be had at $1 a week.

SAMUEL GREGORY, *Sec'y, 17 Cornhill.*
Sept. 20 3t

SPECTACLES;

THEIR use and abuse in long and short-sightedness: and the pathological conditions resulting from their employment. Translated from the French by HENRY W. WILLIAMS, M. D., Fellow of the Massachusetts Medical Society.

'Every one, sooner or later, is likely to need these auxiliaries to the eye, and its functions may often be improved or injured by the use of *properly selected* spectacles.'

Published by PHILLIPS, SAMPSON & CO., and for sale by all booksellers.

Aug. 16 6is

POETRY.

Reformatory.

FREDERIKA BREMER, AND ZACHARY TAYLOR, THE SLAVEHOLDER.

MESOPOTAMIA, (Ohio,)
Sunday, September 8, 1850.

TO JAMES HAUGHTON, Dublin, Ireland:

DEAR JAMES—My heart is sorely grieved, and turned to thee for sympathy, because in my domestic circle I have so often spoken with thee, in heart-felt admiration of the genius who has sent anguish to the hearts of three millions of slaves—of all those, in this land, who feel for them as bound with them. The facts are these:—

Zachary Taylor, late President of this falsely-named republic, claimed, held and used three hundred human beings as slaves—turned them into brutes and things—compelled them to live without marriage—crushed and sundered all their domestic ties and endearments, by tearing asunder husbands and wives, parents and children, brothers and sisters—bred and reared human beings for the market as he did mules and swine—and merged the bodies and souls of his slaves, their pension, their conscience, their time and eternity, their God, their entire being, in his own pecuniary profit. This same Zachary Taylor, in connection with Cuban bloodhounds, led on the exterminating war against the Seminole Indians, to destroy them, solely because they gave refuge to men and women fleeing from the whips, chains, fetters and horrors of slavery. He led on the war against Mexico, waged solely to extend and perpetuate slavery; to increase the profits of the slave trade, and to give efficiency to slave-breeding. Eighty thousand Mexicans were murdered, and several thousand Indians were made to pierce their own hearts and his confiders—because they would not give up their soil to the dominion of slavery, and because they would feed the hungry, clothe the naked, and give shelter and protection to the wandering, panting, hunted fugitives from republican whips and chains. Had the king of Sweden, or any nobleman in that kingdom, done exactly what Zachary Taylor did as a slave-breeder, a slave-trader, a slaveholder, and a warrior, what would Frederika Bremer have said of him? And Taylor lived and died without one expression of regret, or one act of restitution for the wrongs he had done to the slaves, the Indians, or the Mexicans. Not a slave did he free; but his lot drove hundreds of men, women and children to the pollutions, outrages and horrors of slavery.

Several months ago, Frederika Bremer, the author of 'The Neighbors,' 'The President's Daughter,' and of many other works that have been read with deepest interest by the abolitionists of America, because of their tendency to humanize man, and help on his progression in love, justice and goodness, came to this country to study its maxims, manners, customs and institutions. During her residence here, slavery, in connection with Mexico, California, and fugitive slaves, has absorbed the entire mind of the nation—almost the only topic of conversation in the family, the lyceum, the social circle; in the newspapers and periodicals, in the halls of legislation, and in the steamboat and rail-car. Frederika Bremer knew the past and present life of Zachary Taylor. She could not have been in this country, as she has been, and not have heard the plained and wept over three hundred human beings as brutes and chattels. She must have heard the groans of the mothers bereft of their children by him; she must have seen the tears and the lacerated backs,—in her mind's eye,—of the men and women on his plantation in the south-west. Knowing all these things, as she must have known them, with the crimes of the man staring her in the face; with three hundred men and women bereft by that man of every right, even the right to their own persons, of the right to husband and wife, to parent and child, to brother and sister, to education, to worship God, to body and soul, to time and eternity, to God and heaven; knowing that he was a man who never gave a hope that he ever spoke of him in an article in *Sartain's Magazine*.

