





body of men. No other body of men in the country, of the same number, were more learned, more religious, moral and intelligent, than they. They were men devoted to the cause of religion and morality, the most of them with very little reward or expectation, in the way of the goods of this world. He further ennobled the character of the memorialists. He regretted that this memorial had elicited any feeling. The Senator from New York had presented a memorial of the kind in the year 1820, and it had been received without a word of objection. This memorial ought to be received as all others are. It was wrong to ascribe to its signers angry or unworthy feelings or motives.

Mr. Pettit, of Indiana, said he was in favor of the largest liberty to petition, provided they were respectful. His first objection to the memorial was, that it was out of time, and too late to effect any action on the bill, which had passed the Senate, in all probability never to return. The Senate had done the deed, and now deserved the righteous judgment of heaven. It would be seen that this memorial was presented in the presence of the memorialists, but he expected it would be one of full approval for the deed. The Senator from North Carolina said he had great respect for the clergyman; so long as their robes were unspotted, and they did not dabble in polluted waters, or the pool of politics. He would agree with the Senator, if he thought the pool of politics was more polluted than the stagnant waters of contradicting theology, in which these clergymen lived. He believed the pool of politics far more polluted, clean, healthy and beneficial, than the stagnant waters which surrounded the contradictory creeds and dogmas of these men, no two of whom could agree upon any point of theology. The Senate had an officer chosen for his ability and information, who was a brother clergyman, whose duty it was to expound divine law to the Senate, and to refer, therefore, if the motion be in order, to refer this memorial to the Rev. Henry Slicer, Chaplain of the Senate, with instructions to inquire and report to the Senate whether the memorial was a violation of the law of God, and whether the Senate was in danger of having invoked the judgment and condemnation of heaven by passing it. (Loud laughter.) If Mr. Slicer decided in the affirmative, he would be willing to revoke his action, and would use his endeavors to induce the House to send the bill back to the Senate.

Mr. Douglas said the Abolition address put forth by members of Congress, had called upon the ministers of the gospel to rise and rebuke this bill as a violation of plighted faith, &c., and now clergymen, in obedience to that call, were engaged in going up protests founded upon the same ground. He held that in that address, these memorialists say, 'We, in the name of Almighty God, protest, &c.' What was this assumption of the name and the power of the Almighty, but an attempt to establish in this country the doctrine, that the clergy have the supreme right to determine and pronounce the will of God on all subjects, and particularly in relation to the political action of Congress? It was an attempt to set up a theology. It was an attempt to put the legislation of this country in the hands of the clergy. It was an attempt to hold a bolder attempt than this was ever made by any church in the most despotic countries, or in the darkest ages of the world, to enforce the doctrine that it was the privilege of the church to tell the people, that not only on religious subjects, but also upon all political ones, they must receive as the divine will, whatever they received from the church. If this pretension of the clergy be now sanctioned, all questions must be referred to the clergy for approval, before Congress can act. The memorialists propose to speak in the name of the Almighty, and in that name protest against the bill. It is a Congress plainly that the gates of Heaven are closed, unless we obey the behests of the Abolitionists. He had great respect for clergymen, and for their calling. He had no doubt, but these memorialists were men of learning, intelligence, and respectability; but he was sure that there could not be found throughout the country, any other body of men of equal number, who had more ignorance upon this subject, upon which they were now protesting. He said many of them had ever read the history of the Act of 1820! Not one. How many of them had ever read the history of the votes of the Northern States repudiating at the time the adoption of that very Act? Not one. How many of them had ever read the votes and proceedings of the Act of 1820? Not one. Yet they profess to speak the will of God upon a subject, in relation to which they are profoundly ignorant,—they speak of the sanctity of oaths, and engage in a protest, in the name of thousands of preachers tell their people in 1850, when the Fugitive Slave Law was resisted by force, that it was their duty to obey it, on the ground that it was a national engagement of the Constitution of the United States! Not one. Did they tell their people that the Senate did right in passing that Act, and in carrying out a national engagement? Not one. If it was part of the duty of these three thousand clergymen to speak about the sanctity of national engagements, where were they in 1850, when in Boston the law was resisted by force? They were silent. But now at the bidding of the Abolition junta in Congress, they come forward and arraign the Senate of the United States, in the name of the Almighty. He cared nothing personally for this or many other insults caused by the addresses of Abolition confederates. He could bide his time. The day would come when not a man could be found who would say he ever was opposed to the great American principle of self-government.

Mr. Honston again spoke. Mr. Seward said he did not intend to be drawn into any discussion now on the Nebraska bill, but he had a few words to say concerning the incident leading to this discussion. The motion not to receive the petition was out of order, because the petition had been received. The other motion to refer the matter to the chaplain was not seriously meant. Mr. Pettit—If the rules will allow it, I will insist. Mr. Seward said that it seemed to be assumed the rules admitted no such motion; therefore it would not be pressed. The Senator from Illinois and others, having expressed their sentiments, have no objection to the memorial going to the table, which is what the petitioners desire, though he did not believe this was the right way to reply to memorials and protests from the people, but as others had expressed their opinion as to the memorial, he asked to do the same. He then said if the presentation of this memorial here is wrong, it is either in regard to time, place, or circumstance, or character of the memorial, or in the manner of its presentation. He thought the memorialists were wrong in all these particulars. He thought the memorialists were wrong in the manner of its presentation, in that they had not waited until they had performed their duties, precisely as if what they said had been in language of courtesy, compliment, and praise. For this reason, I have risen to vindicate the memorial, and do justice to those from whom it has come.

Mr. Badger contended that, despite the special pleading of the Senator from New York, the memorialists did assume to speak in the name of the Almighty. He thought the memorialists were wrong in character, given by Senator Honston, enough: 'Alack, alack, he is good a man enough, but very unwise.' After speaking some time, he moved to lay the subject on the table. Agreed.

