

Overseership.

When the subject of public printing was under discussion in the House of Representatives on the 14th ult., there occurred the following little scene, illustrative of the ruling spirit, there prevalent:

Mr. Polk said that he had endeavored to be conciliatory, but if he was drove to the wall he would fight and strike for the safety of the Union. He alluded to Mr. Brown as standing shoulder to shoulder with the member from Massachusetts, (Mr. Rantoul) who would steal a negro, if he had a chance, as was clear from a speech of his on record. He asked if Mr. Brown considered himself on a political fellowship with that member.

Mr. Brown repeated that he recognized the gentleman from Massachusetts as a democrat on the old party issues; on the slavery question he did not coalesce with him, as the member from Tennessee well knew.

Mr. Rantoul asked the gentleman from Tennessee to produce the record to sustain his charge.

Mr. Polk—What's that? Mr. Rantoul—I understand the gentleman to say I stand on the record in a peculiar condition.

Mr. Polk—If the gentleman claims to be a democrat, I will not act in the same fold with him. He claims to be a Free Soiler, and I believe any man who prostitutes himself to the miserable sympathies of the Abolitionists will steal a negro.

Mr. Rantoul—I shall not notice the last remark.

Mr. Polk—of course not.

Mr. Rantoul—I will, however, notice the other statement. He says I stand here, chosen by Free Soilers. Now, I was nominated unanimously, by the old line democrats of my district, in the fullest caucus held for many years. I came here first nominated by a convention, to which all the democrats were invited. In the next place, I never accepted a nomination by the Free Soil party in my life. The Free Soil party, however, voted for me, and I was happy to receive their votes.

Mr. Polk—Oh yes, a negro, would be thankful for that.

Mr. Rantoul—I say to the gentleman from Tennessee, or to any other gentleman who may choose to say that he will have no fellowship with me, that it is a matter for his own opinion, it is for him to decide whether he will act in the same party, but if he decides he shall not, it is for him to step out of the democratic party, for I shall not do so.

Mr. Polk—He will not be permitted to step out, but will be ordered out.

Mr. Fowler raised here a question of order, and Mr. Polk raised a sort of apology for going out of the line of debate. At this period there was a good deal of excitement and noise in the House.

Mr. Nabors asked his colleague [Mr. Brown] if one of the old issues of the Democratic party does not require a strict observance of the Constitution? and if there is not a clause in the constitution guaranteeing to the people of the south the right to capture their slaves when they get into the free states? Is not that the creed of the Democratic party?

The Speaker interfered, declaring the question out of order. Mr. Rantoul desired to answer the question. Mr. Brown also desired to reply, but the Speaker persisted in confining the debate to what he considered its proper course. The excitement here increased, various motions were made, and questions of order raised.

Mr. Polk said, that as he wanted harmony in the House, he would forego making his speech, and concluded by moving to lay the whole subject of printing upon the table.

Commenting upon this, Frederick Douglass says:

"WOULD STEAL A NEGRO IF HE COULD GET A CHANCE!"—Such is the bitter reproach, spit out last week, with the venom of a rattlesnake, by the Hon. Mr. Polk of Tennessee, upon the Hon. Mr. Rantoul of Massachusetts, on the floor of the American Congress. To which Mr. Rantoul rejoined, "I will not notice that remark." In this, we think the latter quite unwise. The impudent and brazen plunderer of all the precious rights of humanity should have been branded upon the spot as being himself a villainous man-stealer. It shows how completely slavery has inverted all right ideas in the community, when a practical man-thief can turn upon one who would deliver the victim and restore him to his rights, with an air of self-righteous scorn. We wish J. R. Giddings, instead of Rantoul, had been the subject of that reproach. The brazen-faced flesh-monger would have got what he deserves.—Fred. Douglass' Paper.