She visits him—sees him amid friends and little children, and speaks of his *'honest face,'* 'unassuming bearing,' 'straight-forward, friendly manners,' 'the firm and cordial pressure of his hand,' 'his standing sentinel-like by his children,' a 'gallant, true, American gentleman'—as one whose 'speech flowed on so pleasantly and so cheerfully, while he spoke of the Indians, whom he knew well—as one who 'had long, long since made of death a friend'—as one to whom 'duty had been and was the spring of his life and actions'—as one in whom 'truthfulness and conscientiousness were the unswerving qualities of his mind,' and 'who in these virtues was great.' In summing up she says—'Happy the man who lived and died as he, who, on his death-bed, looking over a life of great military and civil import, could answer myself, I am not afraid to die—I have tried to do my duty.'

Such is Zachary Taylor, as delineated by Frederika Bremer. She has eulogized that man, gory with the blood of 80,000 innocent Mexican men, women and children, gorged with the flesh, blood and brains of innocent Seminole women and children, torn to pieces by his bloodhounds, and covered by the excretions of three millions of slaves, whose homes he has made desolate, whose wives and daughters he has consigned to prostitution, and whose tears and hearts' blood he has drunk with his every meal; that man, thus stained with every crime, she has exhibited to the world as a gentle, kind, loving, just, honest, truthful, merciful, pious, and worthy of all imitation in his life and in his death. What will Zachary Taylor be when he is entered upon the page of history by some fugitive slave!—by a Frederick Douglass, by a Wm. W. Brown, an Ellen Craft, or a Henry Box Brown? What will he be when he is drawn by some son or daughter of a Seminole Indian, or by the victims of his lust and brutality in Monterey and Buena Vista, when he gave up the women and children of those towns to the rapacity of his soldiers? The history of Zachary Taylor's plantations in Tennessee and Mississippi is yet to be written. Then, if Frederika Bremer has one feeling of self-respect, or humanity, or love for her kind, one principle of justice or right in her nature, she will lament the day that she ever saw that man, or drew a pen to laud a slaveholder—whose life, for forty years, was spent in giving security, extension and perpetuity to the most flagrant system of concubinage, robbery, murder and piracy the sun ever shone upon.

She speaks of her interview with the slaveholder in the following strain:—'It was truly a republican scene—one of those we would fain see more of on earth—where all distance between men—all difference between men, for the time, were done away with, and life is again an Idyl, full of innocence and beauty in the lap of great Nature. May the star-spangled banner float wider and wider over such scenes, such banquets of life!' Poor woman! '*Banquet* of life, indeed! At that very moment, Zachary Taylor was being waited on by three hundred men and women turned into brutes; and while she was penning this eulogy on a slaveholder, the wife and children of the coachman of Taylor were seized, torn from the arms of the husband and father, and dragged to Baltimore, to be sent to the cotton fields and sugar plantations of Louisiana and Mississippi. They were on the station-block, to be sold to the highest bidder, and over that station floated the 'star-spangled banner.' Poor dupe of slavery! for such is Frederika Bremer, or she never could have written that, knowing as she did the facts in the case. Would that she could have seen that woman, with the husband and children torn from her and chain over her, as 'one 200 imbruted slaves, and the 'star-spangled banner' floating over the scene. Would she have called this 'truly a *republican* scene?' Would she have seen all distinction—all difference in rank and fortune done away with between Zachary Taylor and his slaves? Had she seen him flogging some poor woman on the bare back till the blood stood in puddles at her feet, or snatching some babe from its mother's arms, and selling it by the pound, or pursuing some trembling fugitive slave with rifle and blood-hound—then, in his talk of his 'honest face,' and his unassuming bearing, 'his friendly manner,' &c. &c.?

With what unction Miss Bremer repeats the hat words of the dying, unrepentant slaveholder! 'I am not afraid to die; I have tried to do my duty.' '*Tried to do my duty!*' Tried to do my duty! By trying to make the south-bounded west of the slaves! No. By making restitution to those of his fellow beings, whom, during all his life, he had despoiled of their all? No. He freed not a slave—he made no restitution—he healed not one wound which he had inflicted on humanity, nor expressed one regret that he had inflicted those deep, enduring wounds. He left 200 men, women and children, to all the untold horrors of American slavery! And thus that man, with the '*honest face*,' as Frederika Bremer tells us, 'tried to do his duty.'