HOUSE OF REPRESENTATIVES. The Rev. H. M. Dexter, of Boston, having brought hither a remonstrance against the repeal of the Missouri Compromise, two hundred feet long, and signed by over 3,000 clergymen, &c., of New England, placed the same in the hands of Mr. Appleton, who, upon the opening of the House this morning, asked leave to present it. Mr. Boyce objected. Mr. Seward, R. I.—Is it in order to ask for the reading of the remonstrance? The Speaker.—It is not;—the presentation having been objected to, the matter cannot come before the House. Mr. Davis.—Does it require unanimous consent? The Speaker.—Such is the rule. Mr. Davis.—It is an exceedingly unjust one. The remonstrance was carried out of the Hall by a messenger.

CAN SLAVERY EXIST IN NEBRASKA? It is often asserted that it cannot, and that no practical issue is now before the people; but the Washington correspondent of the New York National Democrat said, on the 24th ult: 'In a conversation which I had this morning with Col. Johnson, the accredited representative here of the people of Nebraska—and who, by the way, is a fair specimen of the indomitable pioneers of the West—he informed me that there are already hundreds of slaves in that Territory. About a hundred are owned there, and the rest owned by people in Missouri, who lease them to settlers in Nebraska. So it will be seen that, contrary to the general impression on the subject, the question is one of immediate practical importance.' We presume the testimony of this witness will not be impeached by the friends of the measure.—National Era.

What the North can do. The Missouri Compromise was of itself bad enough, and too bad. The traditional policy and practice of the Government, from the time of the Confederation, was exclusion of Slavery from the Territories. And it was a great surrender on the part of the free States to allow Slavery to go west of the Mississippi at all. But they yielded the great trust of freedom from Louisiana was acquired, and allowed Slavery to enter, or rather recognized its existence therein. When a resolute effort was made to prevent its spread, the North succumbed and Missouri was given over to Slavery, but by common consent on the part of the South, that Territory beside that lay north 36 deg. 30 min., was solemnly secured to freedom. And now, at the first suggestion of surrender, this too is to follow the rest, and be yielded to Slavery. It is to go gratuitously, too. It is a voluntary sacrifice, of which the only condition is a good chance at the Presidency by those who sell it out.

Are we not close upon the demonstration, that human liberty is no safer in the hands of a northern doughface than in the hands of a despot? It is asked what the North can do! Destroy the breed of doughfaces. Break every man of them upon the wheel, and sow salt upon the ground that grows them. There is no other remedy. If we sold this time, Kansas becomes a slave territory at once. Nebraska will probably follow suit, though extraordinary exertion may save it. But it is too late to expect to reorganize the North for reclamation and defence. Resist the Missouri Compromise line. Resist the admission of either slave as a slave State. Make these two conditions a sine qua non in the election of every northern man to Congress. Elect none but northern Presidents who are not doughfaces. In this way only can be regained what is now to be lost, if the Nebraska swindle is consummated. The country blushes when it thinks of Hull's surrender. What was that but a surrender to Douglas and Pierce? The same man burns with indignation at the name of Benedict Arnold. But Arnold's treason was treason of the Kansas and Nebraska conspiracy, how much more intense should be the condemnation of the people who are betrayed, how much more blasting the judgment of mankind! These men who would thus raffle off freedom for the Presidency, would not hesitate to offer the kingdom of Heaven at auction, if they could make anything by it.—N. Y. Tribune.

FROM THE GREYLOCK SENTINEL.

A SCENE IN THE SENATE. Edward Everett, on Tuesday last, presented a Remonstrance from 3000 Clergymen of New England, against the contemplated Nebraska villany. This was too much for the base-headed knave from Illinois, who is seeking to blast an empire with oppression. It roused the ire of the 'little giant,' and he proceeded to pour out a storm of insult and vulgarity upon the ministers of the gospel, who had dared to oppose his course. He thought of the name of Edward Everett, and he thought of the name of John H. Palfrey, and he thought of the name of John A. Dix, and he thought of the name of John C. Calhoun, and he thought of the name of John F. Johnson, and he thought of the name of John W. Foster, and he thought of the name of John B. Caldwell, and he thought of the name of John G. Thompson, and he thought of the name of John H. Smith, and he thought of the name of John K. Jones, and he thought of the name of John L. White, and he thought of the name of John M. 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LETTER TO A FRIEND ON NEBRASKA, SLAVERY, &c.

Dear Friend—I have thought, on this bright March day, I would say a word to you by letter. A proper subject would be the spring, which is coming upon us...

Still, I am glad to see the forest-king preparing to take his departure from us, though what we call death approaches in the future as time recedes into the past.

But, if spring is coming on apace, and all nature begins to thrum with joyful pulsations of returning life, as if I had another and far more important subject to write about at this moment, than the singing of birds and the growing of plants...

I cannot escape from the idea that haunts me continually, that this nation is doomed to an early and miserable end, through the deadly influence of the detestable slave.

Mr. Garrison—Charles C. Burleigh, formerly editor of the Pennsylvania Freeman, occupied the Town Hall yesterday, day and evening, in discussing the great question of slavery...

Col. Duncan prefaced his resolutions with some very pertinent and spirited remarks, and was followed by Hon. Albert Kirtledge and A. M. Coburn, in support of the resolutions.

Our business is to preach and live out the true life of liberty. This is the way to save ourselves, and to save the world. No more compromises; no more half way measures...

NEBRASKA MEETING IN PROVIDENCE, R. I. B. GARRISON—This meeting was held on the 7th March, the memorable anniversary of the speech of the Traitress Webster.

MRS. OOE'S LECTURES.

WORCESTER, March 22, 1854. MR. GARRISON: I wish to recommend to the friends of Woman's Rights, the lectures of Mrs. EMMA B. COE...

MENTING OF CITIZENS—THE JAIL BROKEN, AND THE ALLIRED FUGITIVE RESCUED BY A MOB—THE MILITARY ORDERED OUT. The greatest excitement was caused on Saturday morning by the announcement that a fugitive slave had been arrested about four miles this side of Racine...

As soon as the matter got wind, the greatest excitement prevailed. A large number flocked to the jail, hundreds of men armed, and a mob of thousands gathered around the town.

Whereas, a man named Joshua Glover, living in the neighborhood of Racine, had his house broken into, a pistol presented at his head, was knocked down and pulled out by Deputy Marshal Charles C. Cotton...

Resolved, as citizens of Milwaukee, That every person has an inalienable right to a fair and impartial trial by jury, on all questions involving personal liberty.

