SYDNEY HOWARD GAY, EDITOR.

Without Concealment—Without Compromise.

EDMUND QUINCY, JAMES RUSSELL LOWELL, COR. EDITORS

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Selections.

CHRISTIAN ANTI-SLAVERY CONVENTION AT CHICAGO.

Of this Convention it is our privilege to speak as an eye-witness.

Its sessions embraced three entire days—July, 3-5. Pres. Blanchard, of Knox College, presided; more than two hundred and sixty members, from thirteen Christian denominations, composed the Convention. The body was organized under the call, and under a resolution adopted, to the effect that it should embrace only professed Christians, holding being now either in connection with evangelical churches or withholding fellowship for the sake of recent against Slavery or kindred sins. The ground distinctly and strongly taken was that we are not enemies, but the true friends, of Christ's church; that we do not convene to destroy, but to purify, vers and bless, the real church of Jesus Christ. The Convention disclaim all sympathy with church-destructives; join hands and hearts heartily with true church-reformers. It was deemed important in the outset to define our precise position in this respect.

Of the meeting composing this Convention, about one hundred and fifty were Congregationalists; eight were Free Presbyterians; twenty-five were Wesleyan Methodists; thirty-six were Baptists; sixteen were New School Presbyterians; four were Reformed Presbyterians, besides smaller numbers from other bodies.

It was one of the choice features of the Convention that the spirit of rest retired before the spirit of Christian love and a common interest in rescuing all portions of the church from the common indignities of Slavery. It was indeed a most affecting and encouraging spectacle to see men who, by reason of their diverse sectarian relations, were never together before, now uniting together with common sympathies and overflowing soul, to press forward their great common object. We could not but deem this a hopeful presage of Millennial peace, union and love.

As befitted a *Christian* Anti-Slavery Convention, each morning session began with an hour of prayer was not apparent that the brethren felt it good to be there. Conscious weakness in self seemed to blend with conscious strength in God.

"Prayer made the darkest cloud withdraw," so that, although the obstacles before us towered high, yet God's strength was seen to tower far higher. We cannot soon forget those scenes of prayer. Very easy to feel that their influence pervaded the business sessions of the Convention.

TOPICS DISCUSSED.

The principal topics brought under discussion were presented by means of reports from Committees, portions of which we shall lay before our readers. They were,

(1.) *On the connection of the churches with Slavery through their communion and church fellowship*; reported by Pres. Blanchard, of Boston, Cincinnati.

(2.) On the connection of the churches with Slavery through their Foreign Mission Boards; by Rev. J. B. Walker, of Ohio.

(3.) On the similar connection through Home Missions; by Pres. J. Blanchard, of Knox College, Illinois.

(4.) On the connection of the church with Slavery, through her religious literature; by Pres. Mahan, of Cleveland.

(5.) On the fugitive Slave Law; and,

(6.) On the political duties of Christian Anti-Slavery men.

Of these the first three became the principal subjects of discussion. As fast as our space will permit, we intend to present our readers with these reports, at least in substance, together with a synopsis of the views of the Convention as developed in the discussions.

GENERAL OBJECTS OF THE CONVENTION.

First, and most comprehensively *to reform the church*. Second, as one important means of securing this result, to sever her from all such connections with Slavery as operate alike to sustain the system and corrupt herself. It was a special object to rescue the church from her direst foe. Slavery is active of obvious, if not admitted, sins. It was both clearly seen and deeply felt that the sanction given by the church to sin must inevitably, as thus far it does obviously, paralyze her moral power, and hurry her adown the fearful descent of moral degeneracy to utter imbecility and incurable corruption.

The synopsis given above will show that special regard was had to the reforming of the benevolent organizations of the church, by severing all their sanctioning connections with Slavery. These organizations ought to be the glory of our age. They tend to quicken and purify the piety of the church. No means could, it would seem, be better adapted for this end. "Now if the light that is in you be darkness, how great is that darkness!" Make the human eye all dark, and how is that whole body filled with darkness! So if the pure agencies of the church become corrupt, who can measure the magnitude and fearfulness of the resulting ruin?

It was deemed vitally important to bring the church into a position where, unconstrained and unimpeded, she might develop her own legitimate moral power, over the consciences of man. She holds not this position so long as she holds up inquiry and suppression with one hand, yet seeks professedly to pull it down with the other.

Consistency is more than a *jewel*;—it is the talisman of moral strength. It is vain for the church to appeal to the public conscience with no other than a corrupted conscience herself. It is a hopeless thing for her to throw out a moral influence to bless others, when she has scarcely moral vitality enough to drag out a lingering existence.

But time fails to expand this idea.

Another point was to hasten the entire annihilation of American Slavery and of every other kindred form of wrong. A first step in this work is to withdraw the support afforded to Slavery by the church ought to be God's great instrumentality, not to cause the world, as for example with Slavery, but to bless the world; and, in the end of time, by ridding Slavery fall, or more yet, by burling it down, the world with equal love and joyous righteousness. The Christian men of the Chicago Convention would fain translate the sentiments of the oppressed in our country. Surely her natural, her only true position is on the side of the oppressed in our country. Surely her natural and sole position is on the side of the oppressed against the purest sympathies and highest interests of God.

An important means to the attainment of these ends is to search out all the ramifying influences of Slavery in the church and upon society at large—especially to develop its workings upon our political institutions, and upon the literature of our nation. These are need to be fully developed, else only a small portion of its malign and Jesuitical power are known or can be counteracted.

A strong illustration of this remark is found in the hardihood of the assertion, that Slavery has nourished literary works, which have lived long ago with which she watches the progress of the public mind, if she can, all truth on this subject.

RESULTS OF THE CONVENTION.

1. Men of kindred sympathies and aims, from all portions of the great West, and men of various religious denominations have met, have shaken hands, have joined their hearts in prayer, have mingled their souls, and have cultivated mutual acquaintance, and have mutual confidence, and consequently possess more and much better each other's power of the general strength of the cause.

2. Much has been done in the way of bringing course of duty and stimulating each other in its prosecution.

3. Intelligent measures have been taken, which will be followed up by future efforts, and as we cannot doubt, with augmented and ultimately victorious results.

4. The unexpected numbers in attendance, the sacrifice of time and money made in this attendance, the prayer, the manifest indications of a deep and soul-stirring interest in the object of the Convention, all conspire to show that the public mind is ripe for such an effort, and that the exigencies of the day demand it. When such and so much feeling on so great a subject exists, the time for action is ripe.

5. No mistake was made in either the time or the place of this Convention. It has made its mark upon the mind of our age, all the more deep because receiving a deep and lasting impress—*of a good mark*.

We trust great wisdom will characterize all future action, and much prayer be made for the ample blessings of Him from whom all wisdom and strength come.

MEANS OF PRESENT SUCCESS.

Near the close of the last session, a brother rose, and remarked that our sessions had been exceedingly harmonious, that our great work had been carried forward delightfully, and our highest anticipations were more than realized, but now some interest might be felt to know what had been the special means of these delightful results. He had received a letter from Rev. S. C. Joselyn, a warm friend of our cause, that he would be present at the commencement of our sessions, and contained this most encouraging paragraph: "I have been looking forward to the Convention dashing hands and hearts merrily with true church-reformers. It was deemed important in the outset to define our precise position in this respect.

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Pres. J. Blanchard, chairman of the Convention, then arose to say that the sacrifices made to pass this Convention had been made a subject of special prayer in a weekly prayer-meeting held among the people and sustained by them in labours. He felt encouraged with the assurance that He who loves to hear prayer, had been pleased to listen and send his blessing on this meeting.

It scarcely need be said, in conclusion that our apparent success in the measure and objects of the Convention was both the more hopeful and the more welcome because it was obviously in answer to prayer. Truly we want no success but through the Lord our God. His favour is life. His approval is heaven to the soul.—*Oberlin Evangelist.*

MARIA WESTON CHAPMAN—WILLIAM LLOYD GARRISON.

[From the London Morning Advertiser.]

WE have, of late, on more than one occasion, adverted to the fact, that London just now swarms with the abettors of American Slavery. We need not repeat the expression of those feelings with which we regard men, who, while participating in the guilt of holding their fellow-creatures in the chains of a cruel and degrading bondage, make flaming professions of discipleship to the Divine Founder of the Christian faith. With feelings of still more intense amazement and indignation do we regard those Evangelical divines, who are either the holders of slaves or the strenuous advocates of Slavery. From the contemplation of the character and conduct of such men, we turn sick and sorrowful sickness of soul, to advert for a moment or two to a very different class of Americans, whom the Great Exhibition, and other causes have at this time attracted to England.

The readers of this journal need not be told, that for more than twenty years there have been a noble band of men and women in the United States, who have been labouring, and suffering, under the name of Abolitionists, have been labouring incessantly, with a zeal, a courage, and a heroism, which all circumstances considered, seem to be almost unparalleled in history, for the liberation of the 3 000,000 human beings who are held in bondage in the United States of America.

Our limited space forbids us to attempt even to glance at the self-sacrifices which this chosen band of Abolitionists have made, and the true nobility of soul they have displayed in the prosecution of the great object, on the achievement of which they have set their hearts. We refer our readers for more detailed information on this subject, to a little work, by Miss Martineau, which appeared twelve years ago in the *Westminster Review*, under the title of *The Martyr Age in the United States*. Never, we think, did truly principle, sublimed aims, such real nobility of nature, such unflinching firmness of purpose, such displays of moral courage, and so much self-abnegation, shine more hardly ever before been witnessed in combination.

If this may with truth be predicated of those of our own sex, to whom our observations in part refer, it applies with a peculiar emphasis to the lady Abolitionists of America. Under the name of the 'Female Anti-Slavery Society of Boston,' a number of ladies, some of them of the highest rank, and of distinguished intellectual acquirements, in that city, formed themselves, at the period to which we have referred, into a confederacy for the liberation of the slaves in the Southern States. This noble army of female soldiers in the cause of outraged justice and suffering humanity, committed themselves to the chieftainship of Mrs. Chapman. Of this lady, Miss Martineau thus speaks:—

'Before we proceed, it is necessary to say a few words on the woman who created it, to offer up his life a sacrifice for his principles. What this extraordinary man felt, and resolved to do and to suffer, should circumstances call for it, he expresses in the lines which follow, written when he was in prison, on the walls, and when the probability of a speedy death stared him in the face:

'I hoast no courage on the battle-field,
Where hostile troops immix in bloody fray;
For love or fame I can no weapon wield,
But, fearless, meet the foe in open day.
But test my spirit at the burning stake,
For advocating the Rights of Man
And Truth—or on the wheel my body break;

Let persecution place my breath its ban;
Insult, defame, proscribe my humble name:
Yes, put the dagger at my breast and stab;
If I recoil in terror from the flame—
Or recreant prove when peril rears its crest,
To save a limb, or shun the public gaze—
Then write me down for spe—*weakest of woman born!*'

It is an important fact for the consideration of the heroism which Mrs. Chapman, Mr. Garrison, and others of the chosen band of Abolitionists displayed, in their conflicts with the slaveholders and the upholds of Slavery, that they found it to be far more imminent personal risks, and submit to privations and self-sacrifices of which we in this country can form no adequate conception. Mrs. Chapman had to encounter the public scorn in its most intense and concentrated forms. It is comparatively easy to outlive the opprobrium of the public scorn. In the promotion of a cause which engages sympathy and admiration of the world; but to do this under the circumstances which characterized the early conflicts which the Abolitionists carried on with Slavery in the United States, required a nobility of soul which it is given but few to possess.

Such are the sentiments of the women, from whom the Anti-Slavery Society in this country have not only kept studiously aloof, but whose moral influence, both here and in the United States, they have studiously sought to impair, in every possible way. If the fact did not stare us in the face, it could scarcely be credited. But the point is one on which we shall have something more to say, on an early occasion.

