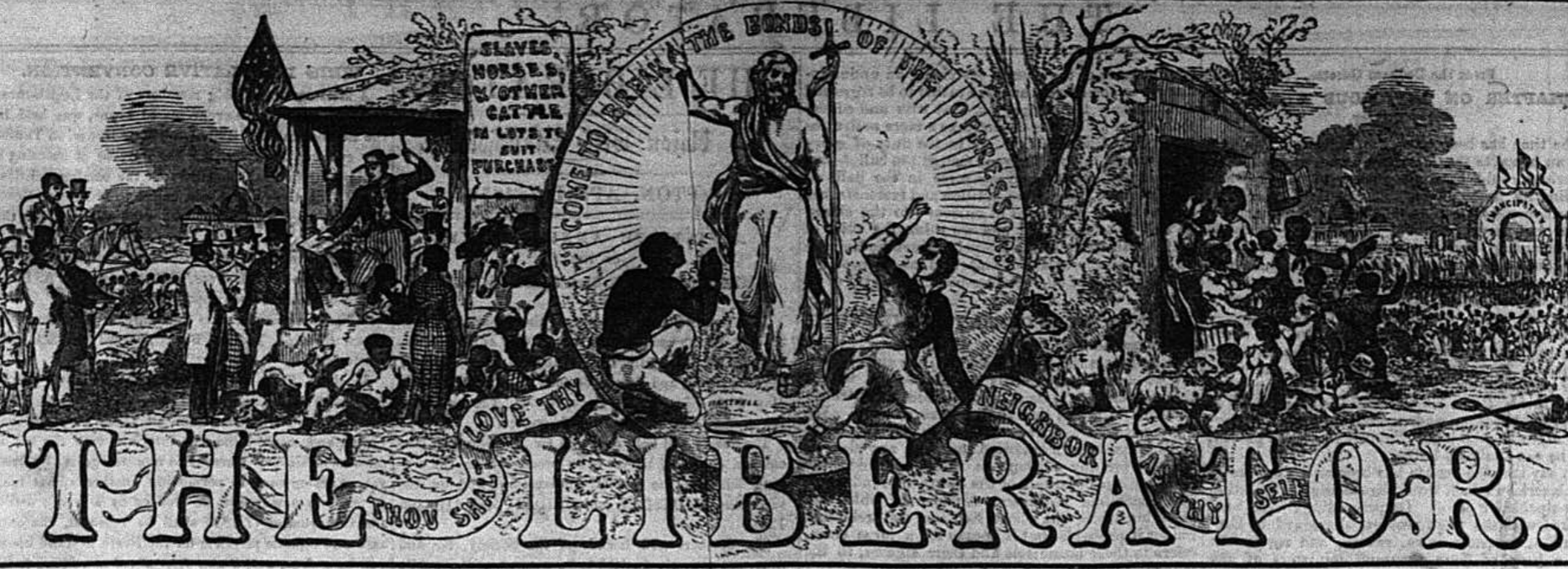


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LORING, EDWARD QUINCY, SAMUEL PHILBRICK, and
WENDELL PHILLIPS.
In the columns of THE LIBERATOR, both sides of
every question are impartially allowed a hearing.

WM. LOYD GARRISON, EDITOR.
VOL. XXIV. NO. 14.



Our Country is the Word, our Countrymen are all Man-kind.
BOSTON, FRIDAY, APRIL 7, 1854. WHOLE NUMBER 1029.

No Union with Slaveholders!
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH
AND AN AGREEMENT WITH HELL.
"Yes! It cannot be denied—the slaveholding
lords of the South prescribed, as a condition of their
assent to the Constitution, three special provisions to
SECURE THE PERPETUITY OF THEIR POSSESSION OVER THEIR
SLAVES. The first was the immunity, for twenty years,
of preserving the African slave trade; the second was
THE REGULATION TO SURRENDER FUGITIVE SLAVES—an
engagement positively prohibited by the laws of God,
delivered from Sinai; and, thirdly, the extension, fatal
to the principles of popular representation, of a repre-
sentation for SLAVES—for articles of merchandise, under
the name of persons. . . . In fact, the oppressor rep-
resenting the oppressed! . . . To call government thus con-
stituted a democracy, is to insult the understanding of
mankind. It is doubly tainted with the infection of
riches and slavery. Its reciprocal operation upon the
government of the nation is to establish an artificial
majority in the slave representation over that of the
free people, in the American Congress; and THUS
TO MAKE THE PRESERVATION, PROPAGATION AND PERPETU-
ATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT
OF THE NATIONAL GOVERNMENT."—John Quincy Adams.

J. B. YERRINTON & SON, PRINTERS.

REFUGE OF OPPRESSION.

CLERICAL MEMORIAL.

To the Editors of the Journal of Commerce.

GENTLEMEN.—In looking over the Memorial or Remonstrance against the bill for the organic laws of the Territories, now before Congress, from the Clergyman of various denominations in the City of New York and its vicinity, I have been struck with the fact, that they seem to have overlooked the point, that the bill in question opens to freedom territories in which the solemn sanctions of law now permit the establishment of slavery. Some of these signs have been known as leading Abolitionists; and now we find them doing desperate battle to support a law, which, in effect, authorizes slavery over a large portion of the Territory over the United States. It would be well to know how Joshua Leavitt and H. W. Beecher explain and justify their position in respect to the opposition they are making to the repeal of a law which invites and encourages slaveholders to remove with their slaves into certain unorganized territory of the United States. Consistency is a jewel, which men, in the heat of controversy, are very apt to forfeit. The Memorial speaks of a region of "freedom," but the pledged faith of the nation. Have the memorialists forgotten, that there is another region by the same pledged faith consecrated to slavery? The Compromise is as broad as it is long; it goes as far in one direction in favor of slavery, as it does in the other in favor of freedom. This Compromise is like all compromises; there must be a concession of claims by the parties. And as it concerns a great moral question, does it not involve such a concession of principle, as essentially im- pairs its lawful or righteous character? If slavery is such a wrong as some of the signers of this memorial have thought it is, how can they, with a clear conscience, compound it, as the Missouri Compromise clearly does! Better leave slavery where the Constitution leaves it.

