

MR. SUMNER—THE CONSTITUTION—THE MADISON PAPERS.

We have a word to say in regard to the assertion, so common now in Republican speeches, that the framers of the Constitution of the United States do not view slavery as property. The misrepresentation is not worth correcting when made by partisan orators for party purposes, coming from Mr. Abraham Lincoln, at Cooper's Institute; but it is worthy of notice when such a name as Mr. Sumner gives it his sanction—

tax for paying for all the negroes in the United States, than saddle posterity with such a Constitution. Well, what did the Convention do in this matter? They adopted the plan of counting three-fifths of the slaves—the very thing Mr. Morris disliked, and which he made these remarks to prevent! According to Mr. Morris, therefore, slavery is now "the most prominent feature in the aristocratic countenance of the Constitution," and it does "uphold domestic slavery."

added an army of ministers of all denominations and of almost every grade of talent, though generally below mediocrity—sent many of them, by missionary associations, who seem to think, like much of the West, that "anything is good enough for the West"; and thought of a low order many of them in every respect, they still set most chillingly on many minds. But there is still a large number of people, all over the West, not always, perhaps, the most know, who will not suffer in comparison with the best parts of the Eastern States, in whatever light they are viewed.

Let him, therefore, who in a servile spirit, and in the configuration, take away the torch which manure inevitably produces it. Truly, a more dangerous torch to human interests and feelings never was than that of slavery. God grant that, for the interest, safety and welfare of all parties, this torch may soon be extinguished. But most certainly it will never be put out by either neutrality or lukewarmness. I have been told by some that I have adopted violent principles. This, however, is at a loss to understand, for I wish no man any harm, but I am anxious that he who is harming himself, by clinging to a system which has already engulfed so many slaves and slaveholders, should cease to do so.

THE CURSE AND CRIME OF SLAVERY. NEW YORK, Oct. 20, 1860. W. L. GARRISON, Esq. DEAR SIR—You will perceive, by the date of this note, that I am now, by the good Providence of God, on the American side of the Atlantic. After a somewhat rough passage of nearly fourteen days on board the "City of Washington," we landed at this city on the 11th.

THE WEYMOUTH ANTI-SLAVERY FAIR. (To be held at the South-Shore Railroad Depot, WEYMOUTH LANDING, Will open on TUESDAY EVENING, October 30th, and continue through Wednesday and Thursday. The annual Tea-Party, at which Mr. EDWARD QUINN is to preside, will take place at the same hall, on Thursday evening, November 1st.

IMPORTANT FACTS ABOUT THE PERUVIAN SYRUP. INTERESTING TO ALL INVALIDS. THREE-FOURTHS of all the sickness and suffering in this world are the result of a derangement of the physical system, consequent upon a weakened and impaired condition of the natural forces.

THE LIBERATOR.

VALERIO TO THE PRINCE OF WALKER. Victoria's son young Prince of Wales! Thus to our land to fair; East looked upon his hills and vales; And heard his people's prayer...

Our souls would raise our prayer for thee, As thou art heavenward bound; That thou the friend of man mayst be, Wherever man is found...

If thou shalt at some future day Sit on Old England's throne, May'st thou not tremble and depart away, To dim thy kingly crown...

May holy wisdom guide thy youth, Thy monarch's noble pride, And be thy motto, 'Love and Truth,' 'E'en to the end of time.'

Boston, Oct. 19, 1860. Journal.

For the Liberator. THE CHRISTIAN'S (OR KING'S) PRAYER. Mammon—the only god I know— O listen to my prayer!

Give me—'tis all I wish below— Of gold a larger share. If there's a soul within my breast, A spark of life divine...

Help me to keep an open eye On every chance for gain, And when the poor for bread shall cry, From hearing to refrain...

O teach me better how to lie, To cheat on larger scale, To heap up treasures till I die, Though I of Heaven should fail...

Help me for my own self to live, Nor raise one thought above; My only wish that thou wilt give Me wealth, what most I love...

Gold, gold be all that I desire, In love my being fill; Give this, I'll fear no future fire, I'll brave all present ill...

And if it e'er should seem clear That godliness will pay; Help me put on a saintly air Upon the Sabbath day...

Thus help me better to deceive Those whom I would defend, And while their pockets I relieve, Tell how I love the Lord...

Thou hast the cheat may never know, 'Tis done with so much grace; And I though life shall richer grow, Through my own place...

For the Liberator. THE LOST CHILD. Written on hearing a bereaved mother lament that she had obtained no satisfactory remembrance of her lost child...

