

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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THE BUGLE.

Right and Wrong.

Ma. Editor: In applying my mind to close investigation for the last few months, I have been led to the conclusion, that no radical change can take place in society without placing before the people a platform embracing all man's natural inherent rights; as pertaining to his social, mental, and moral being—conforming at the same time to the highest tone, of purity of life, that *Christianity* and *reason* in union can dictate. Human society, however, divided—scattered and peeled, is an unit—no power can make twain of God's household and family, in the true and absolute sense. True, nations may arise and national peculiarities may exist—sects and parties may multiply, until there is no numbering of them, yet, in fact, all are brethren—in nature all are one, indivisibly so: "One blood, and one brotherhood," wherever found, under every conceivable circumstance, and in defiance of all combinations.

If this premise be correct, then, whatever aggress upon the full and free existence of oneness—of union in the enjoyment of the one nature, and co-equal enjoyment of all the natural rights of man as such, is wrong, hateful, and to be hated and opposed by all, until it ceases to exist. The principle of right action, or doing right, conduces to man's well being always. No matter by whom the act may be performed, the time when, or the manner how; if the act be right in itself, it will elevate, and happily, (in its degree) not only the actor, but all the race of man. The principle of right, or righteousness, or right doing in an associated sense, also, not only elevates the particular society, but all the family of man—it must be so, and not otherwise. Every thing that is right assimilates itself to man's nature—flows into the great soul of man, and as a medium of communication, carries through every department of the system, (of society) the only true life, which grows up into higher, and nobler being, in proportion as that vital principle is kept in free circulation by the right doing of all, or a part of the members. The principle of right doing, or righteousness, is therefore as much an unit, as that the race are one; and if permitted (without obstruction) to have free course its vitality would reach all mankind—its life giving power would make glad the heart of every son and daughter of man's desolated race. Right doing, then, simply resolves itself into one great life giving principle, which in a true state of society like every other right hand planting of our common Father, performs its office, and faithfully throughout all the abodes of men. Right doing alone can save the world, and that will, when fully brought into requisition restore man to himself—to his race, and to his God. The work may be slow, but it will be effectual in reinstating, and redeeming man in all his being; and otherwise there is no saviour; for in this alone we behold the mission—the glorious mission of Christ to our world to be fulfilled—his kingdom and righteousness established—and man's salvation perfected. Wrong doing takes place of right doing, or in other words hinders, or destroys the influence of right doing, upon the soul of the wrong doer, and thus he is no longer a medium of communication, (or at least a very poor one) to the one next allied to him, or under his influence, and hence the force of the good principle is lost unto (perhaps) thousands, or millions; and that great loss to the many, lessens the enjoyment of the few, whose minds are found in tone for elevation. Could evil, or wrong doing be removed from society, then would right, or right doing run like electricity from heart to heart, and from hand to hand, until the response would be as universal as man. Wrong doing—a continuous wrong doing has brought the race to their present lost condition—nothing but wrong doing could destroy man, and wrong doing of every describable character, and none resolves itself into one great living principle, or medium of communication, and consequently unless obstructed by right doing, or righteousness, will, extend its baleful influence throughout the whole race, and even when resisted by the right, it has its grievous effects on all, but especially on those engaged in the wrong doing. Wrong doing is then an unit, as

much so, as man is an unit and it will have its existence, and will perform its destructive office, until right doing takes its place. Wrong doing ceases not, because one demonstration of it, is cut off nor does any one species of evil cease, because its particular name or form may be laid aside. Evil, or wrong doing is productive of its kind, or otherwise one evil grows out of another, and hence when one name or form is put away it takes another, and continues to leave, perhaps, all its destroying influence upon society. Man is the subject of good and evil—of right and wrong—the former saves, the latter destroys him. We only have therefore a true state of society in proportion as evil ceases to be practised, and the right in every case, and in every relation of life is practised. "Cease to do evil, learn to do well"—cease every evil, great and small—practice every good, every virtue, and the "good time" has come." S. E. A.

From the North Star.
"Frederick Douglass' Paper."

We announce to our readers, with much gratification, that arrangements have just been completed by which we shall be able to issue from our office in Rochester, as early as the third of July, a new weekly paper bearing the above title. We purpose that our new journal shall be, in point of size, quality of paper, extent of reading matter, and typographical execution, greatly superior to the North Star, and not inferior in appearance, nor in reality, to any weekly journal now published in the United States. We are aware of the boldness of this avowal; and considering our origin, our condition in early life, and our limited opportunities for education and mental improvement, this avowal may even seem presumptuous. Nevertheless, we hope to make it good. It is simply said, that "Where there's a will there's a way;" and having the former, we shall not despair of finding the latter.