The St. Thomas Islands are thus described by N. P. WILLIS, Esq., of New York, in his last letter to the Home Journal "from the tropics." His point of observation was from the stern of a jolly boat, as it was tacking into the harbor with a boffing head wind:

"I studied the look of the St. Thomas Islands very constantly on our approach.—Unclad in any visible atmosphere, their edges, from a distance, look as sharp as cut pasteboard; and, as you near them, their bald round tops, without vegetation, remind you of the shaved asylum. It is strange to a Northern eye, and like a new sight, to see so far and so clear. We could count the leaves of the cactuses on both sides of the harbor as we ran in, and perspective seemed suddenly abolished, so equally near seemed every house along miles receding of shore.

"An ant, taking a walk on a shelf of sugar-loaves and stopping in an open space where one had been taken out, would have the same relative geography around him as a boat in the centre of the Harbor of St. Thomas. It really looks as if you might stand on the summit of any one of the half dozen hills around, and to see a number of the Home Journal (sealed up for the mail) on board any ship in the harbor. The fifty or sixty sail at anchor lie very close, their many-colored flags of all nations giving them a very gay appearance, and the numberless boats, plying constantly between enlivening the scene exceedingly. Coming from that most unshaded and unoccupied spot on earth, the open sea, we seemed suddenly to have slid into a mountain market-place, with a basin of water in its deep-bottom, and vessels that must have come thither as baldness. It is a harbor with a strangely mountainous physiognomy."

Methodist Slave Holders.

The following are some of the comments of the Free Presbyterian upon the letter of Mr. Hall, in reference to the class leader who kidnapped Horace Preston. The Methodists are only in the same condemnation with all the other great sects of the country, tho' it must be confessed they have been particularly officious in their men hunts of late.

The revelations which from time to time leak out from the southern prison house, of the connection of the Methodist Episcopal Church North with slavery, are a precious commentary on the anti-slavery pretensions which are so vociferously set up for her by ministers in this latitude. The Rev. James Savage of Kentucky, a local preacher of this church sends north Talbot Grosse, a brother preacher of the same church, to beg money enough to buy his own body and soul, in order that he may be free to preach the everlasting gospel. The Rev. Savage in the mean time retaining the sister and mother of his brother preacher as hostages for his safe return. Edward Gorsuch, killed, in the attempt to drag four of his fellow beings back to the hell of southern slavery, was declared by the leading organ of the Methodist Church North to be "one of the brightest ornaments of that church, a meek and humble christian in the best and truest sense of the word." Wm. Gatewood of Kentucky, a prominent member of the same church, sells Henry Bibb his wife and child, to a professional slave trader, by whom the wife is sold to a French debauchee in N. Orleans for base purposes, where she is still, if living, held in perpetual separation from her lawful husband. And now Wm. Reese a class leader of the same church, drags Horace Preston from the bosom of his family, and parts him forever from all the endearments of home. From the few cases of this character that come to our knowledge in the North, we may infer, without danger of mistake, the number and nature of similar cases of which no account reaches the free States.

Now what is the object of giving publicity to these things? Is it to gratify feelings of hatred towards the church in whose bosom they occur? Is it through the hope of proselyting her members into our own communion? God knows it is not. We have none but kind feelings towards the members of the M. Episcopal Church. Should any of her members be persuaded to leave her communion, we should expect and advise them to unite with the Wesleyans, where they can be free from connection with, and support of slavery and, at the same time enjoy all their peculiar views as Methodists. What then is the object? On the writing body of the slave the Methodist Episcopal Church North is painted, and is one of the heaviest of the mountain weights that are crushing out his life. Hundreds of people are in that church, adding all they can to its ponderous weight, who we think would not stay for an hour if they knew the facts as they are. Their church is represented—whether ignorantly or knowingly is not for us to say—free from all guilty connection with the stupendous crime of slavery. Believing these representations, they remain in their present connection, giving all their influence by position to perpetuate the terrible oppression of the slave. As we have said of a similar class in another church, they are in the church which is on the slave, and whatever weight of anti-slavery character they may have only makes their position more crushing to the poor bondman. We feel, therefore, a solemn duty to do what we can to open the eyes of such, and to call to them "get off, in the name of God get off!"