Resolved, That the anti-slavery cause is the greatest defence of freedom, and that we demand for this prisoner, as well as for our own protection, that this sacred right shall be obeyed.

Resolved, That we pledge ourselves to stand by this prisoner, and do our utmost to secure for him a fair and impartial trial by jury.

THE FUGITIVE CASE—ARREST OF S. M. BOOTH.—Booth was arrested yesterday, on a warrant issued by Commissioner of the United States, upon the complaint of B. S. Garland, charging Booth with having aided, abetted and assisted the fugitive Joshua Glover to escape on Saturday last...

ANTI-SLAVERY CONVENTION, CINCINNATI, OHIO.

To be held on TUESDAY, WEDNESDAY AND THURSDAY, the 11th, 12th, and 13th of April.

It has been the purpose of the Trustees of this School, from the first, to make it both safe and inviting to Students, and we believe we may now safely recommend it to the supervision and care of President LEONARD G. CALKINS...

THE BOARD OF MANAGERS. SARAH OTIS ERNST, MARY MANN, ANDREW H. ERNST, MARY DEGRAAF, JULIA HARWOOD, JOHN JOLLIFFE, EDWARD HARWOOD, H. P. BLACKWELL, CHRISTIAN DONALDSON, MARY M. GUILD, ELIZABETH T. COLEMAN, N. M. GUILD.

WM. LLOYD GARRISON will deliver a lecture on American Slavery, and the Relations and Duties of the North thereto, in Lorain Hall, at HINGHAM, on Sunday evening next, March 26, at 7 o'clock.

OLD COLONY A. S. SOCIETY. A quarterly meeting of this Society will be held in North Bridgewater, on Fast Day, April 6, 1854, commencing at 10 o'clock, A. M.

WORCESTER COUNTY NORTH. The Eighteenth Annual Meeting of the Worcester County North Division Anti-Slavery Society will be held at Leominster Town Hall on Fast Day.

REV. ANDREW T. FOSS, an Agent of the Mass. Anti-Slavery Society, will lecture as follows:—Woburn, on Friday eve, g, March 24. Danvers Port, Saturday eve, g, and Sunday, 25 and 26.

REV. ANDREW T. FOSS, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows:—East Abington, Monday eve, g, March 27. Hanover, Tuesday, " " 28. Pembroke, Wednesday, " " 29.

NEW YORK CENTRAL COLLEGE.

Located in the Village of McGraville, in the County of Cortland, New York, was founded in 1843, upon the broad principles of 'EQUAL RIGHTS AND CHRISTIAN REFORM', and is open to all persons, of both sexes, of good moral character.

One arrangement in this Institution, not to be overlooked in this day of 'public speaking', is a Rhetorical Class, with daily exercises in Extemporaneous Speaking, under the careful training of the President.

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PROTESTANTISM VS. ROMANISM.

THE Second Edition of this interesting tale is now ready. It is a book which should be read by every American citizen. In it we find, in strong contrast, the two systems of Protestantism and Romanism...

BEWARE OF JESUITICAL INTRIGUES. The Newspaper Press has spoken in strong terms of this timely and excellent work. We make a few quotations.

THE SHADY SIDE; OR, LIFE IN A COUNTRY PARSONAGE. By a PASTOR'S WIFE. We have published the above number of copies of this excellent and highly interesting work...

THE FIFTEENTH EDITION, MAKING 15,000 COPIES OF Mrs. Child's Life of Hopper, NOW READY.

THE LAMPLIGHTER. PRINTED IN TWENTY DAYS! ONE OF THE LARGEST SALES ON RECORD; AND A WORK WHICH HAS BEEN FITLY STYLED THE Great American Romance.

COBDEN'S RUSSIA AND THE EASTERN QUESTION, WITH AN INTRODUCTION BY AN AMERICAN CITIZEN. A TIMELY BOOK.

PROCEEDINGS OF THE HARTFORD BI-BLE CONVENTION. FOR sale at this office: a bound volume of 383 pages 12mo. Price 75 cents. It can be sent by mail for 15 cents additional charge.

THE BIBLE DISCUSSION. FOR sale at the Liberator's Office, and by Bela Marsh, 21 Cornhill, the 'Great Discussion on the Origin, Character and Tendency of the Bible, delivered on the 21st of February, 1854, by Rev. J. M. W. Verinton. A very valuable historical pamphlet. For sale at the Anti-Slavery Office, 21 Cornhill. Price 25 cents.

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POETRY.

THE FALLEN IMAGE

BY F. A. R. SINKINS.

Are we not all of the same great Paternity—
Members alike of the human Fraternity?
Whether in youth or in ripier maturity—
All swept alike into mystic Futurity!

THE LIBERATOR.

A DISCOURSE.

OCCASIONED BY THE NEBRASKA BILL.

BY CHARLES E. HODGERS,
Minister of the First Parish in Barre, Mass.

DANIEL XLII: 11 AND 27.

And the king of the north shall come forth and fight
with the king of the south: and the king of the north
shall be victorious: and he shall plant his banner
in Jerusalem: and he shall speak lies: but it shall
not prosper: for yet the end shall be at the time appointed.

We are to-day, friends, in the midst of another
of those periods of strong excitement in regard to slavery,
of which we have already seen so many, and of which,
we shall probably, judging from past experience and
the existing state of the public conscience, see yet
many more.

You cannot open a newspaper in our
land, of whatever political faith, or even a single so-
called religious journal, without finding more or less
matter in relation to the measure now pending in our
National Congress. And this general excitement, swal-
lowing up every other question through the country,
proves one thing, (and I wish it proved more than it
does,) it proves the superior and surpassing interest
felt in the great question of human freedom or human
slavery. It shows us that men are thinking of this
more than their actions would lead us to suppose. And
that, however concealed, silenced, or suppressed by the
selfishness of trade, and the monstrous and unhappy
tyranny of political ambition, and political associations,
nevertheless, the utterance of a single word upon
the subject is sufficient to call out the stammering feel-
ings of us all. So we are all awake. I wish I
could feel that we are in earnest too, upon the present
issue,—the question of the admission of slavery to a
vast territory, from which, by mutual and solemn com-
pact, it is forever prohibited.