Dear James, I have often heard you express your admiration for Frederika Bremer. Who, that has read her writings, has not admired and loved her? What can you say of her or for her now? She came to America—went to Washington—was petted and patronized by slaveholders—and she has bowed to the dark spirit of slavery, and laid her humanity on its altar. She has written a panegyric upon a slaveholder in the nation's capital, and she heralds to the world his love, his gentleness, his justice, his honesty, his piety. Let her spend one year on Zachary Taylor's plantation, as the whipped and outraged slave of that man with the 'honest face,' and then see if she will say that 'truthfulness and conscientiousness were the unswerving qualities of his mind.'

But I forbear. I am sick at heart when I see such a woman treacherous to her nature and her God. She came among us, was weighed in the balance, and found wanting. I have watched her course, as have many others, with solicitude, to see which side she would take on this question of slavery. I know not that she has written one word to sustain abolitionists. She has taken occasion, from the death of her slaveholding friend, Zachary Taylor, to say all the slaveholders could wish her to say in favor of slavery. *She has fully endorsed the slaveholding character.* She has written no word against slavery. The execrations of three millions of God's poor, afflicted children will accompany her; for she has, in the only efficient way possible, struck hands with their oppressors. The hearts of many will grieve over her fall. Her writings can never be read again by the abolitionists of this country as they have been. We shall, that Frederika Bremer has set foot on American soil! Better had it been for her had she found her grave in the deep sea, ere she landed here to swell the nation's anthem of praise over one of the direst and most relentless slaveholders that ever cursed this world. Let her be dumb, henceforth, as to the despots of Europe; for her example, if she has any influence among us a more heartless, more inhuman tyrant, than ever filled an European or Asiatic throne. Let her cease to bewail the condition of Europe's toiling millions, for she has turned her back on the sufferings of the enslaved millions of this Republic.

You may think me severe and unjust; I am not. I feel, I think, I speak, as a slave on Zachary Taylor's plantation; as his poor, imbruted, despised, heart-stricken slave, and not as his honored guest in the White House. Yes, I am a slave; under the lash, denied my manhood, herded with brutes, and driven to unpaid toil as a beast of the field, and compelled to feel after God and heaven, through my beasts and creeping things. Can I otherwise speak of the woman who lauds the honesty and piety of him who thus consigns my body and soul to the hell of slavery? I cannot. To do so would be treason against humanity.

HENRY C. WRIGHT.

PROFESSOR FOWLER'S GRAMMAR.

'To the making of many books there is no end.' Job.

FRIEND GARRISON,—

I have been highly interested in the perusal of an able written criticism, in the *Boston Post*, 14th inst., of a work entitled, 'The English Language in its elements and forms, with a history of its origin and development; designed for use in Colleges and Schools. By William C. Fowler, late Professor of Rhetoric in Amherst College. New York, Harper & Brothers: Boston, Redding & Co.' I cannot but think that the critic has done no small service to the cause of American literature. There would be little occasion to complain, though we were deluged with school-books, if, in the main, such books were faultless. But it sometimes seems as if our authors were determined to make amends for a deficiency in the quality, by an excess in the quantity.

The critic of the *Post* has shown most conclusively that Mr. Fowler is not *the* grammarian of the age. Judging from the specimens which he gives of the Professor's accuracy, it certainly would not require an exceedingly bright school-boy to supersede him in the work entitled, 'The English Language.' Yet, for many errors. Of these pages, the critic has already noticed some fifty or more, whereon he has detected gross faults. It would seem that, when a man becomes a Professor in one of our institutions, it not unfrequently happens that the position honors the man, instead of the man, that he adorns the position too little, or, perhaps, none at all.

I have said that, in my estimation, the writer in the *Post* has done good service; and here let me add, I hope and trust that 'the end is not yet'—that he will follow the task so well begun, and not lose sight of his work until every page has marked, or which may be marked hereafter for criticism shall have been thoroughly scanned, and its errors exposed to public view.