Mormons and Slavery.

The following is extracted from the Message of Gov. Young, of Utah:

"The practice of purchasing Indian children for slaves is a trade carried on by the Mexican population of New Mexico and California. These traders, of late years, have extended their traffic into the limits of this Territory. This trade I have endeavored to prevent; and this fall, happening to encounter a few of them in my travels as Superintendent of Indian Affairs, strictly prohibited their further traffic. The majority of them appeared satisfied, and after making a few exchanges of property in the settlements, returned to their own country; unfortunately, however, a few of them still determined to carry on their nefarious traffic, they have been arrested, and are now on their trial in this city.

"It is unnecessary, perhaps, for me to indicate the true policy for Utah in regard to Slavery. Restrictions of law and government make all servants; but human flesh to be dealt in as property, is not consistent or compatible with the true principles of government. My own feelings are, that no property can or should be recognized as existing in slaves, either Indian or African. No person can purchase them without their becoming as free, so far as natural rights are concerned, as persons of any other color; under the present low and degrading situation of the Indian race, so long as the practice of gambling away, selling, and otherwise disposing of their children, as also sacrificing prisoners, obtains among them, it seems indeed that any transfer would be to them a relief and a benefit. Many a life by this means is saved; many a child redeemed from the thraldom of savage barbarity, and placed upon an equal footing with the more favored portions of the human race. If, in return for favors and expense which may have been incurred on their account, service should be considered due, it would become necessary that some law should provide the suitable regulations under which all such indebtedness should be defrayed. This may be said to present a new feature in the traffic of human beings; it is essentially purchasing them into freedom, instead of slavery; but it is not the low, servile drudgery of Mexican slavery, to which I would doom them, not to be raised among beings scarcely superior to themselves, but where they could find that consideration pertaining not only to civilized, but humane and benevolent society."

The Baltimore committee of arrangements for the Democratic National Convention, have ordered 20,000 of prime hickory plank, direct from the Hermitage, with which to construct the platform to be used by the Convention.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPHET AND BLOW A BOLD AND A FERRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONSIDER.—Milton.

SALEM, OHIO, MAY 15, 1852.

EXECUTIVE COMMITTEE meets June 6th.

Letter from the Editor.

BUFFALO, May 8th, 1852.

To the Readers of the Bugle:

This No. will complete a year since I undertook the conduct of the Bugle, and now for the first time I am to be absent during the issue of a number. This may make little difference to you, but I feel now as though it made much to me. I had no thought of occupying this post thus long, when I undertook it, else I should have shrunk from it altogether, for I had no thought that I could or should become an editor. Much as I have failed to do what you have wished or I desired, I can most truly say, that I have done all I promised to do. That promise was, that "I would do the best I could, till you could get somebody to do better." And to repeat this promise is all that I can say for the future. I can add, that I enter upon a new year, with new attachments to you all. The thought that from week to week I was holding converse with those "seven thousand," who would not bow the knee to Baal—with those whose ambition it is to be firmest and truest in the work of progress and reform, this thought has made my labor light and the time seem passing short. It has been a year marked with the desperate struggles of the slave power. And marked too, by its discomfitures in some points, where the hope of triumph was especially cherished. We will all hope and labor that for the year to come it may be yet more signally defeated.

I have just picked up a paper, the New York Journal of Commerce, which contains the following precious morsel of comfort for the slave holders. The journal is, if I remember right, rather remarkable for its piety. Its orthodoxy will need no other voucher than the paragraph itself. It is a whole creed, the "confession of faith," and the "thirty-nine articles" of slaveholding, condensed in a line. It gives the Editor's views of God—of man and his duty. It gives us distinctly to understand what is orthodox teaching—most properly rebukes all heretical teachers and teachings as they deserve—fully sustains the immaculateness and supremacy of human laws, those which sustain slaveholding in particular. This as we all know is the important point to be pressed and sustained just now, as is manifest from the luminous expositions, of the Deweys, Lords, Sturges and Coxes, as well from the example of their most worthy disciples and fellow laborers, the Curtises, Bustedes, Clynes, Martins and McCrearys.