With regard to Mr. Garrison, it is right we should inform one or two remarks of an explanatory kind. We know of no man who has been more fiercely assailed, or more cruelly villified in this country, and for no other reason than that he has been the promoter of a cause,

ruthlessly consigned to eternal bondage. These Satanistes, after the commission of this diabolical act, were indicted before the church, by some one, conscious, seemingly, of Christian duty, even in that connexion, in Southern Ohio; and the result was, their acquittal of having done any unchristian act, and their consequent retention in the church. This case in addition to its essential demonism, both as regards the participators in it and their abettors in the church, is what we may safely characterize as an *infidel-making* one. Upon the ingenuous mind of youth, this conduct of professing Christians is calculated to produce the most disastrous effects. The youth seldom reason. They are guided more by sentiment and intuition than by reflection, and we have, again and again, heard condemnations of CHRISTIANITY from their lips, because of such deeds being done under the shadow of her ostensible temples, and with the assumed sanction of her holy name.

Oh, who can estimate the terrible vengeance which eternal justice is now taking upon the grandeur and reality of this nation, because of the continuance of Slavery. Who can tell how deeply and efficiently the deep damnation of reaction is acting into the core of this great Republic's moral life, because churches, baptized with the name of Jesus, like the priest and Levite of old, will not see the poor, ignorant, brutalized, chattelized Americans, who have fallen amongst the chivalry of the South, but pass by on the other side. Christianity has a fearful reckoning to make with such churches.—*Worcester Spy.*

National Anti-Slavery Standard.

*** All communications for the paper, and letters relating to its pecuniary concerns should be addressed to* SYDNEY HOWARD GAY, *New-York.*

†‡ *Donations to the Treasury of the* AMERICAN ANTI-SLAVERY SOCIETY *may be forwarded to* FRANCIS JACKSON, *Treasurer, at Boston; or to* SYDNEY HOWARD GAY, *New-York.*

NEW YORK, THURSDAY, AUGUST 7, 1851.

CELEBRATION OF THE FIRST OF AUGUST AT WORCESTER, MASS.

THE Anniversary of West India Emancipation was appropriately celebrated in the spacious Town Hall at Worcester, by a very large assemblage of the Anti-Slavery people of the heart of the Commonwealth.

The meeting was called to order by E. L. Capron, of Worcester, and on motion of Rev. S. May, Jr., the temporary chairman was authorized to appoint a nominating committee, to report a list of officers for the convention. The chairman named as that committee, Rev. Samuel May, Jr., Amos White, of Northbridge, Abijah Allen, of Milbury, Thos. J. Hunt, of Abington, R. F. Walcutt, of Boston.

The committee reported, and the meeting was then organized by the choice of the following officers:

President—ADIN BALLOU, of Hopedale, Milford.

Vice Presidents—FRANCIS JACKSON, of Boston; E. L. CAPRON, of Worcester; H. W. FOSTER, of Lowell; PARKER PILLSBURY, of N. H.; SAMUEL W. WHEELER, of R. I.; and ABA CUTTER, of Conn.

Secretaries—Geo. W. Putnam, of Lynn; Francis H. Underwood, of Webster; and James M. W. Yerinton, of Boston.

Committee on Business—W. Garrison, Wendell Phillips, Stephen S. Foster, Edmund Quincy, Wm. I. Bowditch, C. C. Burleigh, Lucy Stone, Samuel May, Jr.

Committee on Finance—Lewis Ford, Joshua T. Everett, John H. Crane, Henry Fish, Austin Bearse.

The PRESIDENT opened the meeting by prayer, and followed by a rapid yet interesting sketch of the great movement which resulted in the emancipation of the British slaves. The happy results of emancipation were feelingly portrayed, and the condition of the freed-men vindicated from the misrepresentation. The safety of unconditional emancipation was the great truth taught by this act of tardy repentance. Allusion was made to the implied reproach towards the United States by thus glorifying an act of the British Parliament, but the reproach arose from the fact that we have *four times* eight hundred thousand slaves; and yet our Declaration of Independence contains the assertion of absolute rights which the British government have not pretended to recognize.

The cause in Great Britain was not success-ful from the efforts of Parliament, of its bench of bishops, or of its hereditary nobles and proud though untitled commoners. The origin and the progress of this beneficent measure were due to an exterior force of public opinion, which compelled the great and mighty, however unwilling, to do that of justice to a despised race. The result will be the same in America. No ambitious men, none high in station or in influence will step forward to help a despised cause. But public opinion outside of Congress will at least, as in England, compel the people's representatives to repent and practically acknowledge the principles on which the government is professedly built.

Mr. BALLOU was listened to with marked attention and his earnest manner, and lucid style rendered his speech at once impressive and convincing.

Mr. GARRISON from the Committee on Business reported the following resolutions which were laid on the table for discussion.

RESOLUTIONS.

1. Resolved, That the experience of thirteen years, since eight hundred thousand slaves in the British West India Islands were decreed their freedom, has given the lie to all the evil predictions which were made before the consummation of that glorious act, by those who arrogated themselves against the Anti-Slavery movement.

2. Resolved, That instead of cutting the throats of their former masters, conflagrating their estates and leading vagrant and unavoidlessness, the emancipated bondmen have scrupulously respected the rights of property, shed no blood, committed no outrage, made no retaliation for the barbarous treatment to which they were so long subjected, but have demonstrated their capacity to acquire knowledge, accumulate wealth and enjoy liberty.

3. Resolved, That all uncertainty is ended, as to the successful working of West India emancipation by two pregnant facts: first, that whatever may be the present condition of those colonies whether pertaining to labour, revenue, education, personal security, morality or religion, the planters attribute no evil consequences to the act of general manumission, and express no desire for the reestablishment of Slavery, on any pretence; and, secondly, the emancipated make no complaints that they are no longer marketable property, driven to their daily toil under the lash and robbed of all their earnings, but are manifestly well satisfied that they are free to lie down or rise up, to labour or rest, to work for whom and where they please, on the best terms they can make, to help enact the laws and shape the government and take their rightful position among mankind.

4. Resolved, That the admirable manner in which a people so long degraded, outraged and enslaved passed from a state of chattelism to one of absolute personal freedom and have since conducted themselves, convincingly proves that instead of their being of an *inferior race* by creation, they are worthy to take their place by the side of any other people, and that all they need to attain a high point of civilization is equal rights and privileges with those who have so long conspired for their brutal subjection.

5. Resolved, That obedience to the divine command, "undo the heavy burdens, and let the oppressed go free," is sure to be attended by a fulfilment of the divine promise, "Then shall thy light break forth as the morning and thy health shall spring forth speedily and the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones; and they that shall be of thee shall build the old waste places: then shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

6. Resolved, That in the rapid rise to social and political equality with the whites of the coloured population in the West Indies—occupying as many of them do the foremost rank in enterprise and business capacity, in stations of virtue and honour sharing largely in governmental favours—the world is furnished with a practical refutation of the doctrine, that prejudice against a coloured complexion is innate and invincible, that the white and coloured races cannot live together on equal terms, and that the African is incapable of a high degree of intellect in the scale of civilization.

7. Resolved, That we would gratefully recall to mind on this occasion the untiring zeal, indomitable courage, unfaltering faith, unsurpassed devotion and self-sacrificing philanthropy of those noble men and women in England, by whom this sublime achievement was brought under God, after a long and desperate conflict with the Throne, Parliament, the West India proprietors and an artful colonial policy; that among this worthy band, circumstances conspire at this time to demand a particular reference to the indefatigable labours and irresistible appeals of GEORGE THOMPSON, whose presence and services in this country have recently cheered in our struggle for the extinction of Slavery on our own soil, whose eloquent denunciations of American slave traffickers are more terrible to them than "an army with banners," and to whom we proffer our most grateful and affectionate remembrance.

8. Resolved, That it is never to be forgotten at any commemorative celebration of this kind that the doctrine of *Immediate Emancipation*, by the enforcement of which the huge system of West India Slavery was suddenly overturned, was first promulgated by a *woman*, and therefore to the name of ELIZABETH HEYRICK shall be everlasting remembrance.

[The allusions to the above resolutions to George Thompson and Elizabeth Heyrick were received by the audience with enthusiastic applause.]

9. Resolved, That the grandeur of the spectacle that meets our eyes, in emancipated isles of the sea, deepens the shame and horror that we feel in contemplating more than three millions of our own countrymen held in the galling chains of chattel Slavery—the hopelessness of their condition as to any prospect of speedy deliverance; the amazing depravity which is evinced by their enslavers on the part of the nation, the estimable humility which so universally prevails to the Anti-Slavery movement; the not remote-coming, daring purposes, impious demands, and ever victorious efforts of the Slave Power; the treachery of the Pulpit, the recreancy of the Press to the cause of liberty, universally; at the same time we derive from it new incentives to persevere in our glorious course—discouraged by no obstacles, alarmed by no disparity of numbers, confident of ultimate success, relying on the simple promulgation of the Truth, and remembering that the "battle is the Lord's," not our.

10. Resolved, That the guilt of this nation has no parallel; that by their Declaration of Independence the American people are proved to be political hypocrites of the basest description—and by the gospel of Christ the most daring of transgressors, to whom are strictly applicable all the denunciations spoken, and all the judgments threatened against oppressors alike in the Old and in the New Testament.

11. Resolved, That assembled here in public convocation with the shade of a redeemed multitude reaching up from the bottom of the Sea, and the cries of millions in our own land yet held in bondage penetrating our ears, we solemnly consecrate ourselves anew to the cause of universal emancipation; and proclaim to the whole country our determination not to be beguiled or intimidated into silence, or conciliated by temporizing, or deterred by the fear of consequences, but inscribing on our banners, "*Fiat justitia ruat cælum*," and relying on God for victory, we shall continue the conflict until liberty is proclaimed throughout all the land unto all the inhabitants thereof, or our voices are stilled in death.

WILLIAM I. BOWDITCH of Boston, was called upon to address the meeting, and was received with hearty applause.

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7. Resolved, That we would gratefully recall to mind on this occasion the untiring zeal, indomitable courage, unfaltering faith, unsurpassed devotion and self-sacrificing philanthropy of those noble men and women in England, by whom this sublime achievement was brought under God, after a long and desperate conflict with the Throne, Parliament, the West India proprietors and an artful colonial policy; that among this worthy band, circumstances conspire at this time to demand a particular reference to the indefatigable labours and irresistible appeals of GEORGE THOMPSON, whose presence and services in this country have recently cheered in our struggle for the extinction of Slavery on our own soil, whose eloquent denunciations of American slave traffickers are more terrible to them than "an army with banners," and to whom we proffer our most grateful and affectionate remembrance.

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The speaker closed amid the applause that always attends his earnest and effective eloquence.

In the afternoon, addresses were made by Parker Pillsbury and Wendell Phillips. It is not deemed necessary here to give sketches of their efforts, as a phonographic reporter was present, and the *Liberator* of next week will probably contain a full report. It may be observed, however, that the massive, strong sense and stern logic of the one, and the glorious eloquence and kindling enthusiasm of the other were never more effective, never more heartily applauded.

The Resolutions were adopted by a unanimous vote.

Mr. GARRISON took occasion to correct a false and malicious statement circulated by Hunker papers concerning Mr. Pillsbury, charging him with sacrilege in burlesquing the ordinances of religion. The charge was shown to be wholly without foundation.

The exercises were then closed by singing an appropriate hymn

In behalf of the meeting,

G. W. PUTNAM,
F. H. UNDERWOOD
J. M. W. YERINTON. } *Secretaries.*

FUGITIVE SLAVES IN ENGLAND.

TO THE EDITOR OF THE TIMES.

SIR—Since the separation of the American provinces from the mother country in 1776, many thousands of slaves, escaping from the Southern States, have sought refuge and a home in Canada, and the "Fugitive Slave Law," recently enacted by the American Congress, has already added greatly to that number, so that the fugitives now in Canada are estimated at about 30,000; and as these people are mostly without education, and have but little knowledge of mechanical branches, they are necessarily driven to the drudgery of getting employment and thereby earning for themselves an honest living.