OLD COLONY.

Plymouth, Sept. 17th, 1850.

Selections

From the New Englander.

FREDERICK DOUGLASS.

I went to the Fugitive Slave Convention at Cazenovia, the other day, for the purpose of daguerreotyping the world-known man whose name is at the head of this article. The meeting was held in a pleasant orchard, owned by a friend to humanity, who kindly permitted the colored Kossuths, Garibaldis and Mazzinis, to meet under his tree and fed them, where no tyrant dare molest them or make them afraid. At the proper time for the commencement of the services of the meeting, a large number of persons had been assembled, some, perhaps, very party in politics, and of every shade of complexion, met in this magnificent temple of nature. The golden chandelier in the blue vault above shone down like the smile of God upon that happy group of beautiful women and brave men,—for though some of them were black, they were comely. There was Lougen, a noble, fine looking, black man, who escaped from slavery several years ago. He is now an acceptable and popular preacher of the gospel. There were the Jerrys, the Lindsays, who were recaptured on board of the Pearl, but who have now found a safe and welcome asylum here at the free North. They are emphatically fright-ful-looking, with even features, soft voices, perfect forms, and eyes radiant with intelligence. We be to the man who hold such beings in bondage! Their chivalry is cowardly, their gallantry is dastardly, their piety is impious, their benevolence of free-booters! Gerrit Smith, the great *Heart* of his party, was present, and Miller, his son-in-law, addressed the meeting. Many of fugitive slaves, just black Demosthenes, DOUGLASS, occupied the chair. It must have been extremely humiliating and mortifying to the slaveholders present, who came to the Convention to hunt up their runaways, to see the chair occupied by a man who was once a slave, but who is now a freeman, able to defeat any slaveholder in the land in a debate on the question of abolition.

Frederick Douglass is nearly six feet tall, and well proportioned. He is a mulatto, not much darker than some of the slaveholders at the South. He has crisped hair which he parts on the side with a few silver threads; a square brow which does not indicate the giant mind of its possessor; an aquiline nose; a sensitive and sensuous mouth; a fine, firm, but unyielding firmness of the man. He has a habit of twitching the muscles of the mouth when he becomes excited, as though a spasm of pain was breaking the nerves which controlled them. He dresses neatly, moves about deliberately and gracefully, is courteous and gentlemanly in his deportment. He is perfectly free from pretension and affectation. The honesty of his intentions shines transparently through his actions. As an orator, he ranks with the best speakers in Congress. Unlike Webster, there are no long words in his speech. His language is as pure and forcible as his. One of the most eminent reporters in this country observed that he never heard a man who spoke more grammatically. It is easy for the press as they came fresh from the lips of the orators,—and these two persons, who speak so eloquently, are the Governor of Massachusetts and Frederick Douglass. While but few of our educated men have such a command of classical English as Mr. Douglass, a still smaller number can equal him in elegance and originality of thought, lofty logic, biting irony, melting appeals and electrifying eloquence, astonish the multitudes that throng his meetings.

It is universally admitted by the literati of Europe and America, that Frederick Douglass is a great man, whose mind bears the unmistakable stamp of true genius. Yet this man, who had sufficient ingenuity and courage to escape from his plantation in Maryland, who has talent enough to make a name that will not die, who has been received into the best society in the civil world, and recognized as a gentleman at the same table with white men, is insulted on board of our steamboats and rail-cars, driven from our omnibuses and stage-coaches, because of his complexion. Not long thrice a week ago, he was in the city of New York and he walked in the street in company with some white ladies of distinction who crossed the Atlantic to pay him a visit. Yesterday, he was in Ohio, and he was assaulted him in the capital of Ohio, because he was black. Shame on the people, who, by their voice and their votes, will sanction such an outrage! Shame on the journals that do not aim at the political regeneration of this country! Shame on the Church that remains dumb when she should cry aloud and lift up her voice like a trumpet against slavery. Let us, for a moment, look at the wickedness and absurdity of this prejudice against color. A few months ago, Douglass was grossly insulted by the people of Philadelphia. Why? Why did this white yellow man insult his fellow passenger with such indignity? He paid his fare, treated all present with the utmost respect, did not assume any superiority, committed no crime, violated the rules which white people are requested to observe. The only fault in him was the color of his skin. Now place these men side by side, and look at them. Douglass is the more perfect model of the two, and decidedly the better looking man. In a personal encounter, he would prove to be more than a match for his white, yellow, unfair brother. But he says the *mind* makes the man. Give to each a pen and paper, and ask them to write an essay on whatever subject they choose to select. The mulatto would only write a few dull, commonplace, disjointed sentences, that would fall like feathers in a vacuum, whilst the fugitive slave would write thoughts that breathe and words that burn,' and his pen would be more to him than a grand tour of the press, elicitating the admiration of men and women of taste and talent in both hemispheres!