It is not my purpose now to discuss this special issue,
to argue against the positions assumed in support of
what is called the Nebraska bill. It does not need, nor
does it deserve to be met with the dignity of argument.
If, however, that is needed by any, there are speeches
enough, and too many, floating everywhere through the
land, some of which most of you probably have read,
or if you have not, can read at your leisure. I hardly
think, were I a member of that body in which this discus-
sion is now going on, that I should condescend to
enter into an argument on the merits of this question,
of the abrogation of a compact clear as light, and sanc-
tioned by more than thirty years of undisturbed exis-
tence. It is a waste of words, and of valuable time,
and of the public money. The money which it will
cost, before this discussion is ended, to prove that 'No
does not mean Yes' would feed and clothe the miser-
able and destitute in our own country, or all Ireland, or
both together. It is clear to my mind, that there is no
question about the matter at all. Nobody believes that
any of all this talk about one compromise undoing
another, means anything. No one believes that there
is anything in that. The people don't believe it; Mr.
Douglas doesn't believe it. He knows better. He is
simply doing as others before him have tried to do, and
failed, as he must fail, namely, to ride into the Heaven
of the Presidency on some infamous compromise or con-
cession to Slavery. I say there is nothing in all this
talk of Mr. Douglas and his friends, but talk. The
real question is not, whether the Missouri Compromise
is annulled, but whether slavery shall cover and destroy
this country. The Nebraska bill stated in simple terms
this: 'We of the South want that territory to breed
and pasture, and work our human cattle in, and to
give us still greater political ascendancy. We want it,
and knowing what politicians and cowards you boastful
freemen at the North are, we expect to have it; and you
may help yourselves if you can. And the chivalric and
courteous Southern gentlemen in Congress express them-
selves pretty plainly in this direction.

From the Mark Lane Express.

CHIMES FOR THE TIME.

BY WILLIAM LYDE.

Be ye not zealous over-much,
But hope, and time will make you better;
There is a faith care cannot touch,
Which leaves the soul without a fetter.
Oh! it is but a sorry creed
To look for nothing but deceiving—
To meet a kindness, in your need,
With a smile of misbelieving!
The tide of life is not so strong;
Man loves not always wrath and wrong.
It cannot be that every heart
Is steeled so much against its neighbor;
Let each with reason play his part,
And fruit will spring from out the labor:
Progressing still life's journey through,
Be just and kind towards your fellow,
Remembering, whatever you do,
That duty spreads the smoothest pillow:
And ne'er the hand of friendship spurn,
But trust, and man will trust in turn.
Some men there are who deem it good
In trade to overreach a brother;
And some who would not, though they could,
Upraise a hand to help another;
They deem not, though convulsions wide
May show the earth by danger shaken,
That still of hearts unjust through pride,
A dark and true account is taken:
Kingdoms may quake, and thrones may fall,
But God is looking over all.
Oh! join not, then, the strife of men,
But hourly show, by waxing kinder,
That ye have reached the moment when
Reason no more is growing blinder:
And though ye hope that time should yield
A change for each benighted nation,
Seek not at first so wide a field,
To fling the seeds of reformation;
But sow them first in hearts at home,
Then trust in God, and fruit will come.

From the Commonwealth.

VERITAS.

Let loose the blood-hounds!
What's the matter?
A starving wretch hath stolen bread—
Six months at home remain unfed:
One in a corner lieth dead.
Let loose the blood-hounds!
Let loose the blood-hounds!
What's the matter?
A fair young girl on life's highway,
By a false light hath gone astray;
Not fast enough life ebbs away:
Let loose the blood-hounds!
Let loose the blood-hounds!
What's the matter?
A man hath dared to take his birthright
Beneath the sheltering wing of night—
Onward he speeds his hasty flight.
Let loose the blood-hounds!
Chain up the blood-hounds!
Work is over.
Sin and misrule are holding riot—
Virtue and truth lie very quiet,
Long kept upon a meagre diet.
Chain up the blood-hounds!

From the Salem Gazette.

ON THE NEBRASKA BILL.

An Eden land, an Eden in the West,
Where once the Indian roamed erect and free;
Where now their low and woe-stricken tread
Shall be blasted, cursed by slavery?
Our plighted faith to the red man was given,
That there should be 'twixt him and his race;
Our vow to Africa's sons is writ in heaven,
And shall we thus fair Freedom's name disgrace!
O plant not then the poisonous opium there,
Nor heed the subtle serpent's guileful speech;
But rather bid all races come and share,
And Freedom's gospel to the nations teach;
That unborn millions there may learn its name,
And the glad tidings through the world proclaim.

DEATH.

Death is here, and death is there,
Death is busy everywhere,
All around, within, beneath,
Above, in death—and we are death.
Death hath set his mark and seal
On all we are, and all we feel,
On all we know, and all we fear.
First our pleasures die—and then
Our hopes, and then our fears—and when
These are dead, the debt is due,
Dust claims dust—and we die too.
All things that we love and cherish,
Like ourselves, must fade and perish;
Such is our rude mortal lot—
Love itself would, did they not—SINKINS.