This being the case, many of these people have, within the past six or eight months, come to this country, seeking employment and the liberty and protection which is denied them in their native land. In this country, England, they find similar difficulties in the way of obtaining employment, as they meet with in Canada, and they, therefore, become a burden to the benevolent or intimate of the unions. I wish, Sir, to call the attention of the benevolent in the West India estates to this fact, and to suggest the propriety of adopting some measures to secure the services of as many of these fugitives as may be inclined to go to the West Indies.

Having been a slave myself in the United States for more than 20 years, and being prevented from returning on account of the Fugitive Slave law, and knowing that most of the fugitive slaves have been accustomed to the raising of cotton, sugar, rice, and such other products as are raised in the West Indies, I am satisfied that a company could be formed in Canada upon that basis, to meet with a favorable response from my down-trodden and enslaved countrymen, and thereby be a benefit both to the owners of the West India estates and these fugitive slaves. I am, Sir, yours respectfully,

WM. WELLS BROWN.

22, Cecil-street, Strand, July 8.

The above letter we find in the London *Times*, and the suggestion of Mr. Brown, we hope, will arouse the attention of the West Indians to the condition of the fugitives from Slavery on this continent. With that class of our countrymen it is almost an imperative necessity to get beyond the reach of their country's laws, and many of them would, doubtless, prefer the milder and more congenial climates of the West Indies to the more severe one of Canada if they had the liberty of choice. The difficulty of getting them there might be overcome if any provision was made for them on their arrival; and should all obstacles to their emigration be done away, it is by no means improbable that many free coloured persons would seek a new home there, and an asylum from the many ills to which they are exposed in the land of their birth. Those who are in favour of a Colonization of the coloured people for their own benefit, rather than for the perpetuation of Slavery, may find in such a scheme room enough for the exercise of their benevolent disposition.

We think, however, that Mr. Brown is mistaken as to the condition of these fugitives in Canada. The climate, if our information be correct, is the main obstacle they have to contend with. That is a hardship to natives of a Southern latitude, but, putting that aside, they find very little difficulty in gaining a comfortable subsistence when disposed, as they all are, to work for it.

COALITION.

THE two wings of the Whig party of this State, the Silver Greys and those who, God knows why, have assumed to be Anti-Slavery Whigs, have agreed to compromise their differences by a joint State Convention for the nomination of candidates to be held at Syracuse on the 17th of September next. This coalition was made last week at Albany by the combined labours of the two State Committees of both sections of the party and a Committee of the Whig members of the Legislature. By the resolutions passed at this meeting it seems that the ground of the Compromise is this—that one party shall do nothing against Slavery and the other shall say nothing in favor of it. That is the present moment when the slaveholder is pleased to remark satisfied with what it has got. It will be time enough to make a new platform when new exaggerations shall demand new acquiescence. For the present this will answer under which to bury all demonstrations against Slavery and negro-catching:

That the Whigs of the State, as a body, are infinitely opposed to the extension of Slavery; that the United States now free, to laws imposing involuntary servitude, except as punishment for crime, and they regard it as the duty of Congress to prohibit the extension or its likely to be presented; while, at the same time, they unqualifedly acknowledge the right of every sovereign State to regulate its own municipal institutions, in such manner as its people may deem most conducive to their safety and happiness, and that interference, directly or indirectly, by citizens of other States, or subjects of other countries:

That the Whigs of this State, will abide by the Constitution of the United States, in all its parts, and that they will receive its true meaning and construction from the judicial tribunals of the United States, and acquiesce; and will always sustain and defend such decisions, as the law of the land, until they are reversed by the same tribunals.

That laws of Congress and the State Legislatures, repugnant to constitutional rights, as thus expounded, must be enforced and implicitly obeyed; and that while this is cheerfully recognized as the duty of all, we anticipate the time when the rights of citizens, as voters, is equally undeniable to discuss, with a full and mutual regard for the rights and interests of all parts of the confederacy, and to the necessary order to maintain, as it was indispensable to achieve the blessed Union of these States; the expediency of such laws, and the propriety of any of their provisions, and to seek by constitutional means their repeal or modification:

That all who are animated by a sincere desire to preserve the Union unimpaired, and the free institutions which it sustains and guarantees, by which alone individual security and national peace and prosperity can be perpetuated, must condemn all attempts to resist, defeat, or render inefficient, any laws passed by constitutional majorities of legislative bodies, in either the Federal or State Governments; and that the Whigs of New York will ever be found prompt to render a patriotic acquiescence in all such laws:

That the National Administration is entitled to the confidence and support of the Whigs of New York, for the eminent ability and patriotism which have characterized its measures, for its successful management of our foreign affairs, the generous sympathy it has exhibited towards an oppressed people struggling for freedom—the force and dignity with which it has maintained the right to indulge such sympathy, and with which it has rebuked the threats of an imperious government; vindicate the immunities of an accredited public agent, and the determination it has evinced to repress and defeat all movements tending to impair the peaceful relations of the United States with foreign nations, disturb the public peace and provoke civil war, or to sever or weaken the relations of any State with the Union.

It is perhaps necessary to explain, lest these not familiar with politics, and Whigs politics particularly, that the last Resolution refers not to those individuals of "an oppressed people who are struggling for freedom" by running away from Slavery, nor yet to that sympathy which an administration may feel for private citizens who are tarred and feathered in the Southern States for indulging in private conversation upon the acts of imperious governments, but to the temper which the Government displays towards the peculiar institutions and laws of certain despotic rulers on the Continent of Europe.

SLAVERY IN MASSACHUSETTS.

CHATTEL Slavery—there is enough of another sort still left in the Old Bay State—was abolished in Massachusetts to a great extent by the declaration that all men are created free and equal, when the British troops left Boston, some other things also left the province, from that moment really a free State. That chattel Slavery, however, was very different in thing in Massachusetts before that time from what it is now in our Southern States we have some interesting evidence in the following petition which the Boston *Commonwealth* has recently published. We do not mean to claim any great merit for our Puritan ancestors for a virtue which was perhaps, after all, in a measure, one of climate and other circumstances, but we should, nevertheless, like to place it to the credit of Southern slaveholders of our day that any Peter or Sambo among them was permitted to send such a Petition as this to the Assembly with their sign manual affixed thereto:

BOSTON, April 20th, 1773.

SIR, The efforts made by the legislative of this province in their last session to free themselves from Slavery, gave us, who are born to inherit the state, a high degree of satisfaction. We expect great things from a man who have made such a noble stand against the designs of their *fellow-creatures* to enslave them. We cannot but wish and, hope sir, that you will have the same great spirit, to assert our civil and religious liberty, in view in your next session. The divine rights of *freedom*, seems to be every humane breast on this continent, strongly pleaded, as are bribed to assist in executing the execrable plan.

We are very sensible that it would be highly detrimental to our present masters, if we should pretend to demand all that of *right* belongs to us for past services; this we disclaim. Even the *Spaniards*, who have not a tenth part of our demand upon them, yet they are conscious that they have no right to all the services of their fellow men, we mean the *Africans*, whom they have purchased with their money. We think it very low, that one day in a week to work for themselves, to enable them to purchase the freedom of their wives, which they have a right to demand in such portions as they are able to pay for (a due appraisement of their services, which we think, will come to a stand at the purchase money.) We do not pretend to dictate to you Sir, or to the honorable Assembly, of which you are a member: We only make our ardent wishes to you for what you have already done, but as the people of this province seem to be actuated by the principles of liberty, we think it is in vain to expect your house will again take our deplorable case into serious consideration, and give us that ample relief which, *as men*, we have a natural right to.

But since the wise and righteous governor of the universe, has permitted our fellow men, to make us slaves, we bow in submission to him, and determine to behave in such a manner, as that we may have reason to expect the divine approbation of, and assistance in our peaceable and lawful attempts to gain our freedom.

We are willing to submit to such regulations and laws, as may be made relative to us, until we leave the province, which we determine to do as soon as we can from our joint labours procure money to transport ourselves to some part of the coast of *Africa*, where we propose a settlement. We are very desirous that you should have instructions relative to us, from your town, therefore we pray you to communicate this letter to them, and ask this favor for us.

In behalf of our fellow slaves in this province.

And by order of their Committee.

PETER BESTES,
SAM. SHARPE,
FELIX HOLBROOK,
CHESTER JOIE.

For the Representatives of the District of Stoughtonham.

VICTOR HUGO ON SLAVERY IN THE UNITED STATES.

THE *Evening Post* translates from the [Paris] *Evenement* the following letter from Victor Hugo to Mrs. Chapman who is now in London. The *Post* says the letter was written in response with the request of Mrs. Chapman, who is reported to entertain a deep interest in the Anti-Slavery cause in this country. We have heard such a report, and the editor of the *Post* may learn how it got about by turning to an article from a London paper on our first page. As Mrs. Chapman and her family have been welcomed, during their stay in the last, by the noble men and the most distinguished literary circle of that city, the letter of Mr. Hugo probably was the spontaneous result of the intercourse in society, not a communication made to order and by request as the *Post* seems to think:

MADAME—I am very sensible of the honor of your letter. I would cheerfully sign every line of it. Pursue your holy work. You have with you all great souls and all good hearts. Yes, I am proud to believe and to assure me that my voice, in this august cause of Slavery, will be listened to by the great American people, which I love and which I hope, will be worthy of its fate in think, are closely linked with the mission of France. You desire me to lift up my voice.

I will do it with joy, Madame. I will do it in all occasions. I agree with you in thinking that within a definite time; that within a time not distant, the United States will repudiate Slavery with horror. Slavery in such a country! Can there be an incongruity more monstrous. Barbarism mingled in the very heart of a people, which is itself the affirmation of civilization; liberty bearing a chain; blasphemy echoing from the altar; the collar of the negro attached to the pulpit of Washington! It is a thing unheard of. I say more, it is impossible. Such a spectacle would destroy itself. The light of the nineteenth century, in the United States.

What! Slavery sanctioned by law among that illustrious people who for seventy years have measured the progress of civilization! Slavery, the antithesis of democracy by their power, and liberty by their prosperity! Slavery in the United States! It is the duty of the great republic to set a noble example to Europe. It is a shame, and she was never born to bow her head. It is not enough to have broken the laws

was an act too tyrannical to be borne. "Give me liberty, or give me death!" was the watchword! And what was the tyranny of the Slaveholder? The compact with the Declaration of Independence said, "one hour of American Slavery is worse than ages of that of the Declaration of Independence said, "one hour of American Slavery is worse than ages of that which our forefathers rose in rebellion to put down." Did not Thomas Jefferson know what he was about? And was his veracity ever doubted? Yet, in the face of such testimony, we are told, "our slaves are better off than the laborers of the Free States!" An assertion too worthy to be contradicted, as it must come from a pitiable object of humanity, at least! He also would compare the condition of a slave with that of a laborer at the North! Let a laborer of a Free State, before the toils of the day, be compelled to eat such food as is allowed the majority of the slaves—often not so much as sufficient to keep him in health—and see if every lough and then in a miserable hovel—and see if every feeling of his nature would not revolt against the oppression, what say you, ye who love liberty and hate oppression, what say you, when, in a country which makes loud professions of its freedom, there millions of human beings are Republican freedom, there millions of human beings are held in a bondage, "one hour of which is worse than ages of that which our forefathers rose in rebellion to put down?" And you, ye laborers of the North, what do you say, or rather what would you say, were what do you say, or rather what would you say, were you in bondage one hour of which is worse than ages of that which your forefathers rose in rebellion to put down? Would you mildly endure it? Would you submit that the fruits of your toil be torn from your grasp? that Heaven's first gift to man be taken from you by human law? that the produce of your contravened by human law? that the produce of your labour should not be given to the idle and profligate? Would you submit silently to all this? Not so long as the blood of Revolutionary Fathers courses in your veins! Let some slaveholder propose that you accept the condition of his slaves, and your feelings would revolt at the base and insulting proposition. It would roll at the base and insulting proposition. It would roll at the base of the villain who dared to make it that he escaped your vengeance. The condition of society in such in the Slave States that few men from the Free States will live there, even under the most favourable circumstances. Rather let me, for a livelihood, delve in the sterile hills of the North than live in the sunny valleys of the South surrounded by the "pomp and luxury of Slavery." When I have stood on the portico of the Capitol and looked down in the streets of Washington, under the very shade of its wings—under the flag that floats proudly over it—I saw the toiling slave! Higher up, from its lofty dome, I have cast my eye beyond the rotunda to the resting-place of Washington, and Fainmore to the resting-place of Franklin, and cast a solitary inch of soil free from Slavery's curse could they find for a resting-place? From the soil of the Old Dominion I withdraw them, not, however, with disappointment, but with feelings of disapprobation and disgust! Were it not that I have children of one common Father, and all subject to human failings and human imperfections, I would wish never to associate with one who attempts a justification of American Slavery. If silence is ever a crime, it is when three millions of human beings are kept in bondage. While I have a heart susceptible of feeling, and a tongue that can speak, I will not be silent while Slavery lives on American soil. I have no feeling of hatred towards master or slave. He who would have Slavery abolished is the true friend of all—the white man as well as the black. It is a wish first in my heart that Slavery may speedily come to an end. Then, and not till then, will the great principles of Republicanism shine forth, like this morning's sun, in all their brightness and glory!