Let these two men rise to address the masses. Let the captain speak first. He trembles, his tongue thickens, he cannot collect his thoughts, although they are not numerous, but he speaks 'words, words, words,' nothing else, and they are neither constructed according to the rules of grammar, nor pronounced properly. He says he is done, and the people shout, hoot, groan, hiss and pelt the poor fellow liberally. Owing to his color, you cannot tell whether the blood rushes to his face or recedes from it, but the trembling of his hands, the trembling at the corner of his mouth, and the shake of his voice betray his embarrassment. He is modest, humble and unassuming. His fine figure and manly tones command the attention of everybody. He is soon forgotten that he is a colored man. He appeals to their sympathies, and stout men weep like children; he argues, and they are convinced that he is a man; he touches their prejudices, and the sunshine of good humor lights up every countenance. He says that he must stop—'Go on, go on,' exclaim the hearers from all parts of the house. He rises again—'How chate his language?' says one. 'What a sublime thought!' observes another. 'Did you ever hear such thrilling eloquence?' inquires a third. 'Why, he's perfect!' says a fourth. Douglass is blacken that captain's boots and eat off his dirty plate at a second table? Is he such a contemptible creature that he ought to be treated like a dog, and be kicked from the table into the steerage when he answers the bell which calls others to their meals? Must he be compelled to sit outside of the ladies' cabin, because in some three hundred years he is a white man with such a wooden head and such a wicked heart, he cannot endure the presence of his black brother? Shall we condemn him for a division-mania because a few tyrants at the South, (and a few truckless at the North,) whose dwellings are cemented with the sweat and blood of the slave, insult their Maker by trampling on what he has made? These plebeian palefaces, who contemn a man because of his complexion, show an obtuseness of mind and hardness of heart which the sun of Africa never has, and can never occupied by the slaves. Place them in the rice and cotton fields, let them cultivate crops of sugar and tobacco, and they will be ready and willing to secure their own emancipation. Shall such men as Douglass be returned to chains and slavery?

The English people have paid a large sum of money to the slaveholders of Kentucky, that Frederick Douglass escaped. They did so to prevent his being recaptured. Now suppose Douglass was a fugitive, and he requested the British people to secure his liberty. He visits Massachusetts at a time when a number of Southern Senators are visiting a distinguished man at Marshfield. 'There goes Douglass,' says Cleemon. 'Let us take him back to Kentucky,' says Foote. He will not run. There he stands like a lion at bay—before the hounds that dare not shot their fangs in his blood. They surround him with bowie-knives and pistols. Douglass knocks the weapons from their hands, and, grasping them by their cost-collars, puts their heads closer together than they ever were previous. They cry, 'Enough!' and consent to argue the case in Faneuil Hall. A public meeting is called. The slaveholders speak first; the fugitive follows, and answers their arguments. He batters down their hiding-place and builds a fortification for himself with the ruins. Even these men reluctantly acknowledge his power, and would fain let him go, because to be beaten by a white man of equal ability.