"The shooting of a negro arrested as a fugitive slave at Columbia, Pa., by one of the officers engaged in the arrest, is an event deeply to be regretted. It is an event, however, which in an important sense, is shrouded upon those who have taught the fugitive to 'defend his liberty as he would defend his life, and that of his wife and children against the assaunt.' The slave, in the case before us, was acting out these instructions, by resisting the officers of the law to the utmost. He has found the truth of the declaration, that such functionaries 'bear not the sword in vain.' The officer will of course be tried, but to what extent the circumstances will be taken in justification, we will not undertake to say."

Look at the audacious insult this Editor offers to God and man. This human being who was shot, who came from the hands of his Creator, fashioned with a heart of humanity, would never have known that he should have defended himself, his wife and children had it not have been for the institutions of the Abolitionists.

How consummate a liar must this Editor be, to utter this, and how besotted a fool to think of making the people believe it.

But enough of this. I have had a delightful journey thus far on my way to Rochester.—Next week I hope to report that things have been said and done for the slave.

THE EDITOR.

Uncle Tom's Cabin, or Life Among the Lowly, by Mrs. Harriet Beecher Stowe.

Editors have exhausted their vocabularies in commendatory criticisms of this work, and it is prelate presumption for us to attempt to say any thing about it. This much, however, we may say, they have for once, at least, spent themselves upon a worthy object. And a most hopeful circumstance it is, that it is appreciated, not only by editors, but by the people; as its unexampled sale; (30,000 copies in six weeks,) most conclusively proves.

"Human nater," said Dr. Beecher, in his quaint style, and his old fashioned pronunciation, "is a great thing." His daughter seems to have inherited the opinion, and has demonstrated its truth, in the book before us. It is popular, because it has in it so much of "human nature." When the popular mind so generally, and so warmly decides in favor of anything it is because there is in it some great element of truth.

This work is popular, because it is true to nature in its revellings against slavery and in its most ardent impulses for freedom. It will be useful because it is true to the sad facts of the system it delineates. It is a panorama, drawn from life, depicting as faithfully as may be, the horrors of that system; shaded by all circumstances, that may in the least mitigate those horrors. And yet in the end, making it manifest as does the system itself, that these seeming mitigations, are but real aggravations. Not only is the pic-

ture true to the facts of the system, but there stand prominently upon the canvass, and always in these places, the various and existing emotions, inseparable from the contemplation of the facts. It is true to the human heart in all its varied conditions. True to its inseparable love for freedom; true to the human passions whether exhibited in the meek Tom, or in the brutal lust and rage and the perille terrors of Legree.

The only drawback to our admiration is its close, when it neutralizes its own principles, by ministering to the exterminating spirit of Colonization. But with so much of truth and humanity, preceding it, this closing chapter may be tolerable—though we can but regret its insertion.

Those in this region who have been waiting and enquiring for the book will be glad to learn that there time has finally come. It has been received and can now be had of JOEL MILLIAN, Salem, and of JEWETT, PROCTOR & WORTHINGTON, Cleveland.

Who are the Agitators?

Is a question now undecided. The South charges the agitation upon the North, and the North upon the South. Whigs and Democrats respectively disclaim it, and jointly charge it upon Free Soilers and Abolitionists; while Free Soilers hurl back the charge upon the slavery propagandist. So that the only men who plead guilty to the charge and glory in the righteous work, are the Abolitionists.

Alas! that all classes should be so anxious to maintain a character for peace and union with slavery. Of what could men more honorably boast, than of the agitation and disturbance of the unrighteous system, if its overthrow was beyond their power? What good to the slave, what to the master, what to any class in the country, can possibly come by quiet and silence, while this wickedness is raging. It is too true that the slaveholders are the agitators. They are energetic, bold and persevering in extending their area and the power of slavery; while the mass of those whose interests are crushed by its means, are avowedly its friends, or timidly and irresolutely acting upon the defensive.