O. C. S.

HARTFORD, CONN., August 1st, 1851.

FRIEND GAY: What are the people of New York doing to-day? Are they as they were yesterday, cut as they will be to-morrow? Do they make to differnot between these days? Do they know they kind that there is difference, whether they make any or not? Not they *did* make a difference, when the Fourth of July come, between *that* day and the ones before and after it. Do they not know that the First of August is a more, and a more glorious day than the Fourth of July? And why, then, do they not signalize it, by bestowing upon it at least *some* of the attention which they were so eager to heap upon the late national Anniversary!

What are the facts? On this day, a few years ago, 800,000 human beings, who had been held as slaves in the British West Indies, were, by an act of Parliament, forever set free from their chains. This was an infinitely more wonderful event than would have been the *birth of so many children* on those Islands that day, for such one of those slaves was a *brute* before, but was then born into a man. What a change! To have been a beast—a mere clod, that might be trampled under foot, and ground to the dust, and bartered for base gold, and made a thing of naught—and all at once to start up into an immortal man! Was there ever such a metamorphosis before? First it was down, down, down, from God to a dog—from a being made a little lower than the angels, and crowned with glory and honour, to a level with four-footed beasts and creeping things; and now—O, joy—it was *back* again! It was being elevated from those lowest depths of dishonour and degredation—being taken up out of the horrible pit and miry clay, and re-established upon the original platform of humanity, as indeed belonging, by the ordination of the Creator, to a

'Sky-born, sky-guided, sky-returning race!'

This is the greatest and most glorious event of modern times; and it is the first of our *facts*.

The second is, that our own Slavery is the greatest and the blackest *sin* of modern times. Nothing has ever equalled it before, and full well do we know that nothing can be equal it again. It pirates on men made in scenes of horror and blood. If France had a Reign of Terror once, we have a Reign of Terror always. If cruel wars have sometimes been carried on in other countries, one *more* cruel and relentless is waged in this country at *all* times. If a Tyrant ever ruled his trembling victims with a rod of iron till he made himself a very Scourge, certainly multitude of tyrants so built rulers of this realm, for they have all conspired against the three millions of slaves, and they are more terrible to them, in their utter helplessness, than, to the effeminate tribes of Italy, war he who was called "the Scourge of God!" Our Slavery is far worse than that of the West Indies, and it is accounted by those who have infinitely less excuse. It is the yet system of the whole land—the creature of the Union—the child of the Church—the consecrated by the priesthood—the baptized into the name of Father, Son and Holy Ghost. One might suppose, therefore, that all classes of the people would unite to put down this sin, and that they would be as the dust to scatter every occasion that offered to stir up the common enthusiasm against it, to the highest possible pitch.

Where, then, are the dwellers in New York City today? Where are they, that they do not celebrate the First of August? Where are the *soldiers*, who could march through the streets, four weeks ago, to the sound of drum and fife, and musket and gun, to be forgotten to be on duty in honour of the event which has rendered *this* day so much more illustrious then the one which so lately witnessed their grand parade? Where are the Mayor and Aldermen, and what has become of the Public Dinner which the very mention of their names suggests, with its glorious fusings, its speeches and its toasts? Where are the flying flags, and waving banners, and long processions, and formal orations? Where are the fireworks, the selling excursions, the rides on the railroads, the ringing bells, the grown-upman burning gunpowder, and the *miniatures* throwing crackers? Where has become of all these? And where are the ministers of religion, that they do not call their flocks together, and lay open before them the great sin of Slavery, and conjure them, in the name of God, to fight against it and put it down? Where are all the lawyers, and other public speakers, that they do not collect the people as the scattered waves, if need be, and harangue them on the implicity and disastrous results of this "great American System?" And why could not some of our *great* men have been invited to deliver appropriate orations. Daniel Webster was invited to some less than fifty places on the Fourth of July: why could he not have been invited to as much as *one* on the First of August? It might have done even *him* good to have made a speech to-day, and at least what he said would have the merit of being n *literary curiosity!* In one word, why are not all the people, to-day, moved, as by one common impulse, to follow the example of Old England, and *abolish Slavery?*

O, ye whose ears are very coms some report of this gymeu, or merchants—*whoever* ye may be—why do ye not imitate England—why do ye not abolish Slavery?

JOSEPH TRACY.

Communications.

THE TRIBUNE, THE JOURNAL OF COMMERCE, AND COLONIZATION.

FRIEND GAY:—The following answer to the *Journal of Commerce's* "Sum in the Rule of Three," of July 23d, was submitted to the Editor for insertion, who, after having carried it in his pocket for one week, refused to publish, and, what is still more, would not give his reasons for so doing. I asked Mr Hallock if he would be kind enough to publish my answer; his reply was, in a snarling tone (characteristic of all who are engaged in a bad cause), "yo c-a-n-t h-a-v-e i-t publish." I appealed to his sense of justice as a conductor of a public journal, and reason as he had given the influence of his paper in favour of colonization, whether he would give the other side of the question a hearing, and more particularly an answer to his query; "you c-a-n-t h-a-v-e i-t, i-t is of no use: w-e w-o-n-t h-a-v-e it." Now, sir, is the language of the pious successor of the late *David Hale*, who, in his life-time, so generously gave me yearly one-half the price of the Journal of Commerce for the benefit of the Coloured Sailors' Home, on condition that I would pay the yearly subscription in advance, which I have done for the last ten years. Has the Tribune, not being refused a hearing by the author of the question in his paper, I supposed the *New York Tribune*, so fell of zeal for the cause of the oppressed of all nations—its solid columns teeming with foreign and domestic animadversions against tyrannical tyranny—that so-called popular journal, would at least give the poor cause of God's poor a chance to be heard. But not so. Mr. Dana, the responsible editor, it is true, did at first consent to publish my reply to the Journal's query, but, after a hurried glance at its character, he too, like his prototype, indignantly refused to permit his columns to be used for even this humble attempt to defend an injured and much abused people. Editing newspapers, however, is a business, it seems, like preaching and politics; that church people, or party, who pay the less salary have more fire and brimstone to endure in hell, and have less redress of grievances than those who pay the most money. So concluding that Dana's sympathy for the wrongs of the coloured men only needed a little quickening, and that his conscientious scruples of injuring the cause of Colonization would yield to an argument which, with some men, can remove anything, without further parly I offered him five dollars, and got for pelf what neither pity nor principle could purchase.

I think it was Thomas Jefferson who said that "error of opinion must be tolerated whilst truth is left to combat with it;" but according to Tribune ethics, error of opinion shall only be tolerated whenever the poor men has dollars enough left in his pocket with. O God bless the abolitionist now on a tour to Europe, and by last accounts on a pilgrimage to the holy city, to receive the editorial Pallium from the hands of Pio Nono for his services rendered in behalf of the spread of Romanism in the United States. Horace Greely, on return home, will astonish the natives with his new and Jesuitical doctrine, promulgated in his paper—Horace Greely, Horace Greely, the Napoleon of the press! Horace Greely, of the two renegades of a venal press, struggling with all their might and mein to suppress the liberty of speech—the freedom of thought—the right of opinion—I would rather occupy the position of J. G. Bennett, than Horace Greely or his associates. "Bennett" is the open declared and eternal foe against the coloured man's freedom and equality, but Greeley is secretly trying to seduce the great sad good from the paths of Justice, Mercy, and Truth. Verily, they have their reward.

[LAST EXTENSION.]

To the Editor of the Journal of Commerce:

SIR:—Please insert the following:

"A SUM IN THE RULE OF THREE.—If voluntary emigration, at a *premium* of about, less in ten years reduced the population of Ireland from 8,175,124 to 6,515,794, (a decrease of 1,659,330,) how many years will it take, at the present rate, for the United States and of the individual States, aided by private benefactions, to remove 3,000,000 slaves to the Land of their fathers, or so many of them as are willing to go?"

This sum, if answered, at the North or at the South, is subject to a reversal of the rule of Three. It is understood to be the object of the American Colonization Society to colonize emancipated slaves. At the South, the slaveholder is made to believe that the fundamental principle of the Society is to remove all the free blacks out of the country, whose presence among the slaves occasions discontent and disconsolate with their condition. I think the sum is not fairly *stated*; and by your permission I will endeavour to work out an answer according to the data which I have received opinion. While the Government of the United States has not directly aided the Colonization Society pecuniarily, it has indirectly favoured the scheme in every possible way. Individual States North and South have appropriated funds, and, in some instances, in the precedent-ing years, have taxed, or a fine imposed, for remaining in the State, which fine or tax in some cases goes into the colonization fund.

For the last thirty-four years from private benefactions, bequests and public collections, not less than $6,400,000 have been given to the Society in behalf of the humbug scheme of American christianity. In the absence of documentary evidence, I venture to say that the agents of the Colonization Society never have paid the Africans more than $100,000 for their lands. Add to this another $100,000 expended for powder, muskets, cannon, and other fire arms, in order to christianize and bring into subjection African heathens, "that the word of God," through the Colonization Society, "may be spreaded and glorified." Again for the sake of argument, I will admit that in thirty-four years the Society has colonized 0,000 coloured men, and that further, the natural annual increase of the coloured population in the United States, of 2 per cent, will, if the facilities at the command of the Society, in view of malicious misrepresentations—its bitter hatred toward every free coloured man—its secret and open villainous machinery—its hypocritical Jesuitical deceptions—its Psalm-singing swivelling crocodile tears, and its christianized heathen—be able to keep the numbering among its subjects the free men in the nation, both in Church and State, what has this *calumniating* Society done? Let the world surpass that in the humbugs what it could do, by comparing Irish emigration to African Colonization that so much had been done toward removing the cause of *filth* and degradation in Africa, as they call us, that if the Government of the United States, individual States, etc., would only aid the Society, the free blacks could be removed in ten years. But how many coloured people have died in the years. But how many coloured people have died in the years of August? Where are the *soldiers*, who could march through the streets, four weeks ago, to the sound of drum and fife, and musket and gun, to be forgotten to be on duty in honour of the event which has rendered *this* day so much more illustrious then the one which so lately witnessed their grand parade? Where are the Mayor and Aldermen, and what has become of the Public Dinner which the very mention of their names suggests, with its glorious fusings, its speeches and its toasts? Where are the flying flags, and waving banners, and long processions, and formal orations? Where are the fireworks, the selling excursions, the rides on the railroads, the ringing bells, the grown-upman burning gunpowder, and the *miniatures* throwing crackers? Where has become of all these? And where are the ministers of religion, that they do not call their flocks together, and lay open before them the great sin of Slavery, and conjure them, in the name of God, to fight against it and put it down? Where are all the lawyers, and other public speakers, that they do not collect the people as the scattered waves, if need be, and harangue them on the implicity and disastrous results of this "great American System?" And why could not some of our *great* men have been invited to deliver appropriate orations. Daniel Webster was invited to some less than fifty places on the Fourth of July: why could he not have been invited to as much as *one* on the First of August? It might have done even *him* good to have made a speech to-day, and at least what he said would have the merit of being n *literary curiosity!* In one word, why are not all the people, to-day, moved, as by one common impulse, to follow the example of Old England, and *abolish Slavery?*

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JOSEPH TRACY.