ence—the idea of freedom in the Federal Council
has prevailed against slavery. One way in 1787, when
it was decreed that freedom should be perpetual in
the region called the Northwest Territory; that slavery
should never be there, nor in the States thence made,
save as a legal punishment for crime. That was the
one step. The other was the slave-trade—the
foreign, slave and not the domestic, and the
and as our fathers supposed, for ever. These were
triumphs for the principles of freedom over the
principles of slavery; but since that, the power of slavery
has been constantly advancing, and it has continually
triumphed. It has been brought into col-
lision with the principle of freedom, and at times has
the principle of freedom withdrawn, and slavery con-
quered the field triumphant, and planted its banner there.
First, in 1788, it inaugurated slavery into the Constitu-
tion of the United States. I know my Free Soil brethren
differ from me in this matter, and I shall be glad
when they demonstrate that there is no slavery in the
Constitution of the United States. That point was the
first. Next, in 1792, Kentucky was admitted as a slave
State. Slavery was then put by Federal Legislation in
this country into soil not embraced within any one of
the old thirteen States. That was the next step. The
third step was, in 1802, the year after that was the first
time that the territory of Louisiana was admitted, when
Congress adopted slavery, and volunteered, contrary to
the spirit and the letter of the Constitution, to kidnap
the men on free soil who had escaped from the domain
of their masters. That was the third step. The fourth
step was, in 1803, the purchase of Louisiana, with
slavery in it, and the creation, in 1812, of the slave
State of Louisiana. That was the fourth step. The
fifth step was the carrying of slavery west of the Mis-
sissippi, and inaugurating slavery into the Constitution
of the new State of Missouri. The sixth step was
the purchase of Florida, and erecting that
province into a State, making slavery perpetual therein;
for the Legislature of Florida can never possess any
power to emancipate a single slave. The next step was
the annexation of Texas, the inauguration of slavery
there, putting it into its Constitution, and admitting
Texas as a State. That was in 1845. The next was
the Mexican war, and the acquisition of an immense
territory acquired by our blood, purchased by our
money, and decreed by the force of slavery. The
last step was the compromise of 1850—it was the Fugitive
Slave Bill—the establishment of slavery in New
Mexico and Utah, and in paying ten millions of dollars
to establish Texas, in order to give her additional
power to make fetters, and rivet them upon the feet
of men.

Judging from the past, then, ask again, what may
we expect as the issue of the pending measure? Which
will Nebraska go? From my own point of view, I
must confess, that so far as the mere matter of a ter-
ritory extension of slavery goes, I see little to tremble at,
or distress myself about, compared with the infinitely
more important question, therein involved, of a far-
ther postponement of the great day of emancipation.
Of what consequence is it, whether a few thousand
more human beings are bred or stolen, to toil and die
under the lash in Nebraska, compared with the great
principle at the root of all, shall there one slave exist,
and shall the right to hold a single soul in bondage
be sanctioned by a single vote? Shall the everlasting
right be denied, that every man has an inalienable
right to life, liberty, and the pursuit of happiness?
When shall we learn, that this is the great question
on which hang all the rest, and that granting this, you
must perforce yield the rest? This first fatal admission
leads to all that has followed; to all that will follow.
When we see this clearly, and are moved by it as we
should be, then, and not till then, will something be
attempted that gives promise of success in arresting and
exterminating the system. We are wasting time, dissi-
pating our energies, and, worse than all, turning the
anti-slavery sentiment of the country away from the
real issue, by these frequent and unavailing measures
for the restriction of slavery within its present limits.
Half measures are usually unavailing, and most dan-
gerous to the cause they would promote. So it is here.
This simple striving to fix limits to a system, which
all experience, and the very system itself, show can-
not prove effectual. The inherent necessities of slavery
demand and must have room for expansion. It will
cross rivers and seas; will cover mountain, plain and
valley, and exist wherever human foot can plant itself
and live. You might as well try to stay the flames of a
burning forest with wooden fences. Your only hope is in
extinguishing the fire itself.

True, if Northern men were honest, and loved principle
and served it, as they love and serve wealth, and
station, and popularity, and office, and the success of
party, something might be effected by imprisoning the
system within narrow limits, and see it gradually de-
stroyed, as men smothered and consumed in burning
houses. But it is too late for that now. The time
has passed. That should have been done before the op-
pressor got Louisiana and Arkansas and Kentucky and
Missouri and Florida and Texas, with its four prospec-
tive States, and the vast territory wrested from helpless
Mexico. Slavery can live for many generations on what
you have already granted. It has had all it wanted;
it will have all it wants, so long as Politics, and not
Eternal Right, controls our action. Strive to make it,
as it is made, a purely political question, and you have
not the slightest shadow of a chance of even final suc-
cess, so long as men love office, and so long as the
mass are willing tools of office-seekers and party lead-
ers, so long will everything be sacrificed, to win South-
ern votes; for it is too evident a fact to mention, that
the price of political ascendancy is subserviency to the
South. We all know that her votes can turn the scale
for either party, and that what she asks is not, whether
men are Whigs or Democrats, but whether they are for
or against slavery. So, it matters not whether it is a
Whig President Taylor, or a Democratic (so called) Presi-
dent Pierce, if they are only for the South. That is the great
question, that is the only question asked. And, knowing
this, Northern men go to Baltimore Conventions, and
each party strives to outbid the other in truckling to
the great King-maker. All party distinctions are put
out of sight, and each says, Trust us, O South, more
than the other, for we are wholly thine! Not only,
then, I repeat, is any remedy hopeless, sought for in
political strife and partial measures; but, by confining
your efforts to such measures and such means, you are
turning the anti-slavery sentiment of the country away
from the real issue, the only hope of freedom, namely,
not the attempted restriction, but the abolition of the
infernal system of oppression. Men must in time learn
this, if they are not blinder than Troglodytes. Has not
the past amply proved this? Let us open our eyes,
then, and see. How is it, that we discern not this time!

Do we need further compromises, further revelations
to tell us what is the spirit of the North, and what the
spirit of the South? Do we not already know that the
North has always faltered, and lowered the neck; that
she is timid and servile, and a great coward, talking
and resolving, and protesting, and ever yielding her
principles, her honor, her everything worthy in the
sight of God and a just humanity? And do we not
know the spirit of the South, its energy, its resolute
and determined purpose, its entire concentration upon
this one point, the perpetuation and extension of her
'peculiar institution'? She cares for nothing else.
Nothing else is worthy or respectable, and she respects
nothing which interferes with this. Stipulations, com-
promises, compacts, the rights of men, the will of God
are broken, trampled under foot, denied, that the breed-
ing and brutalizing human beings in cruel bondage,
may be secured to them and their heirs forever. So
now, after thirty-three years of quiet acquiescence in an
agreement, by which she got two slave States, and the
North a wilderness of useless and inaccessible land, to
this day, almost uninhabited territory—now she comes
and says, I must have that too. When we promised
never to ask for those acres, they were valueless, and
no one wanted them. Now the prospective certainty is,
that one day they will be populated, and become parts
of the Union. And we must have them, to secure our
political supremacy. Men are surprised at this infam-
y. But, I must say, I am not at all surprised. We
needed not the mantle of the prophet to foresee it all,
and the more that must follow, if things remain as they
are. If the North had said flatly, in 1820, We will not
compromise; we will not yield; we will not give up
any inch of our territory, we would have been true to
our word; but not one other State shall be surrendered
to slavery—the present issue shall have never come, and
the Union would have been safe; or, if dissolved, framed