A lawless attachment to this memorial, such as Dr. Spenser of Brooklyn, and Dr. Krebs of your city, I fear, is not for I know the reason, a sentiment which was strongly opposed to the abolition agitation which has been kept up by Garrison, Phillips & Co. They remonstrate against that part of the Nebraska bill which permits the inhabitants of the Territories to govern themselves in respect to the introduction or non-introduction of slavery, as tending to produce alienation of feeling between different sections of our beloved country, great agitation, and serious dissension. If these gentlemen would read Judge Bronson's letter on this subject, recently published. It concentrates about as much good sense in a few paragraphs, as I have just now said in much of this. It shows that the passage of this bill will remove the slavery controversy from the halls of Congress. Garrison, Parker, Phillips, and other avowed enemies of the Union as it is, may continue to rave and rage against slavery in the South, but they will not be able to put the apple of discord into the councils of the nation, nor disturb, as they now do, the peace of the country. The truth is, the Missouri Compromise tends to sectionalize the country; it is most admirably adapted to this end; such has been, since now, and such will continue to be its influence, so long as it is regarded as operative to any extent or degree. Sir, in signing such a memorial, as the signers of this memorial have signed, I would sign one for the abrogation of that Compromise.

The Clerical Memorialists remonstrate against the deliberate and unnecessary extension of the evils of slavery. But the removal of a prohibition, and leaving the whole subject just where the Constitution of the United States leaves it, cannot be an extension of principle, as it is, may continue to assail the Constitution of their country. Moreover, the most enlightened Senators, North and South, such as Everett and Badger, the opposers as well as the friends of this bill, have declared that slavery can never exist, by reason of the climate and soil in the territory from which the prohibition is proposed to be removed. And perhaps freedom may take possession of some of that soil from which the prohibition, by the same act, is proposed to be removed.

In looking over the names attached to this Memorial, I have been struck with the great number (and I am pretty observant of public men, and have lived in the city of New York, and its immediate vicinity, for more than a dozen years), of which I never heard before. I notice several who were ministers of the Gospel, but have no pastoral charge, and if I mistake not, are now devoted entirely to secular pursuits. I was glad to see that the names of some of the oldest, and most venerable and influential of the pastors of the city, were not to be found on the Petition; such as Dr. Spring's, (a clear and venerable name), Dr. Burrier's, Dr. Cone's, Dr. Phillips', Dr. Melroy's, Dr. Knox's. I look in vain for the names of the accomplished Bethune, Alexander, and Mullenberg, and Culler. If these names could have been obtained on the Petition, I think you will be glad to see that they would have been valued quite as much as any equal number that can be selected from it.

A CLERGYMAN.

As there is so much trickery about about this Nebraska atrocity, we think it proper to say that the author of the above is what he professes to be, a Clergyman, and pastor of a Presbyterian Church.—Eds. J. C.

THE THREE THOUSAND PREACHER TEST.

The profane protest of the notorious three thousand and clergyman, who recklessly assume to speak in the name of Almighty God, against an act of just and honorable legislation, has not been received with the respect which is accorded to the opinions of American divines. In a country like ours—a country occupied by a people who are both religious and patriotic—there is a vigilant sensitiveness in regard to the interference in politics of ministers of the Gospel. These ministers are too often simply narrow and ridiculous. They are an organization set apart by common consent from the obligations of the law and the duties of the citizen; and we look to them, not for advice in temporal affairs, but for the counsels of the Sacred Book, and the example furnished by the personal purity, practical benevolence, of blameless lives. The pulpit is not the place from which to thunder the fierce polemics of parties. The clergyman is not the man to give way to the passions of the people; he is to be a congregation of Americans patiently and quietly submit to be ruled and criticized for their views on public questions, by men who are paid, not to inflame resentments, but to calm, on God's holy Sabbath, the excited feelings of an angry week, and to prepare

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Referring to the recent memorial to Congress, against the Nebraska bill, signed by Bishop Wainwright and other clergymen of various denominations in New York, the Richmond Examiner says: "The remonstrants say, 'the introduction of slavery into a region consecrated to freedom by the pledged faith of the nation, in long standing and irrevocable enactments, and by the divine and natural claims of religion and liberty.' We will not stop to comment upon the historical falsehood, the bigoted ignorance, and impious blasphemy, that are packed away together in this short paragraph, having to quote other untruthful assertions of truth, concerning sense, decency, and Christian modesty and charity, that are perpetrated in succeeding paragraphs of this infernal paper. 'We have more respect, to-day, for open, outspoken, avowed adversaries in the Northern pulpit, than for men professing tolerance, love and charity in general for the South; but who, whenever a malicious blow can be struck at a dark and critical period, are prompt to use the stiletto and the slingshot, in the manner of the militant divines whose names are appended to this paper. We should prefer that the pulpits of these remonstrant clergy should be filled by men like Theodore Parker, Dyer and avowed in their hostility to the South, true to their convictions, and bold and positive in the maintenance of them, than occupied with the canting, hypocritical, dough-face double-dealers, who conceal malice and yonon, such as has now broken out in this mendacious fanatical memorial'—behind long visages, under black cloth, and with hollow, hypocritical professions of Christian sympathy and love."

