



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

WM. LLOYD GARRISON, EDITOR.
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SELECTIONS.

From the Liverpool Mercury, of Oct. 11.
POSITION AND PROSPECTS OF THE ANTI-SLAVERY CAUSE IN AMERICA.
A very able lecture on the present position and prospects of the anti-slavery cause in America, was delivered on Tuesday evening last, in the large room of the Bible Depository, Slater street, by Mr. J. M. McKim, of Philadelphia, U. S., the secretary of the Pennsylvania Anti-Slavery Society, and the editor of the Pennsylvania Freeman. The Rev. Francis Bishop was called to the chair; amongst the company present were Mr. W. Rathbone, Mr. John Roberts, Mr. Thomas Blackburn, Mr. F. J. Woodhead, Mr. Timothy Johnson, Mr. G. E. Rawlins, Mr. Samuel Turner, Mr. Thomas Jovons, Mr. E. H. H. H. H., Mrs. Follen, the well-known American abolitionist, Miss Cabot, of Boston, U. S., Miss Pugh, of Philadelphia, U. S., and several fugitive slaves. The Rev. Chairman said that, in obedience to the request of the meeting, he took the chair with great pleasure, he could, without the slightest hesitation, and with much truth, say that it would be much more agreeable to his feelings if some other resident of Liverpool had been called to preside on the occasion. He proceeded to give some account of the character of American slavery, and after remarking that the whole country had been for years past in a state of fermentation, he said he would be wanting in fidelity and true friendship to our brethren across the Atlantic were he, from any false notions of national courtesy, to suppress any convictions on the subject, and not give with frank utterance to them on every occasion. He was speaking in a calm and judicious manner, when a colored man, who had just entered the room, and turning to him, Mr. Bishop said, the entrance of that friend brought fully before him the abominable character of that institution about which they were to be addressed that evening. He (Mr. North) two years ago was considered by the laws of the United States of America not to be a man; he was degraded, and he is a person possessing human rights and feelings, but a thing—a piece of property, and the most degrading and degrading of all. He is, however, not a thing—a piece of property, but a human being, and he is entitled to the same rights and feelings as we are. He is, however, not a thing—a piece of property, but a human being, and he is entitled to the same rights and feelings as we are. He is, however, not a thing—a piece of property, but a human being, and he is entitled to the same rights and feelings as we are.

to give any definition of his own of slavery. He would read to them the definition which the slave code itself gave of the matter. The South Carolina code said—'A slave should be deemed, taken, and adjudged in law to be a chattel personal in the hands of his owner, heirs, executors, administrators, or assigns, to all intents, constructions and purposes whatsoever.' The Louisiana code defined it in somewhat different language. 'The slave,' said the revised code of Louisiana, 'is in the power of the master to whom he belongs, the master may sell him, dispose of his person, or his industry; all that he is and all that he has, and all that he can acquire, is the property of his master; body and soul, life and limb, to be disposed of at his will.' The slave could not, without a figure of speech, say that his hands or his feet were his own; because his hands and his feet belonged to his master. This was slavery according to the definition by the Louisiana code. The apologists of slavery might say that they chose to show that slaves were well treated, and that slavery was not so bad as it was represented to be by the abolitionists; but he said plainly that, in the concrete, but he (the lecturer) said that no worse treatment could be heaped upon a man, as long as they give him life, and it would step further—than thus converting him into a mere chattel, and treating him, to all intents, constructions and purposes whatsoever, as a mere article of marketable property. (Loud applause.) The lecturer would say, yielding a little, that slavery was bad in principle, and he objected to it as much as he (the lecturer) did. He would say that the law was more severe than the actual system, and that things abstractly appeared much worse than they were in the concrete, but he (the lecturer) contended that no power over one human being in the hands of another. That slavery wrested all power from the slave was clear, for if there was any one less taught in the history of the world, it was that no human being could be trusted with power over another human being.

(Applause.) It was the same whether it was done by the brutal Legislature of the south or the accomplished Christian minister—(hear, hear)—for he regretted to say that he had persons who enjoyed that reputation, and a fair proportion of them who held slaves just as others did. He had seen something of the slave trade, but it was only in his midst form; yet some of the scenes which he had witnessed were a sufficient reply to the arguments which were brought forward by those who were opposed to the abolition movement. He saw a slave leaving the city of Washington put his head out of the car, and heard him call out, with a sort of melancholy satisfaction, to the other slaves in an adjoining field, who were leaning on their toes, 'Good-by, I have my whole family with me.' But the poor fellow did not know that when an advertisement appeared for '600 likely young negroes,' the young negroes of his family would be sent off to the plantations, the women would be sold to serve as cooks in the city, and the children in some other distant place. (Applause.) He then proceeded to relate the false charges which had been made against the leaders of the abolition cause in America, representing them as infidels, and opposed to all that was holy and sacred. He had been told that in the last number of the British Banner, Mr. Garrison, the President of the American Anti-Slavery Society, was charged with being opposed to the marriage tie. Any one who knew Mr. Garrison would be uttering an untruth when he said that he was opposed to the marriage tie. He had been told that he was opposed to the marriage tie, and he had been told that he was opposed to the marriage tie, and he had been told that he was opposed to the marriage tie.