new, ere this, on the North's own terms, for the South
could not and can exist an hour without the North.
The whole civilized world is against her, the natural
sentiment of humanity, and the Providence of God. But
it was not so; the South has threatened, and the North,
like a weak mother yielding to a headstrong child, has
again and again made her fatal concessions.
In view of all things, it is amusing and yet painfully
humiliating to witness the great fever of excitement
which now prevails among us, at the proposition to an-
null the ancient league. It is quite popular and respect-
able, in the free States, now, to be opposed to the Ne-
braska bill; there is nothing of fanaticism in this. But
how much genuine and persistent love of liberty there
is in it, we might learn, was this breach of faith to
complain of. Had the territory never been pledged by
solemn compact to freedom, how many voices would be
dumb—how much of this agitation would be hushed!
But the cautious, compromising anti-slavery spirit,
which never makes a sign at any mere assault on Free-
dom, is now venting itself through the safety-valve of
broken faith. So now, journals, which a little while
ago condemned all agitation on the subject, and de-
nounced as fanatics, infidels, meddlers in politics, pro-
ponents of the sacred office and sanctuary, ministers who
said a word against the iniquity of slavery, are calling
upon the pulpit to speak against this measure. But, I
think those ministers who have never spoken before, had
rather hang their heads and be silent now; for they will
be as much, and more politicians, in their discourses
on Nebraska, than if they had denounced slavery itself as
a wilful and direct infraction of the will of the Almighty,
and an insult to the religion founded on His word. And
I could not but think of this the other day, when I re-
ceived a circular from ministers of Boston, requesting
my signature to a protest against the Bill now before
Congress, and urging the propriety of mingling in my
petitions to the Supreme Disposer, frequent requests that
this evil might be averted.

But, friends, there has been talk enough, 'tis time
for action. It is too well known how much chatter-
ing means. We once had anti-Texas meetings, and
speeches, and resolutions, and petitions, and very gen-
eral agitation; so that one would have really thought
we were in earnest, and something would be done. Mas-
sachusetts spoke. Its old Cradle of Liberty rocked with
the tumult of stern and manly voices. Other States
spoke, and protested and petitioned Congress, and yet
Texas came, with its robbery and murder, and then
territory for the slave-driver; and the law which makes
us all human hounds, goaded on to the pursuit of poor
persecuted fugitives, by the whole might of government
and the terror of the law.
And now comes another of the issues; and we are
again speaking, and petitioning, and protesting. And
how much effect will it all have? Like the boy in the
fable, we have cried wolf so often, that the South do
not believe there is any wolf about us, and have no
fear. They have the penetration of old birds, and are
not to be frightened by a scrawner. So I say again
and again, and let it be dwelt upon forever, until men
feel the truth, that the only course left us, is to act our-
selves; not alone on the defensive, but on the offensive;
not by petitioning to resist the encroachments of the
foe to human rights, but by carrying the war into his
own country. Attack slavery itself! Bring in a bill for
the immediate abolition of slavery, failing which, bring
in another for the dissolution of the Union, and pass it,
and let the South stand or fall alone. And it will not
be long before the question is settled. Let them once
see we are in earnest, and mean to do something, and
they will crumple at once; for they know, and some of
their most honest statesmen have confessed, that they
could not live an hour separate from the North.

We make a great disturbance, if any man dare say
a word of dissolving the Union. But it is the only thing
to be done, if we are to do any thing. Slavery will
never be repealed without. Our present Constitution,
sustaining slavery, can never be amended without.
And, whatever disasters might temporarily befall the
country in consequence of such a measure, are, be-
fore God and man, as dust in the balance, com-
pared with the iniquity and misery of the system, and
the terrible prostitution of all that is noblest in us of
feeling and motive, which our Union as it is fosters and
creates. The South, I say, cannot exist without the
North; and though they threaten us with dissolution
every time we hesitate to comply with their demands
for new concessions to slavery, they would sooner give
up all their recent acquisitions, than take that fatal
step. The more sober and honest men in that part
of the country have confessed it. At the time Mr. Adams
presented a petition for the dissolution of the Union,
and during a debate on a resolution to censure him for
so doing, Mr. Underwood, of Kentucky, said:—
'They (the South) were the weaker portion, were in
the minority. The North could do what they pleased
with them; they could adopt their own measures. All
I asked was, that they would let the South know what
those measures were. One thing he knew well, that
the State, which he in part represented, had, perhaps,
a deeper interest in this subject than any other, except
Maryland and a small portion of Virginia. And why?
Because he knew that, to dissolve the Union, and sepa-
rate the different States composing this Confederacy,
making the Ohio River and Mason and Dixon's line
the boundary line, he knew as soon as that was done,
slavery was done in Kentucky, Maryland, and a large
portion of Virginia, and it would extend to all the
States south of this line. The dissolution of the
Union was the dissolution of Slavery. It had been the
common practice of Southern men to get up on this
floor, and say, 'Touch this subject, and we will secede
the Union as a remedy.' Their remedy was the destruc-
tion of the thing which they wished to save, and any
sensible man could see it. If the Union were dis-
solved into two parts, the slave would cross the line, and
then turn round and curse his master from the other
side.'

And Mr. Arnold, of Tennessee, used similar lan-
guage as follows. He said:—
'The Free States had a majority of 44 in that House.
Under the new census, they would have 63. The cause
of the secession would be getting weaker and weaker,
and what are they to do? He would ask his
Southern friends, what the South had to rely on, if the
Union were dissolved? Suppose the dissolution could
be peacefully effected, (if that did not involve a con-
tradiction in terms,) what had the South to depend upon
for its revenues? He would ask her, 'A million of
slaves were ready to rise and strike for freedom at the
first puff of the drum. If they were free from their
friends at the North, (friends that ought to be, and
without them the South had no friends,) whether they
try to look for protection? How were they to sustain
an assault from England or France, with that cancer
at their vital? The more the South reflected, the more
clearly she must see that she has a deep and vital inter-
est in maintaining the Union.'