SELECTIONS.

REMARKS OF REV. DR. WAYLAND, AT THE NEBRASKA MEETING, IN PROVIDENCE, TUESDAY EVENING, MARCH 7TH.

MR. PRESIDENT: I am not surprised to see so large a number of the citizens of Rhode Island assembled, on the present occasion. On this spot, was formed the first government on earth which proclaimed both civil and religious liberty to be the birthright of man. It is meet that, on this soil, and in this city, a measure, which proposes to violate the most sacred rights of humanity, should receive its merited condemnation.

THE CLERGY SCORNED.

We speak of clergymen, who, not content in their vocation, profane it by making it subservient to political designs. We speak of ambitious, overbearing, dogmatical demagogues in clerical garments, who, when they go up into the pulpits for religious purposes, and see around them persons differing from them in matters of political opinion, cannot content themselves until they have denounced that difference of opinion as among the unpardonable sins. We speak of ordained politicians making stump speeches in the sacred places to which they have been called of God—making them where, by the laws of the land, no answer is permitted, and where a text of scripture at the beginning and an "amen" at the end, can be resorted to as convenient artifices to increase their effect upon the voters.

WITHDRAWAL OF PATRONAGE.

The Richmond Whig is angry at the proceedings of the New Haven Anti-Nebraska meeting. It says: "We have only to ask whether, after a public exhibition of such temper, and such sentiments on the part of the Northern Professors, the South will longer submit to the degradation of patronizing Northern Colleges? It has institutions of its own, which ought to be encouraged and fostered by every means in its power. They are worthy of support, because they are ours, and because no fully or dangerous fanaticism is there introduced. They are especially worthy of it, because as mothers, who now pray with a manly strength, we should zealously aim to rid ourselves of all slavish dependence upon the North—and particularly for educational facilities. Better, in our judgment, that the children of the South should live and die in ignorance of even the letters of the alphabet, than be subjected to the contaminating influences of Northern instructors."

VIRGINIA.

Perhaps no five southern States as at this time vilified one another as such as Virginia. Greeley has selected the five Southern States, Old Dominion as the object of his most improbable and outrageous lies. And, of all the Southern States, there is not one but would feel such attacks more acutely than Virginia. Such is the dignity of her position, such is her controlling influence in the Union, that the assaults of a miserable, mendacious assassin, like Greeley, disturbs her citizens no more than the howling of a chained dog annoys the moon. The eagle conceals of his power and strength, as little heads the boys upon the sea shore who shout and cast sand at him as he soars high above their heads, unconscious of their ludicrous assaults. Virginia in this confederacy is the impregnation of the well-born, well-bred, well-educated aristocrat. She looks down from her elevated pedestal upon her cold, ignominious, mendacious Yankee villifiers as proudly and calmly as a marble statue. Occasionally in Congress, or in the remaining conventions of the Democratic party, she condescends, when her interests demand it, to recognize the existence of her adversaries at the very moment when she crushes them, or, every now and then, when her interests demand it, she dashes to the earth and grinds to dust the combinations of such pignias as Greeley and Garrison; but she does it without anger, and no more hatred of them than a gardener feels toward the insects which he finds it necessary occasionally to destroy.—Richmond Examiner.

PIERCE'S CONSTRUCTION OF THE NEBRASKA BILL.

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interfered with? Have we not personal relations to this system, implying personal responsibilities?

We have an important part to bear in the great conflict of freedom which is going on all over the world. One wing of the battle is here, and we have it in charge to stand firmly and strike valiantly, not for American Liberty alone, but for human liberty. If this battle is to be lost, what hope remains?

American slavery is the only wrong with which we have anything to do. We feel no scruple in meddling with 'nothing to do.' We feel no scruple in meddling with 'nothing to do.' We feel no scruple in meddling with 'nothing to do.'

There is power in mere opinion, and where an opinion is decidedly formed, it will find expression. The habit of neutrality is so prevalent, that many men have come to think that a dumb and stupid acquiescence in that which is to them. Some professors are especially exposed to this influence, but it is a perilous one for all of us.

24. We should give utterance to our belief, and speak out clearly, calmly and energetically, our abhorrence of wrong, though without forgetting our obligation of love to the wrong-doer. There is a deep conviction pervading the North of the evil of slavery, quite apart from the 'Abolition' and 'Free Soil' movements. To affirm otherwise would be a great error, but an error for which our dumb lips are themselves responsible. The real Northern mind and heart have not once spoken upon this subject; if they had, things would never have come to the present pass. Moreover, some Northern men have taken the wrong side in this matter. These things have misled the South.

25. We owe it to Christianity to speak out our indignation at the shame and the guilt of slavery. A missionary voice has already come from the far-distant East, to urge this movement upon the churches; and we ought to find additional incitement in the fact, that while the Church was yet silent, a humane, philanthropic and fearless infidelity has spoken this much-needed word. Are we to remain quiescent, while a Christian infidelity does our appropriate, but neglected work? This is a disgrace to the Church.