keeping the cause back. We see no way open at present by which we could do any thing, and we can only deplore the injury which has been done by your mistaken efforts. This argument was even more depressing to meet with than brilliant, the rotten eggs, and the mob violence. (Cheers.) But there was yet a will in America to abolish slavery; but when the efforts of the abolition societies had created that will, (which he trusted and believed they would do,) a way would soon be found. (Loud cheers.) By appealing to the common sense of the people—to their feelings, to their sense of right and duty—by touching every string in the human heart which could vibrate to the touch—they hoped to produce a great social revolution in the feelings of the masses which would cause such a change in public sentiment as would be the certain precursor of the universal emancipation of the slaves. For that consummation they were laboring—in that enterprise they were enlisted. It was in behalf of such an object that he was in England, and a part of his errand was to invite the cooperation of those who felt interested in the movement. After thanking the company for the indulgence which they had shown him, the lecturer resumed his seat amid loud applause.

From the A. S. Standard, Nov. 5.
CHARLES EDWARDS LESTER.
This person has made some noise in the world, as 'Our Consul in Genoa'—as the exhibitor and historian of an iron crucifix—as the possessor of a picture obtained by some means or other from M. Vespecci, of Florence—as the author of 'The Glory and Shame of England'—as the translator of Italian Novels—as the proposed biographer of John C. Calhoun—as the correspondent of the London Times—and, recently, the writer of a letter to Mr. Marcy, in which he addressed the Hon. Secretary of State with 'Please save me from any contact whatever with Abolitionists.'

WHIG TESTIMONY AGAINST THE FUGITIVE LAW.

Judge Hornblower, late Chief Justice of the State of New Jersey, in a letter addressed to the Committee of the Free Democracy of New York, who had invited him to be present at a recent meeting in the Tabernacle in that city, speaks his views against the unconstitutionality of the Fugitive Slave Law, in the following emphatic terms:—
'I wish you success with all my heart. I am, as respects the general politics of our country, a Whig—a democratic Whig, if you please—but in more precise terms, an American constitutional republican. I stand, and always have stood, on the platform of the constitution. It is broad enough, and strong enough, and free enough, when rightly construed, for me. The clause providing for the delivering up of persons, whether apprentices or slaves, who are bound to service, &c., did not make slavery a constitutional element of the general government. It did not establish it, nor in the least degree recognize it as a national institution. It recognized the fact, and that, only by a forced implication, that slavery existed in some of the States, but imposed no obligation on the general government to foster, protect, promote, or guarantee its existence, perpetuity, or extension in those States or elsewhere.
The Constitution gave Congress no power to legislate on the subject of apprentices or slaves, who were passing any laws discharging them from such service. Such was my opinion, deliberately and judicially formed, more than sixteen years ago, long before the present Fugitive Slave Law was passed, and such is still my opinion. I have only to add, that, admitting the authority of Congress to legislate upon the subject at all, I consider the provisions of the existing law as not only unconstitutional, but as cruel and oppressive, contrary to the common law of the land, and the first principles of justice and humanity.'

SELECTIONS.

WHIG TESTIMONY AGAINST THE FUGITIVE LAW.

OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

A HIRED LIBELLER OF HIS COUNTRY.

A COLORED WOMAN'S INTERVIEW WITH A DOCTOR OF DIVINITY.

THE LONDON ANTI-SLAVERY ADVOCATE, for October, being its second year under auspices far more encouraging, we believe, than those with which it came into being a year ago. This year has proved it not merely an important and useful auxiliary, but a necessity of our cause in Great Britain. No measure could have been more judicious in its conception, or opportune in its execution, than the establishment of the Advocate. The wisdom of that scheme, and the fidelity and skill with which it has been accomplished, are put beyond all question by the journal's first and its first year. It has brought a new life into the anti-slavery movement in England. It has been a new medium of communication between the abolitionists of the two continents, and the means of concentrating and guiding to practical results a vast amount of anti-slavery feeling and sentiment, which before rarely, if ever, found an expression in fitting action. The Advocate has been conducted with signal ability and discretion. It has combined answering adherence to principle and to courtesy, commending all sincerity and devotion to the oppressed with unstinted praise, and exposing fair-faced hypocrites and noisy pretensions with an unsparring hand. We rejoice to learn that its character and labors are finding their true appreciation, and its circulation and influence are widening more and more among the friends of the slave in Great Britain; and we trust that, while one human being suffers from the oppressions of the slave, its clear light will never wane, nor its manly voice be hushed.