OTSEGO BAPTIST ASSOCIATION.

WEST EXETER, Otsego Co., N. Y.; July 28th, 1851.

S. H. GAY—DEAR SIR:

Having recently attended the Annual Meeting of the Otsego Baptist Association, and the Commencement of New York Central College, of recent Legislative notoriety, allow me to make a remark or two in reference to each.

The opening sermon at the Association was preached by Elder Gates, of Cooperstown, and was an old mixture of progressive and conservative ideas. The theme was, "The minister that is approved of God." After spending the sufficient time such a minister must be one who practises the whole truth and nothing but the truth, he cautioned ministers against preaching certain "favourite truths" which have divided the churches and almost "cracked the denomination." Of course no one needed to guess long what those "favourite truths" were, especially when his brother alluded, but which he did not see fit to name.

The position of the Association on the subject of Slavery may be seen from the following Resolution:

"Resolved, That we believe American Slavery to be a sin against God; an evil of exceeding great magnitude, tending to increase wickedness, degrade morality in the master; and tending to debase the slave, depriving him of the rights and privileges natural to man as a member of society and a creature of God:

"*That we cannot fellowship as Christians those who carry out the powers conferred upon them by the laws of Slavery*; and that we will pray and use all lawful means to prevent our land and nation; and that law called the Fugitive Slave Law may soon be repealed."

This was the shape of the Resolution when presented by the mover, Elder S. Wilder, of Springfield. Immediately after the presentation, a motion was made to strike out that portion which is in *italics*. This your correspondent, though not a member of the Association, yet speaking under the general invitation to visiting brethren to participate in the proceedings, saw fit to oppose the motion, not being the only voice in opposition, while many were in favour, the resolution passed without that clause left out. This shows them where "The old Otsego Association, the Mother," as she is called, "of all the other Baptist Associations west of Albany" stands. She can find no language too strong to denounce Slavery, but will fellowship as a Christian the man who practices slaveholding! Let your Baptist readers mark and ponder. The churches in that Association would doubtless, without hesitation, exclude the unrepenting stealer of a sixpence, or of a pocket handkerchief, but not the stealer of men. They would not, on any account, commune with such a "hypocrite;" yet hesitate to say that they will not fellowship the "baby-stealer."

Being under appointment as an agent of the *American Baptist Free Mission Society*, I sought the liberty of presenting before the Association the Society's operations among the fugitives in Canada West, but failed in obtaining that liberty. For the information of your readers, allow me to say that this is the Society which sent Elder Edward Mathews into Kentucky to preach a pure Gospel, and for doing which he was lynched last spring. I make this remark because I saw it stated in one number of the *Standard* that he was the missionary of the "*Baptist Missionary Society*"—a very indefinite name. Besides, the *Am. Bap. Missionary Union* and the Am. Bap. *Home Miss. Soc.* might feel themselves injured by allowing it to be supposed that they would send any man on so unrighteous an errand as to preach pure Gospel to the Slaveholders of Kentucky, disturbing their feelings, and endeavoring the Union.

A very important question was started in the association, but had to go unanswered. Elder Teeple, of Morrisville, in presenting the claims of the American Tract Society, stated that a portion of the Baptists in this continent was the field of that Society's labours. Now, it is a notorious fact that that society cares as little for the slave population of the continent as do the inhabitants of Japan. No missionary is sent to them; no tracts are written for their souls. Is it not very brother on whom the sympathetic appeals of Mr. Teeple seemed to have had but little effect, and, perhaps, feeling a little waggish at the moment, as well as desirous to sighten the hated subject of Slavery, very gravely arose and inquired whether the slave population of the continent of the United States comprised in whether, seeing that the Home Mission Society had never sent any missionaries to them, and as far as he was informed did not intend to do so, they were to be regarded as foreigners? But the question could not be answered. It may have been the same reason that certain persons once declined answering a question put to them by our Saviour. The agent may have reasoned with himself thus: If I say the slaves are a part of the Home field, I will be asked why then does not the Home Society send the gospel to them? And, if I say they are a part of the foreign field, I will be asked why does not the Foreign Society attend to their spiritual wants? So it will be better to say nothing.

Having already filled my sheet I must defer my remarks about New York Central College until another time.

Yours, for the Truth,

GEO. G. RITCHIE.

FARMERVILLE, N.Y., July 21st. 1851.

To the Editor of The Standard:

SIR—An Anti-Slavery Society was organized here through the exertions of Mr. Philleo, an Agent of the A. S Society, who lectured twice, and visited the Abolitionists at their houses; and, after much talk and persuasion induced a few Abolitionists to organize and meet once in two weeks, on Sunday, to discuss topics connected with the Anti-Slavery cause. We have met twice, and seemed to interest all who attended, though but few, and evinced a willingness to meet each other at regular intervals. This is more than we expected we could do, and is rather encouraging for the future; but time will tell. We have a few determined spirits can effect. You will probably hear again from us and of our prospects.

E. RUSSELL. *Cor. Secretary.*

P. S.—Our Society subscribed for a copy of *The Standard*, and purchased a small library of Anti-Slavery books.

Miscellaneous News.

—AN ARMY IN A DAY.—In a little over twenty-four hours, commencing Wednesday morning and ending Thursday morning, the ranks of the Mexican army of *eleven* emigrants arrived at this port.

—COLOURED SOLDIERS.—Among the many parades within a few days past of the *Tribune* noticed (yesterday) a soldierly looking company of coloured men on their homeward march from a target or practice drill. They looked well, and, marched like old veteran, manoeuvred like men, handled their arms like man, and should occasion demand we presume they would fight like men. Let the Union be dissolved, if we must, rather than to become a soldier in this country.

—ACCOMPLISHMENT OF THE FUGITIVE SLAVE BILL.—Mr. Mason and Mr. Butler are generally reported to be the authors of the Fugitive Slave Bill. We understand, however, that Mr. Underwood of Kentucky, in a speech to his constituents, has boasted that it was drawn up by himself and Mr. Mason. This is inconsistent with the statement which we have heard, which declares this infamous measure to be the bantling of a cunning attorney of Virginia, by whom it was supplied to Mr. Mason.

The day is not far distant, when its authors and their children will wish all trace of its origin forgotten. The instrument of torture in the tower of London, known by the name of the unhappy nobleman, who was its inventor, as much illustrates his memory and does credit to his descendents as its counterpart the Fugitive Slave Bill will reflect honour upon those who have had to do with its origin.—*Boston Commonwealth.*

—VIRGINIA.—The following anecdote of the late Gov. James Barbour was told us by a gentleman who resides in the Piedmont region. Gov. Barbour was a candidate to represent his County in the State Legislature, and was opposed by an illiterate man named Davis. The Governor, in his speech on the hustings, said:

Fellow-citizens, I had the honour to represent my county for several years in the Assembly of Virginia; I was for some years Governor of the ancient and venerable Commonwealth; I was for a considerable time a representative of this district in the Congress of the United States; I have enjoyed, moreover, the unbecoming and, perhaps, the honour to hold a seat in the most equal legislative body in the world—the Senate of the United States; at another period I had the honour to be Secretary of the War Department in the administration of John Quincy Adams, and was afterwards Minister Plenipotentiary and Ambassador Extraordinary near the Court of St. James; and now, fellow-citizens, you may imagine my surprise and mortification, I feel in finding myself here to-day engaged in a damned little piltiful county contest with Tom Davis.—*South Side Democrat.*

—INCONSISTENCY.—It is not a little amusing to see denunciations come so freely from the South to California, when we remember that the same papers had not a word to say in condemnation of the mobs which collected to prevent Queen Thompson from speaking on the subject of Slavery. The *Philadelphia Ledger and Bulletin* have devoted two or three articles to the mob in Cincinnati, and we do not find in either of these papers did not say anything against the interference of the mob to prevent a British subject from being held in their city. The principle of free discussion was there ascribed and those papers acquiesced in the outrage. Nothing is more dangerous to the liberties of any purpose whatever, can only be productive of evil; but a mob in Philadelphia is not such a bad thing when the object is to prevent a foreigner from their approbation. We are not an admirer of George Thompson, but we are an advocate of free discussion, and we believe that the mob in Cincinnati did a good thing, as it would have been by dragging a minister from either of the Philadelphia Churches, if he, a foreigner, is no justification of violence toward him; so long as he did not violate the law, he has the right to say as he thought fit, and the mob should not be allowed to say American citizen, and he should have been protected in that right.

If a foreigner may speak on one subject, he has the right to speak on any subject he may think proper, so long as he does not violate the law, and even if he does so, the mob has no right to attack him so long as we have legal tribunals for the purpose of meeting out justice. It is inconsistent for the people of this country to say they may give us their opinions on other subjects, and the people can either reject or adopt them as they think proper, but when they come to speak on the discussion of any subject is just as bad as a mob in California to prevent robbing. At least we can see no difference, though the Ledger and Bulletin do.

The press can shape public opinion on this subject as well as on any other, and it is the duty of leaders to popular evils is unfit for the position he occupies.

It may not always be wise to violently denounce everything that does not accord with our feelings, but every one should be decided in his views, and be ready to express them in moderate terms whenever an occasion may demand it. We think that the Cincinnati mob may do much good, but at the same time in some cases they lessen the field of their labours—curtail their sphere of usefulness. Let all things be done with a devotion to be consistent, and thus show by their course of conduct that they are more anxious for principle than sounding brass or a tinkling cymbal.—*Delaware Republican.*

—WHOLESALE LYNCHING IN ILLINOIS.—A correspondent of the Ottawa (Ill.) Confstitutionalist says:—On the 17th ultimo, in Livingston county, in this State, a man by the name of Kayte was hung by a mob, tried and on a warrant issued by a justice of the peace, charged with having whipped and cruelly treated a girl eight years of age, who was living with him and claiming to be above from home, when in attendance before the justice, some fifteen or twenty men had assembled, disarmed, and sent some of their party to the house of Dickson, who succeeded in decoying his daughter (a young woman of twenty-two years of age, who was also accused of ill-treating the child,) a short distance from the house, where they were joined by the remainder of their party, and proceeded to hanging the young lady in a brutal manner, and after dragging her a considerable distance from the house, and over the fence, set off with the young lady's humanity, nor their hearts softened by their victim's prayers and tears, applied a coat of tar and feathers, and after having written with a brush, on her shirt, At the time Miss Dickson was taken from the house, the wife of Kayte was also dragged out of the house, (who was confined to her bed by sickness,) and some small children.

—LANE ANDOVER THEOLOGICAL SEMINARY.—A correspondent of the *Hartford Religious Herald* writes from Andover as follows: "I feel quite sure that the '*ultra views* of Prof. Stowe' are not the cause of the recent stirring of the Seminary. There are few who fully sympathise with him; his best friends rather apologize for his views.

—NEW CHIVALRIC PLATFORM.—The *Southern Standard*, published at Charleston, S. C., puts forth the following programme as proper to be adopted in the forthcoming State Convention, as a substitute for immediate Secession, which is not yet ripe:

1. The affirmance of the right to secede; 2. The declaration that the Union is practically dissolved; 3. That there is no hope of redress short of complete disruption of the Union; 4. That South Carolina forbears for the present, to secede in order to bring to the issue on the other Southern States, until they are prepared; 5. That she will appoint a commission to those States to know if they are willing to secede, and declare she will yet join with our State in an effort to obtain redress; and, 6. That it be recommended to the people, that in all State elections, the Legislature and the people—they "should look to a rapture with the Federal Government as inevitable at no very distant day."