But the question is forced upon us:—Did not God sanction slavery? I reply, Yes! and that slavery was an amelioration of the customs formerly prevailing among that people. Slavery, polygamy and concubinage were tolerated, and even sanctioned, in that early and remote period; but that fact by no means authorizes the continuance of those practices in the nineteenth century of Christianity.

Again, it is urged that Christ and his apostles did not directly forbid slaveholding, as it existed in their time among the Romans and Hebrews. Well, are we to infer thence that American slavery is right? Can it be seen that Christ and his apostles were not responsible for the political system under which they lived? They were subjects, merely, not voters, nor possessing any power to amend the laws. When Christian control and administration the government, then it must be conducted on Christian principles.

4th. As to political action, let every man demand the demoralization of slavery. Let it be thoroughly established, that freedom is national, slavery only sectional. When the government is divorced from slavery, and that institution is left to live or die in its own territory as it best can, then no stain shall pollute the national banner. This desirable end seems now rapidly approaching. This latest challenge to the Northern conscience has fully roused it, and the principles of freedom, which have so long lain dormant in our land, will now spring up, and bear abundant fruit.

5th. We must be mindful of our accountability to God, and of our privilege of prayer, and send up fervent and constant petitions to Him who holds the hearts of rulers in his hand. When, as a minister, I forget the slave, or submit to Southern dictation in relation to him, let my tongue cleave to the roof of my mouth. Let us all, each in his sphere, do our own part, and all will be well.

This lecture, in parts very thorough, energetic and admirable, was, as a whole, confused and self-contradictory. With one breath the speaker says that 'there is no finality to wrong but the finality that ends it'—with another, that 'Nebraska is freedom's last stake, and that no entrenchment remains to be occupied behind'; now, 'the battle must ever be renewed until the right conquer'—then, 'if this battle shall be lost, what hope remains?' First he says, 'where an opinion is decidedly formed, it will find expression'—next, 'though there is a deep conviction pervading the North, of the evil of slavery, the real Northern mind and heart have not once spoken upon the subject.' He calls one class of people 'Christians,' who have utterly and criminally neglected what he represents as plainly a Christian duty, and another class 'Christless,' who have promptly, fearlessly and faithfully performed that very work. At the one time he seems to speak of slaveholding as in itself guilty and shameful, and at another, he says that God, (the unchangeable,) once not only tolerated, but sanctioned it. First he affirms that 'we must stand firmly and strike valiantly, not for American liberty alone, but for human liberty'; and then he admits, that when slavery shall have been made merely sectional, it may be 'left to live or die in its own territory as it best can.'

It is not difficult to trace, through these vacillations, the causes of Mr. Stone's unsoundness, as a teacher on the subject of slavery. Belonging to a theological system which teaches that God himself formerly sanctioned slavery, and having held, for many years, the relation of pastor to a pro-slavery church, (the same, which, in 1830, by vote of the church, after discussion in repeated church-meetings, each opened and closed with prayer, placed constables at the door to exclude a colored man, without the pretense of any reason, except his color, from a pew which he had bought and paid for,) it would not be strange if his opposition to slavery proceeded rather from a perception of its evil influence upon the church, and the republic, with which he is connected, than from a conviction of its inherent and inseparable viciousness; nor would it be strange if the assuals, which, 'as a minister,' he ventures to make upon it, should be assigned rather to the prayer than to the sermon.

So far as this lecture goes, he is plainly more anxious that slavery should be 'denationalized,' than exterminated; that 'our skirts should be cleared of wrong'; that the slave should obtain his right; and that they should take precedence of 'infidelity,' in doing the work, than that the work should be thoroughly done. My remaining space suffices barely to notice the absurd assumption that Daniel Webster, if now living, would do good service in the cause of freedom, and the fact that Mr. Stone, like his clerical predecessors, is firmly convinced of the existence of thorough and well-grounded Anti-Slavery principles in the majority of Northern men, and that those principles are now 'thoroughly aroused' from their hitherto dormant state. Well, we shall see.

For the report of the proceedings of the Whig Legislative Convention, in the preceding page, we are indebted to the Journal. We are glad to see that the speech which Daniel Webster threw over the Whig party in this State, by his lamentable apostasy, is at last broken; though the motive avowed for the passage of the resolutions, adopted by the Convention, does not transcend the selfishness of party success.

LETTER FROM DR. CORLISS.

UNION VILLAGE, Washington Co. N. Y. March 17, 1854.

MR. DEAR FRIEND GARRISON—Miss Sallie Holley, of Rochester, by invitation, came and remained with us nearly three weeks. Her first lecture was in the Congregational Church in our village, on the 19th ult. She lectured three times in this place, once at Galeville, two miles out, once at Battenville, five miles out, once at Lakeville, ten miles out, once at Quaker Springs, in Saratoga county, at the Quaker meeting-house, which is twelve miles from this village. In Easton, our adjoining town, she has held four meetings, two at the North Quaker meeting-house, and one at the other, and also one at the Methodist meeting-house. All of her meetings have been well attended, and a most blessed effect produced. Miss Holley is faithful to the cause, and to her friends always presenting the Liberator and the Standard, asking for their support. Material aid has been quite good; at the three meetings in our village, twenty dollars were paid to the cause.