The sculptor's rapt, impassioned thought Hath from 'tis' impulsive marble wrought Each feature so divinely fair; Nor life itself seems wanting there...

His voice was loudest of the loud, Of all the gay and thoughtless crowd, And highbrows were his jest and laugh As he the ruby wine did quaff...

I warned him of his danger great, The dreadful doom that might await, And all the suffering and the pain, And drink should prove to be his bane...

He heard me with a scornful sneer: 'Away!' he said—'I do not fear; Waste not your breath to talk to me, A drunkard I shall never be...

I will not trace his quick downfall— Friends, home and business lost were all; Rich eyes would glaze, each cheek pale, Were I to tell the fearful tale...

But 'tis enough to say that now The maddening and lies o'er his brow, This we may learn ere 'tis too late, To dread the cause of his sad fate...

That wisdom teaches that we should Dost ourselves for our own good, And that 'tis safest to avoid That which so many hath destroyed...

October. BY GEORGE COOPER. Hail to thee, month of purple grape! Hail to thee, time of the laden vine!

Hail to thee, month of the golden days! And time of the silver nights benign! Hail, crown'd with the open palm!

Hail to thee, month of the amber woods! Hail to thee, time of the merry meads! Hail to thee, month of the merry winds!

Hail to thee, month of the golden mean! Hail to thee, month of the golden mean! Hail to thee, month of the golden mean!

REVIEW OF MR. YANCEY'S SPEECH.

A large and highly intelligent meeting was held at the First Church, in Boston, on Monday evening, the 19th inst., to listen to a review of the speech of the Hon. W. L. Yancey, at Faneuil Hall, on the Friday evening previous.

SPEECH OF WM. WELLS BROWN.

Fellow-Citizens: This is an interesting crisis in the political history of our country, and especially as it regards the Anglo-African race.

For the last forty years, there has been a great struggle between Freedom and Slavery in the United States; and the Slave Power has spared no pains and no amount of money to carry its unholy cause.

Mr. Yancey on Saturday, inviting him to be present to-night, promising that he should have an opportunity of replying to me, if he wished.

It is not here, the fault is his, and not mine. Although the honorable gentleman on Friday evening averred that he would treat the subject fairly and candidly, he nevertheless entirely ignored conscientiousness and morality.

Upon this point, Mr. Yancey shows his ignorance of history, and proves that with all his smartness, he has been a very dull student.

The fourth of said articles contains the following language: 'The free inhabitants of each of these States, paupers, vagabonds, and fugitives from justice excepted, shall be entitled to all the privileges and immunities of free citizens in the several States.'

At the ratification of the articles of Confederation, all the free native-born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey and North Carolina, though descended from African slaves, were not only recognized and considered citizens of those States, but such of them as had the necessary qualification possessed the elective franchise on equal terms with the other citizens.

Mr. Yancey has not read the history of his country enough to find it out. And why should the black man not be considered in the light of citizenship? Did not the Negro contribute his proportion towards securing the liberty and independence of the country?

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And in a political Convention held in Alabama in 1854, at which Yancey was present, the following resolution was adopted: 'That the following be embodied in the Constitution of the State: That the great evil of Northern society is that it is based upon a servile class of mechanics and laborers, who are degraded and debased by their relation to society as necessary as that of parent and child, and the Northern States will get here to the rescue. The theory of free government is a delusion. Slavery is the natural and normal condition of the human race, white or black.'

But I leave the Alabama working men in the hands of the sun-burnt and hard-working men who applauded him so enthusiastically on Friday evening, and the Democratic Committee that imported him to Boston, to settle with them for this contempt of honest labor.

In his remarks, Mr. Yancey contended that the North should go for the increase of slave States and slaves, because slaveholders purchased shoes and clothing for their negroes from Northern manufacturers.

Now, if Mr. Yancey had wished, he could have told his audience that there were 10,000 free colored people in Alabama, and the census of 1860 shows that among the citizens of Montgomery there are five free men of color set down as worth \$30,000 each, and one of these was a slave till thirty years ago. It is well known that there are nearly seven thousand free colored inhabitants in Maryland, some of whom are worth more than \$100,000.

It was only during the last session of the Virginia Legislature, that a bill was introduced to enact a law driving the free blacks from the State. The only reason given for this expulsion was, that the free negroes were getting too wealthy and too influential in the State.

Let me turn to another phase of the subject. 'You say,' said the speaker, 'that our institution demoralizes the white and the black. I say you are mistaken.' And here the gentleman undertook to prove that raising cotton was the highest idea of morality.

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