Douglass has imperfections. He is sometimes fearlessly severe. Some of his plans are impolitic and impracticable. He is firmness amounting to obstinacy. He does not give due credit always to the staunch friends of the slave that are not found within the pale of his party. He is the Editor of the *North Star*—a paper which deserves an extensive circulation. Few men have a greater versatility of talent than Mr. Douglass. He can write a splendid essay, delivery a splendid lecture, make a strong argument, mimic the mountebank jugglery and tomfoolery of politicians in search of office, and scourge with the lash of sarcasm the Priest and the Levite who pass on the other side when the slave is bleeding in chains. CRATON.

A NEW YORK INCIDENT.

Going up-town in a Harlem car, yesterday, we saw a young lady beckoning to the car to stop, and engage, not thinking of any impediment, when she was decidedly, though without extra insult, repelled by the conductor, who informed her that she could not be permitted to ride in the car. Stepping to the door to learn the reason of this strange proceeding (as there were but two or three persons in the car, a man and a woman who were copper-colored, either half or quarter African by descent,) and were informed that this was the reason of her repulse.

'But such a lady has been here before.'

'Can't help it, sir; the passengers make a fuss and say they can't ride with niggers.'

We fear that is true—yet what a shameful, loathsome, degrading truth it is! Here, in the birthplace of Christian America, with at least a regiment of priests and other professed teachers of righteousness and humanity, there is a prejudice against two hundred and fifty dollars, and within sight of half a dozen, cleanly, respectable-looking women is repelled from a public conveyance, in which there is room enough to place her at least from any body else, because a her dusky complexion!

Who does that helpless woman back upon the sidewalk, in an agony of chagrin and mortification? Not the conductor—he was but the passive instrument of either; not the company—they would have been willing enough to pocket her sixpence, if the public would have permitted it. But a base and wicked popular prejudice, the offspring of slavery, fostered and nurtured for selfish ends by a daring and counterfeit party Democracy, countenanced and upheld by our empty and cowardly fashionable Christianity, with negro pews in its churches and negro cemeteries in its consecrated ground, are the real culprits who subjected that unoffending woman to insult and ignoming in a street of this Christian Republican metropolis.—*N. Y. Tribune.*

From the Boston Traveller.

MILITARY EXHIBITIONS.

Two military displays have lately been made in Boston, on two successive days, for different purposes, indeed, but of similar tendency. I refer to the military parade and the representation of processions in honor of President Taylor, on the 15th of August, and the manœuvres of the Light Artillery on the Commons in the afternoon of the 16th. The escort was made large and imposing, as a matter of etiquette, and to add splendor to the celebration; while the Artillery evolutions were to show the efficacy of an instrument of military power, but I take them both together, as varied examples, having the same pernicious effect of all military exhibitions.

The most prominent effect of both manifestations was that they served alike as blinders. The funeral escort, by its fascinating gaudiness, gave a triumphant rather than a melancholy aspect to the procession; and the mind was diverted from—for a time, at least—the absurdity of an unreal funeral, for a man whose body had been buried a month previous, in a grave four hundred miles distant; which by most rational persons was perceived and ridiculed. The rapid and skilful evolutions of the Artillery on the second day excited an admiration and interest which threw a veil over the fact that the imagination of the murderous purpose for which these instruments were designed, and had been employed in Mexico.

Military displays have always had the similar indications of the tendency, common to all military operations, to destroy the individual liberties of the people. In both, there was arbitrary command on the part of one man, and implicit obedience in all the rest. Masses of human beings, considered free and intelligent, are impelled by dictation to arrange themselves, according to a regular mechanical order, like inanimate machines; the more volition is allowed them than to the horses that accompany them. A still more coercive tyranny is seen in the repression of the feelings of spectators, by the muskets and bayonets of guarding sentinels; which, though yet in some degree resisted by the spirit of independence, is becoming more and more acquiesced in by the people. We hope he said that these evils are merely temporary; tolerated only from necessity on the few days of parade, and that the soldiers, and even the military officers, return at other times to their social equality with other citizens; but it is plain, that the more interesting these exhibitions are made, the more frequent they will become, and a taste for military parade will be drawn into the military ranks; and in proportion to the multiplication of these days of parade will the public mind be led to prefer submission to military rule, and submit more readily to its tyrannical yoke. Let this love of military display be perpetually augmented, and the day may not be remote when the whole nation, like Austria, will be made subjected to the most severe and irresistible of all military despotism—a military despotism—which neither our boasted republican forms, nor elections, nor public meetings, or even the unbounded freedom of the press, will be able to withstand.