FROM the *Palmetto State Banner*, published at Columbia, S. C., we copy the following pathetic passage:

"The Union as it *was*, we loved; under its happy auspices we lived; for its preservation we could have died.

The Union *as it is*, we mourn.

The Union *as it will be*, we believe that God who *caused Pharaoh to let the children of Israel go*, should by a like miracle change the heart of our oppressors—The Union as it *will be*, when Christianity, shall make her mission at home have driven the south from the struggle, holds in the Constitution.

This Union we oppose, *this* Union let us dissolve, from *this* Union let us secede.

If this be treason, "write us down as traitors."

The appropriateness of the allusion to Pharaoh and to the children of Israel, by this organ of the Carolina Secession Party, will be understood, when it is remembered that the miracles which God wrought on that occasion were wrought in behalf of FREEDOM, and to effect the emancipation of a Slave population. The Slaveholder at the time of the Exodus, was the Slave Power, and the number just equal to that of the Americans who are now held in bondage by the Slave Power.—*Boston Commonwealth.*

—VIRGINIA ENSLAVING A SHIPWRECKED MARINER.—Not long ago, the Legislature of Virginia published the statement taken from the New Bedford *Standard*, of Capt. Card, of the British brig Commerce, of Windsor, Nova Scotia, which, while lying off the Portsmouth, Va., he got his vessel ashore on Wreck Island, where Thomas Scott Johnson, one of his hands, was apprehended and imprisoned, and he was told he had not the capital signed a bond of $500 to redeliver him, if no certificate of his freedom could be obtained in New Bedford, and he was compelled to leave Johnson up, and his mother now lives. Johnson referred the captain to Mr. Wm. Taber and to other prominent colored citizens of New Bedford, who he doubted not were ready to testify to the fact of his freedom.

His history was that he was sent by his parents to establish the fact of his being a native of a free State, born of free parents, were drawn up by R. C. Pitman, Esq., and the documents with the seal of the State, and others of our most respectable citizens, were forwarded pursuant to direction. This was about the first of July. The vessel was then ready to sail, and was imperiled, and the humane citizens of N. Bedford have now the satisfaction to know that the prompt and decisive effectual in plucking him as a victim just ready to be offered to the Moloch of Slavery. The man is now free—at least he is not in chains, unless kidnapped and forcibly robbed of his free papers.

But mark the meanness of the Southern champions of human bondage—they have not yet released him. Having the virtue to be ashamed of an act which is practised by no other Christian nation, and which has the inhabitants of some of these Christian United States, and by a very few heathen, and the infamy of which the Slave States, and the South, have attempted to cover with their rivals, the Arabs,—we mean the seizure and enslavement of a foreign seaman, cast by adverse winds and waves, destitute of means to return to his home, they boldly undertook to deny it, and to say that the story was all a lie, got up by some "malignant abolitionists." As an instance of the effect of the *Commonwealth* of July 12th, we extract the following:

"Mr. Wm. Taber, of New Bedford, called to-day at the office of the *Commonwealth*, and stated that he was acquainted with the Johnson family, and knew the boy, and knew the story to be true. Mr. Taber is a free man of color, and a man of high character, and a man of high character, and a man of high character

Miscellany.

THE WOMAN'S RIGHTS QUESTION IN ENGLAND.

(Concluded.)

The professions of women in this matter remind us of the state offenders of old, who, on the point of execution, used to protest their love and devotion to the sovereign by whose unjust mandate they suffered. Griselda herself might be attached from the speeches put by Boccaccio into the mouths of male victims of kingly caprice and tyranny; the Duke of Buckingham, for example, in 'Henry the Eighth,' and even Wolsey. The literary class of women, especially in England, are ostentatious in disclaiming the desire for equality or citizenship, and proclaiming their complete satisfaction with the lot which society assigns to them; exercising in this, as in many respects, a most noxious influence over the feelings and opinions of men, and contributing by accept ance of servilities of toadyism as concessions, to the force of truth, not considering that it is the personal interest of these women that whatever opinions they expect will be agreeable to men. It is not among men of talent, sprung from the people, and patronized and flattered by the aristocracy, that we look for the leaders of a democratic movement. Successful literary women are just as unlikely to prefer the cause of women to their own social elevation. They depend on men's opinion for their literary as well as for their feminine success; and such is their bad opinion of men, that they believe there is not one man in ten thousand who does not dislike and fear strength, sincerity, or high spirit in a woman. They are therefore anxious to earn pardon and toleration for what ever of these qualities their writings may exhibit on other subjects, by a studied display of submission on this; that they may give no occasion for vulgar men to say (what nothing but vulgar prejudice has made from saying) that learning makes women unfeminine, and that literary ladies are likely to be bad wives.

But enough of this; especially as the fact which affords the occasion for this notice, makes it impossible any longer to assert the universal acquiescence of women (saving individual exceptions) in their dependent condition. In the United States, at least, there are women, seemingly numerous, and now organized for action on the political ground, who demand equality in the fullest acceptation of the word, and demand it by a straight-forward appeal to men's sense of justice, not plead for it with a timid deprecation of their displeasure.

Like other popular move, however, this may be serviously retarded by the dilatoriness of adherents. Tried by the ordinary standard of political intrigue, the speeches at the Convention are remarkable for the preponderance of the rational over the the declamatory element: but there are some exceptions, and things to which it is impossible to attach any rational meaning have found their way into the resolutions. Thus the resolution which sets forth the claims made in behalf of women, does not claim equality in education, in industrial pursuits, and in political rights, enumerates as a fourth head of demand something under the name of "social and spiritual union," and "a method of expressing the highest moral and spiritual views of justice," with other similar verbiage, serving only to mar the simplicity and rational dignity of the resolution; resembling those who would weakly attempt to combine nominal equality between men and women, with enforced distinctions in their employments and functions. What is wanted for women is equal rights, equal admission to all social privileges; not a position apart, a sort of sentimental priesthood. To this, the only just and rational principle, both the resolutions and speeches, for the most part adhere. They contain so little which is akin to the nonsensical paragraph in question, that we suspect it not to be the work of the same hands as most of the other resolutions. The strength of the cause lies in the support of those who are actuated by a sound and rational principle; and to attempt to recommend it by sentimentalities, absurd in reason, and inconsistent with the principle on which the movement is based, is to place a good cause on a level with a bad one.

There are indications that the example of America will be followed on this side the Atlantic; and the first step has been taken in the part of England where every serious moment in the political progress has its commencement—the manufacturing districts of the North. In the 12th of February, 1851, a petition of women, agreed to by a public meeting at Sheffield, and claiming the elective franchise, was presented to the House of Lords by the Earl of Carlisle.

BURNS IN A PRINTING OFFICE.

MEANWHILE the preparation of the new edition was going rapidly on in the printing office of William Smellie—a man, who like Creech, mingled literary labors with those attending on the trade of bookseller. He was a great fund of knowledge, shrewdness and talent, under the rude exterior of Smellie. In his office, as the foot of Arthur Cheap, he had been wont daily for hours to meet Stuart, Robert Ferguson, Dr. Robertson, Hugo Arnot, Adam Smith, and many others of the recent and living literati of Scotland, all of whom had been his personal friends. His son Alexander, who lately died at an advanced age, perfectly remembered the visits of the Ayrshire Ploughman to the composing room, along with his father, for the space of four times, cracking a whip which he carried, to the no small surprise of the men. He paid no attention to his own copy under their hands, but read aloud to each other which he saw lying on the cases. One day he asked a man how many languages he was acquainted with. "Indeed, sir," replied the man, "I speak only my own." Burns remarked that behind there was one of his companions setting up a Gaelic Bible, and another composing from a Hebrew Grammar.—"These are," said the compositor, "what we print dolts in the house." Burns seemed amused by the remark, and said he would take a note of it.

Mr. Alexander Smellie also communicated the following anecdote:—"There was a young apprentice stood in the office, which Burns uniformly occupied while correcting his proof-sheets; as he would not sit on any other, it always bore the name of Burns' chair. It is still (1844) in the office, and in the same situation where it was when Burns sat on it. At this time Sir John Dalrymple was printing in Mr. Smellie's office an "Account of the Principal Battles of Ireland." One day it happened that Sir John occupied the stool when Burns came into the correcting room, looking for his favorite seat! It was known that Burns wanted was his stool; but before saying anything to Sir John on the subject, Burns was requested to walk into the compositor's room. Intelligence was taken in his absence to request of Sir John to indulge the bard with his favorite seat, but without mentioning his cause. Sir John said, 'I will not give up my seat to any impudent rascal whatever!' Upon which it was replied, 'Do you not know that staring fellow as you call him, is Burns the poet?' Sir John instantly left the seat exclaiming 'Good gracious! Give him all the seats in your house!' Burns was then called in, took possession of his stool, and commenced the reading of his proofs. At this time a portrait of the poet was in preparation for the adornment of the forthcoming volume. Alexander Nasmyth, a young artist residing close beside him in a place called Dunsyre Castle, was good enough to paint it gratuitously. An engraver named Bugg, much cleverer in his art than any man in Edinburgh, till a misunderstanding occurred, transferred the likeness to copper on the same terms. He took the greatest possible pains with the face, having the poet sit to himself several times when it was finishing, and the result was a likeness which, notwithstanding a criticism passed on it by Sir Walter Scott, will be afterwards noted, must undoubtedly be regarded as that on which the friends of Burns have set their stamp of approbation as the most faithful in existence, not even excepting Mr. Nasmyth's original. It has been remarked, that after the sittings for that original, Mr. Nasmyth and the poet would take a ramble together, not unfrequently as long as Pentland, the highest hill adjacent to climb Arthur's Seat, and lying on the summit, gaze at its grand panorama of twelve of the principal Scottish counties. Having one night retired, and the rules of sobriety, and sat up till an early hour in the morning, they agreed not to go home at all, but commence an excursion to the Pentland Hills. Passing a cottage a few miles out of town, they heard a frightful noise within, and going up to learn what was the matter, found that the sound proceeded from a poor man whose reason had given way. Mr. Nasmyth used afterwards to describe in thrilling terms the appalling exclamations of the lunatic, and the effect which they had upon Burns. The two friends afterwards continued their walk to the hills, had a fine morning ramble, and having thus cleared off the effects of their dissipation came down to Roslin to breakfast. Burns, who was extremely hungry, found in Mrs. David Wilson's little inn such ample refreshment, that in a fit of gratitude he scrawled a couple of verses on the reverse side of a wooden platter:

My blessings on ye, honest wife,
I ne'er was here before:
Ye've wealth o', gear for spoon and knife,
Heart could not wish for more.

Heaven keep you clear of strife
Till far syond four score,
And by the Lord of death and life,
I'll ne'er gae by your door!—*Life of Burns.*

NUCES LITERARIA.

I was pleased to see in the *Evening Post*, a few days ago, a translation of the remarkable speech delivered by Victor Hugo, in defence of his son Charles, on trial for publishing what we here would esteem a very moderate article against capital punishment, in a Parisian journal. I say young, for he is but about twenty-five years of age—is a very clever writer, as you may have inferred from the quality of the article which he was accused of writing, and he has had the good sense to avoid putting himself in the shadow of his illustrious father's reputation, by using a different name in his profession.

When the revolution of February occurred, Lamartine took him into the employ of the government, as secretary to the Provisional Council, and when Bastide subsequently became ministers of foreign affairs, young Hugo was nominated Attache to the French legation at Turin. But having a taste for exile upon such terms, he obtained permission to decline the appointment. Since then he has devoted himself to journalism, and is a regular contributor to the *Evenement* and *La Presse*, journals. He is father, has an unusually attractive person, though a little lame from a wound received recently in his leg in a duel, the affair of which with young Viennon, son of the director of the *Corsair*.

Charles has a young brother, F. V. Hugo, now in the twenty-second year of his age, who is just making his debut as journalist. He inherits the talent of the family. He writes for the *Evenement* on Foreign Politics.