And this, friends, is the simple truth. Every honest
man, every man with the least spark of intelligence,
knows that there could be no more radical and effectual
abolition measure than this dissolution. Every man
knows, Mr. Webster and a host of others to the contrary
notwithstanding, that this proposition will never soberly
come from the South, for it would be suicidal to
what she considers her interest. The hope of Slavery
rests on the existence of the Union as it is, with present
restrictions on any proposition for amending the Constitu-
tion; and yet, Northern men are frightened into yielding
everything to the South, with this threat of retreating from
the confederacy. Slavery will rule, if it can. It will have
no regard to any plighted faith, to any claims of con-
science or honor, that stand in the way of self-aggrandizement. So now it is, that the South will have Ne-
braska. And as my last words to you on the tremendous
evils of this despotism—as the final conclusion of the
whole matter—the dictator of judgment, reason and con-
science, and the only effective plan, quit these half-way
measures, and plant yourselves boldly, uncompromisingly,
on this declaration: Slavery shall be extinguished,
abolished unqualifiedly and forever! We will not re-
cognize any thing that wars with right, and the eternal
will of the eternal God. We will labor for that aboli-
tion, though the over-estimated union of discordant
States be surrendered; for in that, we see the only avail-
able issue from this gulf of hell. We may say, with the
prophet of old, 'Associate yourselves, O ye people, and

ye shall be broken in pieces; take counsel together,
and it shall come to nought; speak the word, and it
shall not stand; for God is with us; for the Lord in-
structed me that I should not walk in the way of this
people, saying—Say ye not a confederacy to all them,
to whom the people shall say, A confederacy; neither
fear ye their fear, nor be afraid.' This, then, friends,
as I read it, is the lesson which the Nebraska bill should
teach us: Not simply to resist the measure, with use-
less remonstrance, and a popular agitation, which has
been so often repeated that it has no longer, if it ever
had, any effect. No! not this, but a sterner lesson far;
just this—That the time for compromise and concession
has passed, and that our only hope for a future of free-
dom and justice depends upon our carrying the war of
principle against the very life of the system itself, and
declaring, that come what will, commercial distress,
stagnation of trade, or even rupture of this Union, al-
ways must and shall be destroyed. Then, and not till then,
will there be stability and safety. Then, and not till
then, will there be, what now it is so hard to find, a
North, true and truly free. I make no appeal to you
as politicians, but I appeal to you as men and women,
as husbands and wives, as fathers and mothers, who find
in these sacred ties the blessedness of life. Pity, and
strive for those with whom these ties are ruptured at
the will of heartless men. Pity, and work for those
who are the victims of hourly lust, the lash, and woe
unpeakable.

I appeal to you as the professed followers of Him,
whose religion is love, whose law is, Do unto others as
you would that others should do unto you, and who came
to break every yoke, and let the oppressed go free. As
his followers, live his law! Obey his precepts! Insult
not his sacred memory, his sorrows and his sufferings
for the truth, by an unmeaning adoption of his name,
while you forget his spirit. Insult not the majesty of
the universal God and Father, by a reverence which re-
members not His presence, and places the constitutional
union of a few petty States, crowded with iniquity which
the darkest days of patriarchal history cannot equal,
and which opens a deep degradation deeper and
blackier than that of Sodom and Gomorrah. Insult not
God, I say, with a reverence that places a human con-
vict, which sanctions and sustains all this, before His
own almighty law. If Nebraska be surrendered by the
votes of false men, bought up by the patronage of a
wicked government, and the vast moneys of a repleted
treasury—if this fair territory be surrendered to the
dark fiend, it will be well, if at last they see, that our
only hope is in uncompromising hostility to slavery,
wherever it exists, and if to the overthrow and exter-
mination of that, it leads us to 'pledge our lives, our
fortunes, and our sacred honor.'

'Are we pledged to craven silence? O, sing it to
the wind;
The parchment wall that bars us from the least of hu-
man kind,
That makes us cringe and temporize, and dumbly stand
at rest,
While pity's burning flood of words is red-hot in the
breast?
Though we break our fathers' promise, we have nobler
duties first,
The traitor to humanity is the traitor most accursed;
Man is more than Constitutions; better rot beneath the
rod,
Than be true to Church and State, while we are doubly
false to God!
We owe allegiance to the State, but deeper, truer, more,
To the sympathies that God has set within our spirit's
core.
Our country claims our fealty; we grant it so, but first
Before man made us citizens, great Nature made us
men.

'Tis ours to save our brethren, with peace and love to
win
Their darkened hearts from error, ere they harden them
to sin;
But if man before his duty with a listless spirit stands,
Ere long the great Avenger takes the work from out his
hands.'

REV. MILTON BRAMAN.

In a recent letter from the Honorable correspondent
of the Pittsburgh Saturday Visitor, he says—
'I have already spoken of Mrs. E. O. Smith's lec-
tures, and the favor with which they met. Her
appearance here disabused the public mind effectually.
People saw that a woman could amuse and
interest an audience, without unsexing herself;
that woman had a part to act in the reformation of
social short-comings, and that the ability to render
herself useful was no less than her husband's. In-
deed, they caught a glimpse of the truth, that she
is not forever destined to act in the mental capacity
of a seer-usher. Those who were loudest in
condemnation then, now seem to have adopted a
more rational view of the matter. And although the
modesty of the tea-drinking community were
sensibly shocked, the restoration administered by
the conservative doctors worked a revolution in
favor of Woman's Rights.