I pass, with a mere allusion, to the effect of all military parades in diverting the childish love of pageantry, so enfeebling and corrupting to the intellects and morals of a community, because this is not the effect of military operations exclusively, and proceed to remark on the most important and lamentable of the evil effects of all military exhibitions. They invariably engender a martial spirit in the people—a spirit of pride and opposed to the spirit of love of the Gospel, the most malignant in its nature and most disastrous in its consequences to humanity, of all the passions that can be thrown into the mind. An unfriendly national pride always accompanies this sentiment; and among the vast crowds assembled to witness these two exhibitions, there was perhaps but a small portion who were not excited by them to a desire for some chivalric daring, by which hostile power might be met; and still fewer, there was perhaps but a small portion who were not thrilled by the thought, that the military power and skill of the country, of which the army before them was a sample, could bid defiance to any foreign power, and in any conflict with such power exact obedience to its will.

It was such sentiments that made the landed republics of antiquity curses to themselves, each other and the world; and they would, by abridging the liberty of the individual in the sovereignty of the State, to swell its martial power, to each other, by the murderous and devastating wars in which they were continually engaged; to the outer world, by unrightteous conquests, extending the vices of civilization without softening the ferocity of barbarism. If these republics, not possessing the authority of the classics to that of the Gospels, shall continue the martial spirit, the depravity and the fate of these ancient republics will be ours; the day of the true liberty, peace and prosperity of our country will be indefinitely postponed. Will not the good, the intelligent, the benevolent among us look at these things in their consequences to humanity? Will we not set our fates against this most atrocious form of paganism? Will you not, by frowning down all defying military preparations, give your country from the evil consequences of it, and, at last, to be the highest point of true national glory, by extending over it the divinely-taught policy of all-confiding, all-embracing, all-conquering love? J. P. R.

Reverend Rogue.—Rev. Martin Schlegel, who says he is an ordained minister of the Baptist denomination, and is travelling to collect funds to build a church in Louisiana, has been imprisoned at Amherst, for horse-stealing.

The Rev. George Ogle, of Perry street, New York, has been arrested on complaint of his wife, who charges him with cruelty, and with attempting to murder her. Mr. Ogle, is a man of fortune, and is now away, but expected home daily. He (Walton) was put under $500 bonds for his appearance at the Court of Sessions, when the complaint was issued, charging him with assault with intent to kill; but yesterday previous to the issuing of the second warrant, and has not been seen since. The quarrel arose from words springing up between three ladies, one of whom is of some eight years' standing, Mr. Walton is about 60 years of age, and Mrs. White between 30 and 40.

Jenny Lind has given $10,000—being her share of the profits of her first concert—to the following institutions, viz:

To the Fire Department Fund,	$3,000
Musical Fund Society,	2,000
Home for the Friendless,	500
Society for the Relief of Indigent Females,	500
Dramatic Fund Association,	500
Home for Colored and Aged Persons,	500
Colored and Ladies' Asylum,	500
Lying-in Asylum for Destitute Females,	500
New York Orphan Asylum,	500
Protestant Half-Orphan Asylum,	500
Roman Catholic Half-Orphan Asylum,	500
Old Ladies' Asylum,	500
Total,	$10,000

Genin, the hatter, who paid $225 for a lind ticket, is reaping a golden harvest from his notoriety and Jenny Lind hats.

A Rich Dissident.—In the matter of Bowie, Ogden and Ogden, vs. Bowie and Salisbury, Sarah, vs. who were bankrupt in 1840, a final dividend of *eighth part of a penny* in the pound has been declared.

Mr. Fayette, of Philadelphia, had a hearse made for the special purpose of carrying to the grave the remains of his little girl. It was painted white, with black moulldingsand was drawn by cream-colored horses, decorated with white and black plumes, an emblem of innocence.

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