Agitation is the instrumentality most feared. The Kidnapper asks, only that in quiet, and in silence, he may seize, bind and gag his victim at our doors, and in quiet drag him to the hell of slavery. Seared is the conscience and corrupted the morality that can contemplate such a scene in quiet.—Peace, peace, is the constant invocation of the wicked. But no peace to the wicked is the immutable law of justice. A law that should be reiterated by the action of all who would be Godlike. Let agitation reign, and let us glory in any agency of ours in maintaining it: let all blush to make disclaimers of agitation. They speak of servility on the part of those who make them. The only policy by which we can succeed is not to wait for slavery to agitate for its extension; but to be ourselves aggressive. To war with the spirit and purpose of extermination, compelling our enemies to relinquish every hope of peace till it shall be found in repentance and freedom.

A Kidnapped Man Returned.

From the Maysville Eagle, we extract the following narrative of a case of Kidnapping and the restoration of the victim to freedom by a Kentucky Court. The final rendering by the Court of damages to the victim is an act of justice, which could hardly have been expected from some of our Northern negro hating courts. And the Circuit Court of Mason county should have full credit for the measure of justice she has rendered, as should the benevolent Kentuckians, who sought so perseveringly the freedom of Davis. Though it must be confessed that the \$987 damages, are but a poor return for the years of servitude that Davis has suffered.

RECOVERY IN DAMAGES.

Some years ago a free negro living in Mason county, named Tom Davis, was claimed by Nicholas Warfield, of Fayette as his slave. A suit at law was brought in the Circuit Court of Mason to test the right of Tom Davis to his freedom, which went against Tom.

An appeal was taken to the court of Appeals from this judgment. At the commencement of the suit, Warfield was required to give bonds in the penalty of \$1000, not to sell the boy, and to have him forthcoming at the next term of the Court to abide its order. The boy was not forthcoming; but while the case was pending before the Court of Appeals, he was sold into slavery and carried out of the State, the friends of Tom here not knowing, until recently, where he was.

On learning his whereabouts, A. A. Wadsworth of this place, being provided with a transcript of the records, (the Court of Appeals having reversed the decision of the Circuit Court and established his right to freedom) went to Louisiana to bring him back. He found him in the neighborhood of Shreveport, up Red river, in Louisiana. His owner believed him a true gentleman, promptly and gladly surrendering him, on the exhibition of the proofs of his freedom, of which he had never before had the slightest intimation. Mr. Wadsworth brought him home a few days ago; and during the present week of the Mason Circuit Court, a verdict has been obtained against Warfield for \$987 in damages on his bond.

The case has attracted a good deal of attention, and we understand will be reported by a member of the bar. The brief outline given above, is what we have learned of it during the present week, never having heard the facts of it previously.

A Compliment "over the Left."

The Baltimore Clipper thus discourses of SENATOR SUMNER:

"Mr. SUMNER is a pure philanthropist and a profound statesman who will leave a broad and beneficial mark upon the legislation of the Senate. His career, thus far, has been illustrated by eloquence, wisdom and patriotism."

"Pure," "philanthropy," "wisdom" and patriotism in the Clipper's vocabulary, are but synonyms for slavery and the compromise. To have merited this commendation, is but a poor realization of the hopes and expectations of the Anti-Slavery men whose rejoicings were hoisterous and long, over his election.

For five months he has been in Congress, the question of slavery, in its various aspects has been up repeatedly for discussion. The fugitive law, has been executed with atrocities equal to anything that its bloodiest advocates could have anticipated or desired.—The North has been insulted and outraged and its citizens kidnapped and murdered, and Mr. Sumner by his silence has earned from the slaveholders the appellation of a pure philanthropist, a wise and patriotic man! Alas that he should so well have merited the deep damnation of such praise.

Women's Rights Convention.