It was not about the Hugos exactly that I intended to write when I took up my pen. Did you observe in the father's speech, to which I have referred, a rhetorical allusion to Lesurques? It occurs in the following paragraph:

"My son, you receive this day a great honour. You are now worthy to combat, to suffer perhaps, for the cause of humanity. Rejoice, this day for reward you enter the true manly life of our time. He proud, you who are only a simple soldier of the human army, you who are only a pen, as is the sword beneath where sat Beranger and Lamennais. Be firm in your conviction, and—this is my last word—if you want an immortal reward, have faith in humanity, your belief in the future, your religion of humanity, your horror of irrevocable and irreparable penalties to make you execrate the scaffold, that, you will be worthy of Lesurques."

I doubt if your readers, generally, realized the force of that allusion to Lesurques, and the rhetorical power given to the whole passage by recalling the whole of the facts connected, under aggravated circumstances, the melancholy fate of one who was the victim of the most extraordinary tissue of circumstantial evidence ever which has to condemn an innocent. As Hugo's rhetoric always repays the labor it costs to understand it, such of your readers as are not familiar with Lesurques' extraordinary case will probably be glad to see a brief account of what has been truly described as "a most deplorable illustration of the uncertainties of human justice."

Lesurques was a respectable individual who resided in the above extract, was born at Douai in France, in 1753. He received from respectable parents his birth, a careful education, and elevated tastes. He served for a time in the regiment of Auvergne, which service he exchanged at the expiration of his term for a situation as the head of one of the bureaus of his district. He married, and was a model of family in his vicinity, whose dowry, with the emoluments of his office added to his own patrimony, and some income for his wife, enabled him to enjoy a revenue of from two to three thousand dollars a year, a very elegant and independent fortune for any rural district in France. We mention all these incidents of his early life, because they bear more or less directly upon the approaching catastrophe which soon overtook his fame and his life.

While he was thus prospered, Lesurques resolved to establish himself in Paris, mainly for the purpose of educating his three children, and he accordingly rented apartments in the Rue Montmartre, of a Madame Daubigny, who, with her husband, in consequences was one Gueneo, who kept a sort of stage office at Douai, and to whom he had lent a couple of thousand dollars. Shortly after the arrival of the Lesurques arrived, and embraced the occasion to call and pay his debt. He likewise invited Lesurques to breakfast with him. Lesurques, at the time, was with Richard, like himself a native of Douai. This Richard, who was a dissipated fellow, was intimate with a man named Couriol, who was also present at the breakfast, during the discussion of which Couriol came in and was invited to join them. This meeting took place just four days before the terrible event which I will now proceed to describe.

In the month of May, 1796, six individuals in Paris formed the project of robbing the Lyons mail coach on its way to the metropolis. The names of these men were Vidal, Couriol, Rossi, Durochat and Bernard. The last mentioned was a friend of Lesurques, and the associates, but had no part in the execution of the horrible outrage, which was consummated on the 27th of the same month, May. The plot of the robbers was well conceived, and the government paper, the *Journal de Paris*, very shortly after it occurred, for the purpose of putting a stop to the mail robberies, offered a reward of 6,000 francs for the apprehension of the robbers, and a pardon to any of the accomplices, who should give information of their rashness and malignity. The report ran thus:

"The assassins of the Lyons Courier were five in number, four of them were accompanied by a lady. This was Durochat, who, on the 27th May, had taken a place in the mail coach of Lyons, under the name of Lahorde. [ ] "The four others had left Paris in the morning of the same day on horseback. "Three of them had each, one empty valise, and the fourth had two. They were seen passing Villejuif, between nine and ten o'clock. They were dressed young men; they dined at Montgeron, and afterwards stopped at Lieursain. One of the company, there adjusted his spurs, which he had lost in the course of the journey. When they arrived at the place appointed, they concealed themselves in the darkness of the forest awaiting the arrival of the mail coach, which was the first line coming from Lyons. At the convenient moment for its purpose, the scoundrel who was on the coach threw himself upon the courier, and cut the throat of the man who was sitting by him, and cut the poor man's throat with a razor which he held in the other. The whole was done so quickly, that even the postillion had not perceived it, nor had any one uttered a single cry. The four accomplices then approached and compelled the postillion to drive the vehicle about five hundred paces from the place of the murder, where they dismounted him also, splitting his head with a sabre, and then proceeded to plunder the mail. This done, the four robbers, with the lady (Durochat) mounted on the saddle-horse of the postillion, and the five set out upon their return to Paris.

"They were seen, 1 The Officer of the guard,] to cross Villeneuve-Saint-Georges" [towards one o'clock in the morning. They entered Paris between four and five o'clock, through the barrier Rambouillet. [ ] "The postillon's horse was found in the Place du Carrousel, where it stood fastened the whole of the day. The neighbours seeing that no person came to take the horse, inquired of the people who were led, by their suspicions, to call the attention of the Postmaster to the circumstance. The postillon's horse was. These facts may be regarded as certain."

This recital was subsequently confirmed in every particular at the trial of the accomplices, and supplied the facts in almost the same terms in his indictment to the jury of Melun. It was soon discovered that Bernard had supplied the four horses, and he was arrested. The Lyons assassins had been seen by a number of persons at Montgeron, where they had dined and played at billiards, and at Lieursain, where they had dined, Monsieur Gueneo, who, it will be recollected, was Lesurques' friend, and in no way implicated in the outrage, had gone to Chatenay Thierry on private business. Couriol went there also, and lodged in the same house with him. Here Couriol was found, and his papers were seized, were there found a letter from Gueneo, and even of Bruer, their host. The two latter, after an examination by the police, were discharged, but Couriol was detained. Gueneo, having received from the magistrate an order for the surrender of his private papers, which had been deposited at the Central police office, set out for that place, and while on his way, whom should he meet, as ill-luck would have it, but Lesurques, whom he invited to accompany him. Lesurques consented, and the two friends entered the fatal carriage.

While they were waiting their own opportunity of communicating their business, the police magistrate Dubanton, was examining Couriol, in reference to the murder of the Lyons courier. Two females who had been brought from Montgeron, one of them a girl named Lamy, had identified the man of that place, and another girl named Sautou, a domestic in a neighbouring family, both pretended to recognize in Lesurques one of the two of the men who had dined and taken coffee at Montgeron, the day of the assassination. At first it seemed inconceivable to Dunbanton, that he should have made a mistake in thus arresting such their audacity so far as to come thus into his very presence. This reflection stemped him at the time; and he afterwards regretted that he had not at once, on the spot, discovered the mistake which might conduct two innocent men to the gallows. They persisted in their declaration and a reward was the arrest of both the men was immediately issued.

By a fatality without a parallel, this deposition of the two women was found upon perfect resemblance between the two friends and two of the assassins, Dubuq and Vidal, the real authors of the crime, who were not arrested until afterwards. The news of a marquee of courts spread the utmost consternation among his family and friends. In spite of the strong circumstantial proof against him, they felt sure that the jury would acquit, as he was also possessed a comparatively independent fortune, who up to that time, had maintained a blameless character. As Lesurques was being taken to trial, with the view of committing such an awful crime, for no apparent motive but the acquisition of the paltry sum of twenty thousand francs, to be shared between six companions.

But, in spite of these presumptions against his guilt, the prosecution was vigorously pressed. He was condemned, and the fever was ended for trial, by the side of Couriol, Bernard and Richard, and these two women persisted in their original declaration. Gueneo succeeded in proving an *alibi*. So also, Bruer, whom an innkeeper pretended to recognise as one of the party of the 27th. Lesurques was confident of demonstrating his innocence, primarily as theirs had been, notwithstanding his identity was attested by other witnesses besides the two women. For the purpose of showing how he had employed the whole of the 26th of May, he called fifteen witnesses in succession, all pursuing respectable callings, and most of them at the time engaged in employing Lesurques, who was quite remarkable, he could not have been, at any time during that day, at the scene of the crime, and by way of demonstrating that there could be no possible interest in the crime, he produced a sworn to, the painter Baudard recollected that he was on guard that day, and his guard ticket, deposited with the register, would show that he was at Lieursain, and Lesurques, also, testified that Lesurques had spent part of the morning in question with him, and had made some purchases for his family, and that he had passed the 5th Floreal—the 27th May. The presiding judge of the court, Gohier, required the goldsmith's account-book to be produced, where, upon examination, it was found to be quite remarkable the figure 9 had been altered to an 8. The judge detected the alteration in an instant, and directed the witness to be arrested on the spot, and to be put to the torture, which it was possible to believe had been made the day after the crime had been perpetrated for the purpose of getting up testimony, and to excite a strong feeling of prejudice against the innocence of the prisoner. From that moment they ceased to put any faith in the testimony produced in his behalf. The jury, who had been suspected of acting in connivance to swear him through. Had he rested his case upon the testimony of the witnesses in his house, there was ample ground for the jury to have been acquitted. More than eighty witnesses, most of whom had come all the way from Douai, at their own expense, testified to his probity and good character, and to his conduct in his business. Twenty witnesses were called to prove the alteration in the account-book, and the fraud was discovered by the jeweller's account-book.

On the other hand a silver spur was shown to Lesurques, and one of the women who had accused him, turning to him on the witness stand said, "I saw you fix this on your boot—I saw you strike your horse with it—I know it by its chain."

To all those accusing circumstances, which were overwhelming him, Lesurques could present nothing but the feeble and commonplace plea of innocence, man. Couriol and his companions likewise denied their guilt obstinately.

Finally, the testimony was closed, the public prosecutor asked for the conviction of Lesurques and his fellow prisoners and the jury were sent to the jury room to determine upon their verdict. Gohier, the judge, addressed a few words to the judges, for the purpose, as she stated, of preventing them from doing an irreparable wrong. "Let us be on our guard against the influence of those sense of justice compelled her to intercede in behalf of Lesurques. On being brought before the President Gohier, she declared that "the jury had pronounced Lesurques "innocent" that the witnesses, deceived by an unfortunate resemblance, had confounded him with one of the assassins, and that the jury had, by their verdict, had confounded Gueneo with Vidal. Blinded by his prejudices, the President drove the woman from his presence, and referred to the sealing of the proofs as the only evidence of Lesurques' new testimony; as if it were better that the jury should themselves represent the crime they were trying to punish, than that they should be the executioners.

Through the whole of the trial Gohier exhibited the most revolting partiality; he encouraged the witnesses for the prosecution, and browbeat those witnesses for the defence. Legrand the unfortunate goldsmith, was so alarmed by the passion of the magistrate, that he lost his reason, and died in a madhouse. The jury, in spite of all, had decided on the part of the defence, fainted from the same cause. A man by the name of Emery, having been requested to testify to the character of Lesurques, he merit exclaimed, "Yes, without fear in spite of every thing which has been done to inspire it." Gohier did not wish to hear the witness, and he spoke of the *alibi* of Lesurques, at all. "The inconsistency of his course to the jury," said one of Lesurques's counsel, Guinier, in a pamphlet published at the time, "was the cause of Lesurques's ruin. He spoke "last; he argued when he should have confined "himself to a simple *resume* of the arguments of the "counsel, and the testimony and the case being thus "closed, cut off from the accused and his counsel all "opportunities of correcting the errors into which "the jury were led by the court." The jurors in "their address to the public of the period, "proved that the institution of trial by jury is not "sufficiently perfect to protect the peaceable and "innocent against the rashness, the hatred of his enemies "and the mistakes of judges."

The verdict of DEATH was returned by the jury, in this case, after a long and fatiguing trial. Lesurques, Couriol, Richard and Bernard. Gueneo and Bruer were acquitted. On hearing his sentence, Couriol at once exclaimed, "Yes, I am guilty, I acknowledge my crime, but Lesurques is innocent, and Bernard "has had nothing to do with the murders." Four several times he reiterated this declaration, and at length, in the presence of the Tribunal, he said again, "I have never known Lesurques. My accomplices were Vidal, Rossi, Durochat, and Dubuq, "whose resemblance to Lesurques misled the jury and caused his ruin." The statement of Couriol was minute, and corroborated at every point with the circumstances of the case as set forth in the official inquiry. The Minister Bruhan appeared before the judges again, to renew her declaration, attended by two other individuals Cauchois and Goulon, who had accompanied the assassins of Lyons, she had said "that the innocent were about to suffer," and "that Lesurques had never had any relations whatever with the assassins."