Miss Holley will ever do good wherever she goes, for both her matter and her manner are of the highest order. Her lectures are prominently religious, abounding with instructive truth and deep paths. We have also had with us Frederick Douglass. He was invited here by a Free Democratic League of this place. He lectured twice in this village, once at Galeville, Lakerville, Shushan, Cambridge, and Easton. The whole territory embraced in his lectures was an area of about twelve miles. The impression on the minds of the people, by his meetings, was very good indeed. Those I heard were full of great truths, sound logic, and enforced by vivid illustrations, and entirely free from cant or slang. He gave, in one of his lectures, an account of his conversion from a belief that the Constitution of the United States was slaveholding. But he said nothing to offend us who differ from him. His arguments on that matter were as good as any other man's, but quite insufficient to vindicate a Constitution, made by the representatives of a slaveholding people, and that Constitution, too, forbidding Congress in one of its articles to pass any law for twenty years restricting the foreign slave trade, and in another article giving to slaveholders forever the three-fifths representation, and having an article, also, upon which a Fugitive Slave Act was and always has been based for the return of the fleeing bondman. Miss Holley preceded him in most places, but in others she succeeded him. Mr. Douglass's first meeting was appointed for the evening of the first day of March, but owing to a delay on the railroad, he did not arrive until nine o'clock. But the meeting was held, and Miss Holley, who was at my house at the time, went and lectured. After Miss Holley had closed her lecture, the audience called out Leonard Gibbs, Esq., who spoke for nearly an hour with his usual ability and great power. At the close of her lecture, Miss Holley asked for subscribers to the Standard and Liberator, and she also desired that a collection be taken for the Society for which she was agent. A collection was taken, amounting to six dollars. A choir of colored persons then sang a song, and while they were singing, Mr. Douglass came into the house. He made a short speech, and the meeting adjourned. This meeting was good, and well-pleasing to all.

I have been a little more particular in describing this meeting, because I consider it a model to be imitated. It was called by the Free Democrats. They unanimously requested me, an out-and-out Garrisonian, to take charge of the meeting; Miss Holley, agent of the old organization, was invited to speak, and a collection taken up in behalf of her agency, altogether manifested a whole-souled devotion to the cause of human liberty, and a beautiful reciprocity honorable alike both to the head and heart.

The Nebraska matter, which now agitates the public mind, gave a zest to the abolition truth presented. Two of Douglass's meetings, the one on Sabbath afternoon at the Quaker meeting-house in South Easton, and the one in our village on Tuesday afternoon at the Baptist meeting-house, were very great, filling those large houses to a perfect jam. Anti-slavery with us was never half what it now is; but to have it abiding is quite another and more important matter. Still I have no doubt but many who are with the old organization, and those who become attached to the Free Democracy, will hold on their way. But we shall need a little more foreign aid, and after a few weeks, I am expecting Wendell Phillips will be with us. If he will be with us on the fourth of July, we will give him a great meeting; for very many, both in and out of anti-slavery, are anxious to hear him.

Miss Holley will leave Easton next week for Pottsville, Pennsylvania, N. Y. From thence she contemplates going to Michoniesville, in Saratoga county, and then to her native city, Rochester. I am, as ever, yours for human liberty, and with much regard, HIRAM CORLISS.

EQUAL SCHOOL RIGHTS.

A few days since, I availed myself of an invitation tendered to me by an intelligent friend, to witness the exhibition of a school in Cambridgeport, in which some of her promising children are pupils, and I was gratified exceedingly with what I saw and heard. Colored boys and girls seated, not in Liberia pews, but classified with those not colored like themselves, and all without the least ordinary sign that such a spectacle was otherwise than ordinary.

The various exercises were participated in by them, and with commendable zeal, and deportment; and in the Committee's summing up, the marks of distinction for studies, punctual attendance and exemplary deportment, during the term, were very flattering. In map-drawing, a colored pupil excelled all others.

During the remarks which followed, allusion was made to the colored children, not invidiously, but in a manner reflecting credit upon the head and heart of the speaker—testifying that the citizens of Cambridge, in recognizing the fact that foreigners and two classes of Americans were pupils there together, had in various ways expressed themselves as wholly satisfied with the arrangement; they had no complaint to offer against it. He enjoined upon the scholars that the graces of mind and heart gave to man and woman their excellence; the cultivation of which he trusted would be each pupil's mission, without reference to external differences.

Your readers are mostly aware, that many colored families have, within the past few years, removed from Boston to Cambridge, Charlestown, Roxbury, Salem, New Bedford and elsewhere, where equal school privileges prevail, rather than submit to the fact of colorphobia which School Committees in the Athens of America yet ingloriously thrust upon colored tax-payers. Proscription of colored children in Boston. The public education of our own tabernacle of memory are heart-sickening; one in particular is suggested by the recent movements of the Franklin Medal Scholars.

Benjamin Franklin bequeathed a sum of money as a foundation for medals, to be annually awarded to such scholars as particularly distinguished themselves; the medals bearing his name were accordingly instituted in 1792; the first medals were actually awarded in 1798, and have been distributed annually ever since. About two hundred of those who had once been Boston school boys,—now active men, and some whose heads are crowned with silvery age,—have taken initiatory steps towards erecting a Franklin Monument. The interesting proceedings of that meeting, its vivifying associations of school-boy days, to those whose faces are not tinged with the hated stain, awakened in my mind reflections not akin to those who so often express a veneration for America, their native land.

When a boy in an exclusive colored school, it chanced on one examination day, that the late Hon. Samuel T. Armstrong pronounced four scholars, including myself, entitled to the highest reward of merit; and in lieu of what was legitimately ours, (a Franklin medal,) presented us with a small volume of the Life of Franklin. The white medal scholars were invited guests to the Farewell Hall dinner. Having a boy's curiosity to be a

LETTER FROM JOHN G. WHITTIER.

AMSBURY, 24th mo., 1854.