A word on the restoration: following Mrs. Smith,
came Rev. Milton Braman, of Danvers, Mass., a
thorough-going anti-woman's rights man. He was
recommended by the liberal divine before spoken of,
and intended as a set-off to the social heretic,—Mrs.
Smith. About one hundred and seventy-five per-
sons assembled to hear this doughty champion of
man's rights—bearing the proportion to the audi-
ence of his fair predecessor of two to five. This
was not very encouraging, but Mr. Braman was
loaded and armed, and must 'go off.' For an hour
he fought manfully and desperately with the imagi-
nary Abby Kelley, Lucretia Mott, Lucy Stone, &c.,
reminding one of his school days, when mullen
stocks and thistles were supposed to represent so
many invading Britishers, and hewn down with a
 remorseless vengeance. He seemed a whirlwind of
monotonous indignation. So complete was his self-
control, that no one, not even the closest observer,
could discover in his voice, features or gestures, the
faintest indications of the tempest that raged
within. On the contrary, his reverence was as
calm and mechanical as a school-boy. It was
stolid Sancho imitating his master's famous tilt
against the windmills. Like an avenging angel,
he swung down dignifiedly from his exalted posi-
tion, and with measured step strode leisurely up to
the walls behind which these 'brazen-faced women'
had entrenched themselves. He did not demand a
surrender, but snote upon the outer gates with the
tips of his fingers, then folded his arms with an
air—'You are done for.'
The audience was done for. Whether amazed
at the daring of a man who fearlessly stood up and
assailed defenceless women hundreds of miles dis-
tant, or struck dumb with the profundity of his
logic, it is difficult to say; but something seemed
to have robbed the two-edged sword of his sarcasm
of its edge, and the arrows of his Lilliputian wit
of their points. A few feet performed something
between a stamp and a shuffle, while the unfortu-
nate owners moved about uneasily to convey the
impression of the movement was accidental.—
Everything went to show that Mr. Braman was not
appreciated. The cream of the story is to come;
it was found necessary to draw twenty dollars from
the surplus earned for the Institute by Mrs. Smith,
to remunerate Mr. E. B., after appropriating the to-
tal receipts of his own lecture. This was a set-off
with a vengeance.

HEROIC DEVOTION OF A WOMAN. We read in the
Courrier de la Drome, a very interesting story about
a woman who has excited much interest at Valence.
The name of the woman is Hypon, by birth a Prus-
sian, mother of four children, and the wife of an
infirm man. Driven by necessity and starvation,
she disguised herself as a man, under the name of
Michel. For five years she worked hard as a 'navy'
at the railways. Attired as a male, she passed
for a young man of about twenty or twenty-two
years, though she was more than thirty years old.
Her fellow-laborers had always observed the great
solicitude with which the young laborer watched
over her husband—who she described as being near-
ly—as also over her young children, whom she re-
spected off as her brothers and sisters. It was observed
that the youngest of the children, whom she secretly
suckled, was the object of her particular care.
Her general conduct was also generally admired,
and her assiduous industry was such as to induce
the foreman to raise her wages twenty-five centimes
above those of the others. The imposition was at
last discovered, and astonishment soon gave way

to admiration, which ere long manifested itself in
sympathy and donations from all parts of the coun-
try. She herself did not think anything of it,
what she had done in pure dictation of her feelings,
and when at last she was apprised of her success,
she, all at once, was dressed as before in the
female dress in her daily labor. However,
work more suited to her sex has since been ap-
plied for her.

A REVEREND JOKE. Theodore Parker and W.
dell Phillips were both noted Abolitionists, and both
are bald-headed men—the latter in good health,
and with evangelical character, and the former is
ostracized from every pulpit but his own.
Rev. E. N. Kirk is the thunderer of the Congrega-
tionalists in New England. A paper was recently
handed to Mr. K. for his signature, invoking the
aid of men of influence in furtherance of a pro-
posed graded families in Boston. The Reverend gen-
tlemen scanned the paper closely, and seemed incli-
ned to favor the applicant with their signatures, but
his eye rested on the name above, and he said—'I
do not like to be found in such company.'
This being related to Mr. Parker, he remarked to
Mr. Phillips:—'He must have meant you, you
know I am a Christian minister.'—New York
Liberator.

LIBERAL. Rev. Henry Ward Beecher is of Den-
ver, N. Y.; Rev. E. H. Channing is of the city of
New York; Rev. Mr. Furness is of Philadelphia;
Mr. Beecher is Orthodox; Mr. Channing is Unitar-
ian; Mr. Furness is a Unitarian. What are the
facts in mind, the following anecdote will be un-
derstood. It is taken from the Journal of Commu-
nication.

On Sunday-morning last, Rev. Henry Ward
Beecher gave notice that a sermon would be preach-
ed that afternoon by the Rev. Mr. Furness (Unitar-
ian), of Philadelphia, at the Church of the Redeem-
er, (Universalist), upon the subject of 'Practical
Religion.' He said he supposed some people
would think it strange that he, an Orthodox Con-
gregationalist, should give such a notice; but though
Mr. Furness entertained a different system of theology
from him, yet he was right in the great question
of human rights and human progress, and an emi-
nently practical Christian. He added that some
men lived better with a bad system of theology,
than many men did with a good one, and that
'some men could do more with a pack-knife, than
other men could do with a whole chest of tools.'

WORCESTER
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of all diseases. It will remain under the medical
direction of Dr. GEORGE HOYT, until the return of Dr.
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For treatment without board, 3 to 4 per week.
Oct. 10, 1853.

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attends exclusively to those who choose to be
treated upon their own premises.
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His mineral teeth on gold plate are unsurpassed.
He also makes the patent continuous jaws with
gold on platinum, specimens of which he will exhibit, and
show their superiority.
He receives no patients at home, but will visit, with
specimens, state terms, and give professional advice
without charge.
Messages left at his residence, 13 Avery street, will
receive due attention. Boston, Nov. 4, 1853.

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MARRIAGE: its History, Character, and Ends,
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well as its Facts. Demonstrating the influence of a
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the Progress of the Race. By T. L. Nichols, M. D.,
of Mrs. Mary S. Gove Nichols. Price \$1. Just pub-
lished and for sale by BELLA MARSH, No. 25 Cornhill,
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its Symptoms, and its Profanities; its Science as
well as its Facts. Demonstrating the influence of a
civilized institution on the happiness of the Individual and
the Progress of the Race. By T. L. Nichols, M. D.,
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lished and for sale by BELLA MARSH, No. 25 Cornhill,
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W. Nichols & Co. New York: C. S. Francis & Co.
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Bela Marsh, 25 Cornhill, and by the Author, at the
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January 13.

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