Some stories of Madelaine, Cauchoise and Goulon united to the self-accusing Couriol's protestations of Lesurques's innocence, could have had, at least, some effect in the mitigation of the sentence. The Directory took notice of the affair. They had no power of granting pardons, but appealed at the Irreparable nature of the sentence, and the innocent person, they brought the subject to the notice of the legislative Assembly. Their message was pressing and explicit. "Ought Lesurques," said they, "to perish on "the scaffold because he resembles a felon?" "The Council of Five Hundred, upon receiving a report upon the subject from Dupuy Simeon, passed on to the order of the day, upon the ground that they could not interfere with the established procedure of the courts, for the purpose of granting relief in a particular case.

One interesting feature in Simeon's report to the Council of Five Hundred, related to Lesurques' pecuniary resources. It had been the cue of his prosecutors, previous to and during the trial, to insist that the prisoner was poor, and that he committed the murder for the plunder. The public prosecutor at Melun, whose duty it was to present the case to the jury, made this allegation in their presence, in the following brutal language: "*Lesurques* has when "he pretends that he has a sufficient fortune to live "with respectably; *he lies*, when he speaks of the "regularity of his conduct. The authorities of his "native place declare that he has not the means of "living without labour, and that he is a man of expensive habits and bad demeanour."

After Lesurques's conviction, it became important to show that he had the means of bribing the clouds of witnesses who, with such overwhelming unanimity, testified in his behalf in his defence, and in the prosecution of Couriol. Then, every effort was made to prove his wealth, regardless of the greater improbability of his guilt which such proof would establish, by removing the slight plausible motive for committing the crime. In the report to which I have referred, Simeon showed, among other things, that by Lesurques' calculations, he had a perfect knowledge of the amount of his estate, the Government had come into possession of a farm, the revenue of which was 3,400 francs, of a house at Douai, and of the rent of a house at Paris. He also showed that Lesurques was in the receipt of a small revenue as agent of two estates for another person.

The report was subsequently reviewed by Lothier, one of Lesurques' counsel, in a tract called "*Observations sur le rapport de la Commission charge par le Conseil des Cinq-Cents d'examiner l'affaire Lesurques, condamne a mort, par judgement du tribunal criminal du department de la Seine, le 18 thermidor an IV. de la Republique.*" But neither this nor the other deep conviction of Lesurques' innocence which pervaded the nation, seemed to produce any effect upon the Government. This obstinacy was attributed, in part, to their unwillingness to allow the institution of jury trials, which they had recently introduced, should be discredited, and partly to their pecuniary necessities, which would be inconvenienced to refund the estate which they had confiscated

All hope of pardon being now gone, Lesurques prepared to meet death with a calm dignity. "Innocent as I am, I shall die with great fortitude," wrote he to his wife the day of his execution, "no one can escape "his destiny. It is mine to be judicially murdered "and I will not permit my fate to be the cowardly become coming both of us. I send you my hair. When "our children shall be grown you will share it with "them: it is the only inheritance I have left them."

In a farewell letter to his friends he wrote again, "the truth could not make itself heard, and I perish, "the victim of a mistake." He also published in the public journals a letter addressed to Dubosq, whose name as one of the murderers was revealed by Couriol. It ran as follows: "You, in whose place I will soon be, tremble in the sanctuary of your heart. If you "shall ever be delivered up to justice, remember my "three children overwhelmed with disgrace, and their mother overwhelmed with grief. Dubosq, there "is a sublimate consequence of our unfortunate personal resemblance."

Lesurques publicly forgave the judges and witnesses who had been the cause of his death. He desired to go to his punishment in white vestments, in which he was indulged, and during his ride from his prison to the place of execution, preserved the most calm calmness and composure of countenance. Couriol, who sat near him on the fatal car, never ceased crying "I am guilty and Lesurques is innocent." Thus, in the same fatal carriage, the guilty with the innocent, on the 30th of October, 1796.

The declaration of Couriol was afterwards confirmed in every particular, and in the most positive manner. Within a few months after the execution, Durochat, one of the parties whose guilt Couriol had declared, was arrested in Paris, like one, it will be remembered, who rode beside the courier and first stabbed him. He had several *aliases* to his name, and was known in the Parisian Lodging Houses, and sometimes Durochat, under which name he was arrested and prosecuted. Being interrogated by Dunbanton, he at once confessed his share and his guilt, pointed out his accomplices, Vidal, Rossi, and Dubosq, the persons designated by Couriol, but he protested up to his last breath that Lesurques was innocent. He was subsequently tried and shot, the bosting season is over here, and thick weather coming on. No doubt but they will again commence. Some of the Whigs have promised to give us a pipe of wine, but they are so circumstanced with the king of Dahomey that it is impossible; for instance, he frightens them into a compliance with his wishes, and sends them 1,000 muskets, powder, &c.; in lieu of paying in money or produce, he marches down a string of slaves, which the Whigs purchase, or some other merchant, or they do nothing. With the king of Dahomey at present rests the principal part, if not the whole, of the Slave-Trade carried on from Cuba, Puerto Rico, and Brazil, and he is a independent kingdom. The lawful king is at present in Brazil, but Pedro Pe without a single soldier, having usurped by his nephew, who is a great scoundrel. The ex-king promises to abolish Slavery, forever, in his dominions, provided they will help him to build a fort at Lagos, if they will restore him to his kingdom."

—THE IRISH CENSUS.—It has been stated by several Irish papers that the population of the sister country, in 1841, was 8,175,000, and that it has now fallen to 6,000,000, showing a loss of 2,000,000 as compared with the census of 1841, and making no allowance for the progressive increase of the population, which is the consequent five years. In 1841 the population was, in round numbers, 8,175,000. In 1831 the population was just 7,000,000, showing an increase of nearly one million and a quarter in ten years. Had the population of Ireland continued to increase in the same ratio from '41 to '51, as it did from '31 to '41, and from '21 to '31—had it increased in the ordinary ratio—the increase would have left the population of Ireland now at two millions, giving us the present population of Ireland nine millions at three quarters, or ten millions.

—POWER'S GREEK SLAVE.—At a recent meeting in London of the Committee of the Society of England and Wales, Rev. John Fletcher moved a resolution denouncing American Slavery as a whole and as the Fugitive Slave Law in particular, which he pronounced "a law which no one who would obey God rather than man could constantly and righteously obey." The resolution was seconded by Rev. Mr. Alverted to the Crystal Palace, and remarked upon the singular fact, that the principal sculpture presented by America, was a female slave, and that a female slave of the present day, or of their own country, but a Greek slave. He remarked that the Greeks and Romans of ancient times had to go to Greece for a slave, for in Greece at the present day, Slavery had no existence. Yet such a sanctified and Christian country as America, which had in the series in the nineteenth century, so remarkably was Christian blinded to the nature of the associations which made naturally and inevitably the Greek slave so that. In England, with all its faults, nothing of the character of American Slavery existed.

—REPORTER OF THE MORNING PERENNIES.—Whether the Reporter's tale is true or false, is nothing to the purpose. It is too good not to be able to command appreciating belief. Most reader, who have seen Hives in the scenes of the public, understand the class of shaky old dandies, elaborately got up by their tailors and valets, who go nodding and smiling, and bowing and sunny side of Pall Mall, or back in the biggest bow-window of the clubs, and totter about in the holiday of life, with the aid of a cane and a gold-headed dashing young fellows of thirty when their backs only are seen, and sinking at one into supernumerated old-fogeyism, and the Reporter's tale is true to life, in the coarse, wrinkled facial skin, and the deeply-marked crow's-feet ramifying round the eyes. The old beau represented in the Reporter's tale, is great in the world, mighty in the morning rooms of clubs, known to all attentive students of the *Court Circular*, and yet, with all his pretensions to be a nobleman, he is only a *parvenu*, the *reine de la danse*—is under the sad necessity, notwithstanding his excess of juvenility, of the aid of a wig, and of the Reporter's tale, of wearing a wig. A commonplace matter this, but not so commonplace considering how our here manager's tale, and the consequent fun, has given a wonderously made parvenu, the not-brown ringlets in such of nicely differing degrees of length. No. 20 is modelled upon Hyperion's curls, Then for the application. Beginning with No. 1, a wig is put on, and the wearer is made to run, of course, to No. 20. In a week or so, the short crop again appears, and then pick up another; or after wearing No. 20 for a month, put back to No. 1 for a second; so a thing labourer is the best implement a farmer can hire ten months out of twelve." Having established this proposition, Mr. Reporter, we shall carefully forward to prove his ability to hoe an acre of land in five minutes and at no greater cost than sixpence. He would make 18 labourers placed in a row hoeing 18 acres. This has to be free at one end, and the other made fast to the ground by a rod, so that it could never be shifted. Then, each man has a wooden handle and a hoe to be attached. Then, each man thrusting a hoe into the ground, and all being in motion, and are kept going until they have completed a circle. The whole of the soil within the circumference, with a slight exception at the centre, will may be hoed, and, the best being moved, circle after circle may be executed, until the field has all come under the hoe.

—MISS MARTINEAU states that during the scarcity in 1800, hundreds are useless and richest weeds, and without salt, which was thenceforth lost. Yet it is believed, that at that period the percentage of bodily washed from head to foot were extremely few.

Gleanings from Foreign Publications.

—The *Swansea Herald* gives the following lines which appear as an epitaph on a head-stone in St. Mitchell's Church-yard, Pembrokeshire, in the memory of David Davies, Blacksmith, late of that town:

"My Sledge and Hammer lay reclined,
My Bellows have blown their last wind;
My fire's extinct, my Forge decayed,
And in the dust my Vice is laid;
My Coal is spent, my Iron gone,
My Nails are drove—my work is done."

—THE BREAKAGE OF THE UNION.—When the two halves of Hibernia's Parliament shall have taken a great development, when each of them shall have grown strong enough to need no longer the other's support, when each shall have learned to be tender in its susceptibilities, and it will repel with indignant shame what is now with difficulty tolerated. A fortuitous circumstance, in the shape of a Parliament, is unlikely to burst forth; and Slavery is, perhaps, the strong chain that shall break the steel bar of the United States.—*Letters on America, By Mazzini.*

—THE *Preston Chronicle* has a strange advertisement which has been extensively circulated in the town of Openshaw, Lancashire. It reads thus:—"Millinery, Dress Maker, &c.; R——street, Openshaw, Lancashire, that "through the mysterious workings of Divine Providence, she has in a most wonderful manner renewed her former strength, and purposes resuming her business in all its branches, viz:—Millinery, Dress and Straw Bonnet making. The business will be carried on by her, and by the friends of justice, truth, and righteousness will consider the responsible duty which now devolves on them, to give her a support, and to encourage Bible-taught members of these three United Kingdoms, and shame withdrawing their support from those who are foreign. Her aim is, in perfect unity with God, and in these times we may again behold the glory of a now offered (but a yet merciful) God shed abroad over our land."

—THE SLAVE-TRADE.—Extract from the Slave-Trade:—The bosting season is over here, and thick weather coming on. No doubt but they will again commence. Some of the Whigs have promised to give us a pipe of wine, but they are so circumstanced with the king of Dahomey that it is impossible; for instance, he frightens them into a compliance with his wishes, and sends them 1,000 muskets, powder, &c.; in lieu of paying in money or produce, he marches down a string of slaves, which the Whigs purchase, or some other merchant, or they do nothing. With the king of Dahomey at present rests the principal part, if not the whole, of the Slave-Trade carried on from Cuba, Puerto Rico, and Brazil, and he is an independent kingdom. The lawful king is at present in Brazil, but Pedro Pe without a single soldier, having usurped by his nephew, who is a great scoundrel. The ex-king promises to abolish Slavery, forever, in his dominions, provided they will help him to build a fort at Lagos, if they will restore him to his kingdom."

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