MR. DEAR FRIEND GARRISON: Enclosed are \$3 for the relief of Stephen F. Weakly. I know of no better way to express my sympathy with him in his sufferings, and my hatred of the Fugitive Slave Law, which caused them. I remember that Daniel Webster, in a letter to some of his Northern flatterers, boasted of having the support and countenance of the sober and respectable part of the Society of Friends, in his action in behalf of the Fugitive Slave Law. I have no desire to bring a 'railling accusation' against these very respectable Friends, but I simply wish a tax could be levied upon the full amount of the loss which our friend has sustained in the performance of his Christian duty of feeding the hungry and clothing the naked.

Ever and truly, thy friend, JOHN G. WHITTIER.

Franklin Pierce—an obscure gentleman residing at Washington—has been using his frank to send a lot of electioneering documents into New Hampshire. This man is supposed to be a late resident of Concord, in that State, where he was known as a third-rate lawyer. He has since been somewhat promoted—occupying the place formerly filled by the President of the United States. His main business is that of being stool-pigeon to the South.—Utica Herald.

The Journal of Commerce is still occupied with the clergy. When they are on the same side with the Journal, it praises their intelligence, and commends them for taking part in political controversies; when they take the other side, it advises them to give up politics, on which they are not qualified to form an opinion, and stick to theology.

S. Arnold Douglas seems to be a rising man. Within the last month he has been hung in effigy in nearly a hundred places, in different parts of the country. On Saturday morning, his effigy was found suspended to a tree on Jones's Hill, in Dorchester, where it remained for some time, exposed to the jeers and taunts of an unfeeling crowd, when his body was cut down and given to the flames. If any other C. M. Severance are often known to be a 'suspension of public sentiment,' but Douglas gets it without the asking.—Dedham Gaz.

Senator Douglas hung in effigy at Utica.—Senator Douglas has been hung in effigy on the scaffolding of the New City Hall, on Genesee street, in Utica.

A petition against the 'Nebraska bill,' containing 255 names of the women of Concord, has been forwarded to Congress. The women of Fall River, C. M. Severance are often known to be a 'suspension of public sentiment,' but Douglas gets it without the asking.—Dedham Gaz.

A remonstrance against the Nebraska bill, signed by over seven hundred ladies of Northampton, was forwarded to Congress. The women of Fall River, C. M. Severance are often known to be a 'suspension of public sentiment,' but Douglas gets it without the asking.—Dedham Gaz.

For Nebraska.—A number of young men of Wheeling, of enterprising character, have published a call for a public meeting at the City Hall, for the adoption of measures for the formation of a company to emigrate to Nebraska.—Richmond Enquirer.

Ohio Legislature.—In the Senate, the dull monotony of law-making was broken in upon, by the presentation of a memorial on Women's Rights, by Mrs. Scovel of Cleveland, signed by 400 ladies, which she read with deep feeling. The memorial was an able expose of the wrongs of woman, as practised by the common and statute law of Ohio, and was an appeal to Senators as fathers, brothers and sons, to lay away with the dismission of the City Hall, for the adoption of measures for the formation of a company to emigrate to Nebraska.—Richmond Enquirer.

Disappearance of Slaves.—A number of slaves have recently escaped from their owners, at Norfolk and Portsmouth, in vessels, to the Northern States, and they continue to disappear suddenly and mysteriously. It is learned, from the last Portsmouth Globe, that four more, two men and two women, belonging to Mrs. Berkeley and Wm. Brooks, Esq., have made their escape in a similar manner, it is believed.

John Patten, an Indian belonging to the Allegheny Reservation, had both his legs cut off by the railroad cars, near Elliptoville, a few days since. He managed, in his mutilated condition, to drag himself to a stump near the road, where he was found the next morning, after nine o'clock. He was still alive, and able to tell how he was hurt, but he died after the accident. The train did not stop to see how bad he was hurt.

Ernestine L. Rose is delivering a course of lectures in Alexandria, Va. The Washington Sentinal speaks highly of her intellectual attainments.

Sad Loss of Life.—A telegraphic despatch from Oglethorpe states, that the dwelling-house of Mr. Cooper Tyler, at North Lawrence, was destroyed by fire about 9 o'clock, Tuesday night, together with all its contents, including seven small children, the eldest being only nine years of age. Their parents, who were sleeping in the bed, were awakened by the fire, and fled to the street. The house was burned to the ground, and the children were perished in the flames.

The Southern Commercial Convention is to meet, pursuant to adjournment, on the second Monday of April, at Charleston.

Ten thousand panes of window glass were broken in the town of Abington, Va., by hail, on the 16th ult.

Forty-five clergymen of the city of Rochester, N. Y., have signed a memorial to Congress, essentially the same as that signed by the three thousand and five hundred clergy of New England.

Last Survivor of the Battle of Lexington.—The venerable Jonathan Harrington, of Lexington, the last survivor of the memorable conflict of April 9th, 1775, died recently, in the 96th year of his age. Though but 17 years of age, he was connected with the Provincial militia, and at the battle of Lexington played the fife for one of the companies in that engagement.

Generous.—Mrs. Stowe has contributed \$1000, to aid Miss Miner, who has for two years been teaching a school for colored girls in Washington, in erecting suitable buildings for that purpose.

The London Times announces the death of Justice Talford, a name familiar to this country, as an eminent jurist, eloquent lawyer, and accomplished scholar.

Thomas Motley and William Blackledge, convicted of the murder of a slave, were hung at Astorville, S. C., on Friday, the 2d ult., in pursuance of their sentence.