THE OHIO WOMEN'S RIGHTS CONVENTION, for 1852 will meet in MASSILLON, on Wednesday, 26th of May, at 10 o'clock A. M.

The object of the Convention, is to devise and adopt measures to secure to woman her equal privilege of elective franchise, to aid in the removal of obstacles to the full development of the powers and capabilities of the female mind, and to ascertain and define her position and relations to the present condition of humanity.

The friends of this reform of both sexes, are respectfully and earnestly invited to be present, and take part in the deliberations of this Convention.

In view of the present aspect of society—the rumor of wars—the spirit of war, of conquest, of merciless revenge—the cry for help from the manacled slave, from the victims of intemperance, of injustice; of pauper and want—the fearful increase of crime—the immense expenditure necessary for its suppression, and the inadequate provision for its prevention—What Woman will stay away from this Convention because she has already "rights enough."

We hope that the many interested friends who have on former occasions, cheered our hearts and strengthened our hands by letters and addresses, will renew their favors.

E. ROBINSON, K. G. THOMAS, C. L. SMALLEY, S. N. McMILLAN, M. J. TILDEN, I. IRISH, B. M. COWLES.

Committee.

"Wise and Virtuous People."

From the annexed Editorial notice, in the Maysville Eagle, it seems that the "wise and virtuous people" of Maysville, Ky., are about to bring their "experience and judgment" to the aid of slave catching. The Maysville slave hunters are rather remarkable folks.—Some two or three weeks ago, they were pronounced most "respectable gentlemen," and now it seems they have added to the list of their accomplishments "wisdom, virtue, judgment and experience." The apostolic exhortation, was to add to "virtue experience and to experience hope." This last grace the Maysville hunters, have not yet attained. At least they don't boast of it.—Probably their late "experience in manhandling the bed-rooms of the Ripley people, men and women, at midnight, has not otered its growth. And thousands of the "virtuous" people of Ohio will take good care that despair, and not hope shall rest upon and follow all their huntings of men and women and children.

From the Maysville Eagle. Recovering Runaway Slaves—Slaves hiring their own time—Free Negroes.

We are requested to call the attention of the public to the meeting to be held in Maysville on next County Court day, as proposed by a meeting of citizens lately held in Washington, the proceedings of which were published in the Eagle; and to solicit a general attendance of the people of Mason county.

The object of the proposed meeting, as we understand it, is to devise more efficient measures for the recovery of fugitive slaves—for enforcing the law against slaves going at large or hiring their own time—and for restraining the evils resulting from the contact of free negroes with slaves.

These are all very grave and important subjects to deal with, and we hope the wise and virtuous people of the county will attend the meeting and give it the benefit of their experience and judgment.

Dentistry.—We take great pleasure in referring to those who have occasion for the services of a dentist to Mr. WHINEY, whose advertisement will be found in another column. Mr. Whiney has had several years experience, with the best facilities for acquiring a knowledge of his art; is a skillful and accomplished workman; prompt and reliable in his business. We speak from experience. Having had occasion to avail ourselves of his services.

The liberation of Horace Preston has been accomplished. The money has been sent on, and, probably, the man is now free.

A Webster Association has been formed in Boston; J. T. Stevenson, President. The object of it, is to secure his election to the Presidency.

Letter from John J. Janney.

COLUMBUS, O., May 6th, 1852.

Mr. Robinson.—In the Bugle of April 24th, you publish a letter of Henry C. Wright's in which he objects to my strictures upon his language, relative to Kossuth. As I stated before I had not then, nor have I now any desire or intention to defend his course, and would feel entirely willing to let your reason judge between Mr. Wright and myself, but that from the tone of his letter he appears to expect me to answer.

First then, he puts forward as his first argument in justification of his language, a charge that I used harsh words towards him. Is that a legitimate mode of reasoning? A meets B and says to him "Sir, you are a thief, and robber and pirate. You are enslaving your fellow beings, whom God made as free as you are," to which he responds "Well! suppose I am. You are too, for you do the same thing," and thereafter sleeps quietly with a conscience void of offence. If he does not, Mr. W's first argument is not worth much.