Three Lives Lost from Exposure.—A boat, containing three dead men, was found on the Lake Superior, eight miles west of Chicago, on the 9th. They are supposed to have been fishermen from Milwaukee, and died from exposure.

Hon. Dabney S. Carr, formerly American minister to Constantinople, died at Charlottesville, Va., on Friday last.

NOTICES OF MEETINGS, &c.

ANTI-SLAVERY CONVENTION, CINCINNATI, OHIO.

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

To THE FRIENDS OF IMPARTIAL FREEDOM: In sending out this, our fourth Annual Call for a gathering of those who hate oppression and love justice, we deem the urging of any reasons for so doing wholly unnecessary. The importance of frequent meetings of the friends of this cause for deliberation, counsel and encouragement, is well understood; as is, also, the utility of Conventions for pouring anti-slavery truth upon the hearts of the people. We will only say, that since our last annual Convention, deeds have been done in our midst that warn us not to relax our efforts.

Our city, until within the past year, free from the deep disgrace of having sent back a poor fugitive to his chains, under the Fugitive Slave Act, now stands doubly degraded. The constitutional rights of our colored citizens to protection have been officially outraged. By a decision of one of our Judges upon the Bench, they are told that they are to be supposed slaves until they have proved their freedom; and the kidnapper, that he has nothing to fear from legal justice, if his victim has not free papers in his pocket. Thus, virtually, is Ohio made a Slave State.

During the past year, our State has been more than ever as a hunting-ground, free to all who choose to run upon the trail of the poor black man; and if the efforts now being made by the slaveocrats of Congress are successful, not a foot of the soil of the United States but may soon be trodden by a slave.

And still come wafled to us, on every breeze that sweeps over our beautiful river, the sighs and groans of millions of our countrymen, upon whose dreary earthly condition Hope scarcely sheds one ray of light. Among the places in which Anti-Slavery Conventions should be held, Cincinnati is prominent. Considering its location, its adaptation to the radiating of the light of anti-slavery truth over the darker parts of the land, a more important point can hardly be found; and the success that has attended the efforts that have been made here, attests that there is not a more promising field.

Board of Managers. SARAH OTIS ERNST, MARY MANN, ANDREW H. ERNST, MARY DEGRAV, JELIA HARWOOD, JOHN JOLIFFE, EDWARD HARWOOD, H. P. BLACKWELL, CHRISTIAN DONALDSON, MARY M. GUILD, ELIZABETH T. COLEMAN, N. M. GUILD.

REV. ANDREW T. FOSS, an Agent of the Old Colony Anti-Slavery Society, will lecture as follows: W. Bridgewater, Friday eve, April 7. E. Bridgewater, Top, Sunday, April 9. Paper Mill Village, Monday eve, '10. Bridgewater, Tuesday, '11. North Middleboro, Wednesday, '12. Plymouth, Thursday and Friday, '13 and '14. Plymouth, Sunday, Monday eve, '17. Kingston, Tuesday, '18. Duxbury, Wednesday, '19. Hanson, Thursday, '20. South Abington, Friday, '21. Abington, Sunday, '22.

The Sunday meetings will be meetings of the County Society. In behalf of the Society, LEWIS FORD.

SPRITUALISM.—One or more members of the Association of Governmenters in the Spiritual World, will speak through their agent, Elias J. Kenny, of Salem, in Lawrence Hall, in Lawrence, Sunday evening next, at 7 o'clock. Admission, 10 cents. At South Andover, Thursday evening, April 13, at Bank Hall.

WANTS.—An excellent opportunity presents itself for a good colored boy to learn the Blacksmith's trade. Several Girls want situations as book-folders. One young man desires a waiter's berth on a steamer. Please apply to WM. C. NELL, 21 Cornhill. At his Registry for Help, 21 Cornhill.

WANTS.—Colored Men and Boys wanted on farms. A young man desires employment in a piano forte manufactory. A young jeweller wants a situation out of the city. A tailor wants work. Private tuition wanted for a boy. WM. C. NELL, 21 Cornhill. Registry for Help, 21 Cornhill.

BOY WANTED. One boy can procure an excellent home in a Western State, where educational and other privileges will be faithfully tendered him. To a boy of good character, the door is open. Apply as above. M 10

MARRIED.—In this city, 30th ult., by Rev. J. T. Sargent, Mr. JOHN RYDER to Miss SUSAN ROBINSON. DIED.—In this city, March 31st, WILLIAM B. LOGAN, aged 28, formerly a compositor in the Liberator's office. His decease was hastened by over-exertion and exposure during his two visits to California. Provisionally, he reached home just in time to breathe his last among his kindred. The funeral services were conducted at Zion Church, by Rev. J. R. Thompson and Rev. L. A. Grimes, whose remarks were very impressive and appropriate. The Young Men's Literary Society tendered an affectionate tribute to their departed fellow-member, and all present evinced a tender sympathy for the bereaved. x In Easton, Mass., 21st ult., Miss LOUISA H. MANNING, daughter of Marshall and Rebecca Manning, aged 22.

THE LAMPLIGHTER. 20,000 PRINTED IN TWENTY DAYS! ONE OF THE LARGEST SALES ON RECORD; AND A WORK WHICH HAS BEEN FITLY STILED THE Great American Romance. PUBLISHED BY JOHN P. JEWETT & COMPANY, March 17. Swis

COBDEN'S RUSSIA AND THE EASTERN QUESTION, WITH AN INTRODUCTION BY AN AMERICAN CITIZEN. A TIMELY BOOK. JUST PUBLISHED BY JOHN P. JEWETT AND COMPANY, CORNHILL. Price 25 cents. Swis

A New Work for the Public. SPIRIT INTERCOURSE, containing incidents of Personal Experiences, from notes taken while in the city of New York, together with various Spirit Communications through himself as Medium. By HERMAN SKOW, late Unitarian Minister at Montague, Mass. Boston: Cresset, Nichols & Co. New York: C. S. Francis & Co. Boston: H. B. May, 25 Cornhill, and by the Author, at Harmony Hall, 103 Court st., Boston.

REV. THEODORE PARKER'S GREAT SERMON ON THE NEBRASKA QUESTION. JUST published and for sale at the Anti-Slavery Office, No. 5, and at the Commission Office.

Also, for sale at the Anti-Slavery Office, 'An Address delivered in the Broadway Tabernacle, New York, Feb. 24, 1854, by WILLIAM LLOYD GARRISON.' Price, one cent, single—50 cents per dozen—\$1 00 for 25 copies. March 17.

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, and we also see the great danger of sending the daughters of Protestant parents to Catholic Convents to be educated. Let Protestants take warning before it is too late.

BEWARE OF JESUITICAL INTRIGUES. The Newspaper Press has spoken in strong terms of this timely and excellent work. We make a few quotations. 'We are here presented with a delightful picture of a clergyman's home—a home where intelligent industry presides, and governed by the sweet law of love; and in strong contrast, is presented the life of a convent, where the glad gustings of the heart of youth are represented as fettered by unnatural restrictions.—National Era, Washington.

'The innocuousness of the influence brought to bear on Protestant pupils in Catholic seminaries is developed with great beauty and power in this fascinating volume.—State Banner, Vt.

'The object of this volume is to illustrate the shallow and deceptive claims of converts as suitable places for female education.—Journal and Messenger, Cin.

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40,000 the First Year! 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, during the year, and the demand continues unabated. It should be in every family. It cannot be necessary, at this late day, to publish the opinions of the Press, of a work which 40,000 COPIES HAVE BEEN SOLD in one year. Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. And for sale by all Booksellers. March 24. Swis

The Fifteenth Edition, 15,000 COPIES OF Mrs. Child's Life of Hopper, NOW READY. NO one can read this remarkable Biography, of one of the most remarkable men the world has ever seen, without being made better by its perusal. ISAAC T. HOPPER, The noble-hearted, whole-souled, Quaker Philanthropist, was no ordinary man. We may say, in truth, that we have never seen the like of him; his whole life being one incessant flow of active benevolence. He literally went about doing good. We have repeatedly published the strong recommendations of this interesting volume from American journals. The following, from the London Morning Advertiser, is so well expressed, that we publish it with much pleasure. It is a noble trans-Atlantic tribute to an American 'noblesman'!

ISAAC T. HOPPER: A TRUE LIFE. By L. Maria Child. Those who would wish to learn what a host of good actions may be compressed within the narrow limits of one human life, and what a blessing one man, and his life to the world at large, would do well to read the life of Isaac T. Hopper. He was an American Quaker, of that early and noble class illustrated by such philanthropists as Thomas Clarkson, Anthony Benezet, Mrs. Fry, and others of the same type—men and women with whom the great principles of humanity and Christian benevolence rose above and overpowered sectarian prejudice—that bane of Christianity. He lived from December 8, 1771, to May 7, 1852. No public buildings, says his biographer, were hung with wrags when the news went forth that the good Samaritan had gone. But prisoners and poor creatures in dark and desolate corners wept when they heard the tidings. His life was patriarchal in its duration, and, it seems not too much to add, apostolic in its virtuous simplicity. The first half was spent in Philadelphia; the last in New York; and it is calculated that, during the forty years that he was resident in the former place, he was necessary to, and mainly instrumental in, the escape of no fewer than 1000 hunted fugitive slaves. The skill, the zeal, the intrepidity, the ingenuity which he displayed, in protecting the few rights and redressing the multitudinous wrongs of his race, entitle him to take his place among the purest and most exalted philanthropists that the world has ever seen. It is impossible to read his biography, and avoid the conclusion that he approached as near perfection as it is possible in this imperfect state of existence. Desecrated ground had gone to seek and save that which was lost, to dry the tear on sorrow's cheek, to bind up the broken heart, to give deliverance to the captive, and let the oppressed go free, was the business which employed him from the earliest dawn of reason till its extinction in the grave.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all Booksellers. March 24. Swis

EVERY YOUNG MAN SHOULD be furnished by his parent or guardian with a copy of REV. E. W. CLARK'S Lectures to Young Men, A book which, if carefully read, and its most excellent suggestions, and valuable counsels, duly considered, may save from the seductions of vice many a young man, who might otherwise be led astray. The following table of contents will believe is sufficiently attractive to create a desire to know more of so valuable a book. Chapter 1—Home Influences. 2—Formation of Character. 3—Energy of Character. 4—Examples of Energy. 5—Perseverance. 6—The Theatre. 7—Gambling. 8—Gambling in connection with other vices. 9—The House of Death. 10—Modern Skepticism. 11—Principles of True Friendship. 12—Duties of Employers. 13—Duties of Clerks and Apprentices. 14—The Sabbath. 15—The Bible. 16—Systematic Benevolence. 17—Claims of our Times. 18—The Great Example. Price, \$1. Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all Booksellers. March 24. Swis

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