I am asked "why did not friend Janney tell just what I did say?" the reason is that I did not think it necessary to repeat what the readers of the Bugle had so lately seen and would no doubt remember, for I had no doubt but your space was too small for what you wish to publish.

But I am asked "does your correspondent doubt" that "when Kossuth knowing the facts, calls this action an asylum for the oppressed of all lands," he uttered a deliberate, intentional lie!" and "does not our friend Janney know that Kossuth is a deliberate, wilful liar when he says" "this is the land of the free, and an asylum for the oppressed of all nations"? to both of which questions I answer most conscientiously and emphatically no! I am just as far from believing it as I am from believing Henry C. Wright to be a "wilful deliberate liar," and I do not believe that nor any thing like it. But I do believe in the truth of Dean Swift's remark that it is folly to undertake to reason a man out of an opinion he was never reasoned into, and will therefore not undertake to convince Mr. Wright of his error.

"Will our friend answer this question. Is it a lie to say this is an asylum for the oppressed of all lands"? What constitutes a lie? Is it simply the utterance of that for truth which is not true? or is it the statement of that which is not true, for the truth, and that for the purpose of conveying a false impression. The use of an expression that every person who hears understands, and all interpret alike, is not a lie, even if that meaning is not the correct one.—Does Kossuth or any one else convey any false impression to you when he calls this "an asylum for the oppressed of all lands"? That expression has a definite meaning which every body understands, and I suppose all will admit it to be this; that our system of government secures the greatest freedom to the greatest number of any government on the earth, therefore it is an asylum for those oppressed by their governments in the rest of the world.—Will even Mr. Wright deny that the people of any other government in the world would enjoy more liberties here than in their own country, even the inhabitants of Africa? (If he thinks them an exception he ought to favor colonization.) This is the universal interpretation put upon the expression in question, and therefore it is not a lie to assert it. But while this is true, to our shame and disgrace, and I fear our ultimate destruction as a nation, we hold in bondage, in opposition to our own precepts and the good opinion of the world, three millions of our fellow beings. This horrible inconsistency can neither be justified nor explained, and we can only say "we can hold them and we will." But certainly the justice of Heaven will not permit it much longer. I have already occupied too much room, but permit me to add that those friends of the slave also abuse Kossuth, certainly have not observed that the Lynx-eyed "soul-drivers" have seen in him something that has caused them to look upon him with suspicion, if not of enmity; and as they have proclaimed on the floor of Congress that his general principles strike at their "peculiar institution" as well as other kinds of slavery. I most certainly believe he has done great good to the anti-slavery cause.

JOHN J. JANNEY.

From the Penn. Freeman.

The Serpent of Colonization in 'Uncle Tom's Cabin.'

FRIEND JOHNSON—I have just finished reading 'UNCLE TOM.' What a portraiture of the infernal system! I felt as my excited feelings carried me with accelerated pulse through the thrilling incidents of the narrative; that by its reading slavery would be cursed of all men, and that a speedy and mighty change in the nation's sentiment toward the cause of freedom and the rights of man would be effected. The review of The 'Liberator' in the matter of Colonization, led me to apprehend some disappointment. But the tameness of Mr. Garrison's remarks left me unprepared for the terrible blow which the closing chapter of this otherwise great book inflicted. "Alas!" I exclaimed, "save us from our friends." The imposture in the chapter referred to should cause its condemnation as pernicious to the well-being of the colored people of this country. It is African Colonization Unmasked, while the unbecoming salutation at Hayti, and her noble self emancipated inhabitants, as well as the gratuitous "concluding remarks," as to fitness of Liberia, give evidence of a heart which needs to be cleansed and purified from that "prejudice and scorn" which are somewhat shared by the author in common with "Miss Peely" and the American people.

ROBERT PERVIS,

Byberry, April 24th, 1852.