We are already assured that the subscription list of the "Liberty Party Paper," published in Syracuse, and probably that of the "Impartial Citizen," will be united to ours. Mr. Thomas, an editor of the first named paper, has already engaged to act as Assistant Editor of the new paper; and it is hoped that Samuel R. Ward will consent to act as Corresponding Editor and Travelling Agent. With the powerful assistance of these friends, and the aid of faithful correspondents in different parts of the country, we fondly hope to be able to publish a paper which shall be serviceable to the cause of the slave, and, in the main, acceptable to the friends of humanity of every shade of anti-slavery opinion.

The time has come for united effort against the slave power of this country. The dark spirit of slavery is combining its forces, and thereby admonishing the friends of freedom to *union* and *fraternity*. We breathe in the air the words of truth: "Where there is no difference in principle, there should be no quarrel about action; but there should be general rejoicing throughout our extended ranks when a blow is struck for liberty, against our common foe.

Our readers will desire to know (as they certainly have a right to know) the precise character of the new paper which we design to send them. So far as we are concerned, there shall be no obscurity nor darkness on this score. "Frederick Douglass' Paper" will be an Anti-Slavery Paper. Having ourselves tasted the bitter cup of bondage, we shall not forget the claims of the millions we have left behind us. We will advocate their emancipation on the highest grounds of justice, humanity, and religion. Holding the principle that every man has an inalienable right to be free, we shall earnestly and sternly urge upon all men to respect that principle in every relation of life which they may conscientiously sustain.

I. In respect to the Church and the Government we especially wish to make ourselves fully and clearly understood. With the religion of the one, and the politics of the other, our soul shall have no communion.—These we regard as central pillars in the horrid temple of slavery. They are both *pro-slavery*; and on that score, our controversy with them is based. We mean by a *pro-slavery church*, that church which stands in Christian fellowship with slaveholders—whose members and ministers meet and cooperate with slaveholders in what are called benevolent and Christian associations of the day; that church whose ministers at the North have prostituted the Bible (without expulsion or rebuke) to vindicate slavery, and its offshoot, the barbarous and inhuman Fugitive Slave Law; that church whose members bring the whole weight of the moral, religious, and political influence to bear of the ballot-box against the slave, and in favor of the oppressor; against that church, individually and collectively, we shall bear our most stringent testimony, and advocate secession from it as demanded alike by our duty to God and to man.

2. We mean by a *pro-slavery government*, not merely that political party now in power, but all political parties in this country which do not make the abolition of slavery a special and primary object of their organization. Against all such we take our stand, denouncing their destruction essential to the triumph of justice and liberty.

3. The motto of our politics shall be, "ALL RIGHTS FOR ALL."

Holding that Government is necessary to the preservation, protection, order, and happiness of society; and finding nothing in the Constitution of the United States which makes it our duty to abstain from voting we shall go to the polls, and shall counsel others to do the same. And to cast their votes for that party and for those candidates which shall represent our highest idea of a just, wise and righteous civil government.

4. While we shall attach much importance to the proper exercise of the right of suffrage, we shall not overlook the fact that a righteous public sentiment must precede a righteous civil government; and to create this sentiment, by enforcing the great principles of justice, humanity, and religion, we shall industriously employ and concentrate our best energies.

5. In this field of labor, we shall strike hands with all the friends of freedom, and will gladly co-operate with them in addressing moral assent to the understanding and heart of the people. Our paper shall be a free paper in the true sense of the word. It shall defend the poor, besetted the weak, and promote the elevation and improvement of all. It shall advocate the rights of humanity, without distinction of color or sex. It shall honor truth. It shall reverence the "higher law." It shall not shrink from reproach. It shall make no compromise with tyrants. It shall fight against any and against all who fight against Liberty. It shall maintain free and friendly discussion on all subjects that fall within the scope of a reformer's journal; endeavoring at all times, and under all circumstances, to bear in mind the apostolic injunction, "PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD." FREDERICK DOUGLASS.

Journalists, friendly to our enterprise, will confer a favor by copying our prospectus.

THE INDUSTRIAL CONVENTION REQUIRING PARDON.—At the meeting of the National Industrial Convention at Albany, N. Y., on June 5th, several colored delegates from auxiliary bodies, presented their credentials for seats. They were violently opposed by certain clamorous negro-baiters. The subject was referred to the Committee on credentials; a majority of the Committee reported against the reception of the credentials of the colored delegates and the minority in favor of their reception.

The report led to a stormy and embittered discussion, when the credentials were rejected by a vote of ayes 22, nays 5. This result led to further discussion, and some of the zealous "democratic reformers," withdrew from the Convention rather than sit in the same body with colored men. Rev. S. R. Ward was one of the delegates from this city, and he spoke with much power and eloquence in defense of the rights of himself and brethren. This many act of justice has called down the most abusive attacks upon the Convention from some of the pro-slavery prints and vernal letter writers. A coarse and indecent letter was addressed to the Convention in opposition to the reception of colored delegates, by a renegade Irishman in this city, named John Campbell, who has made himself prominent here in meetings for discussion, by his gross slanders and unbecoming appeals against Geo. Thompson. His fluency and assurance and perfect recklessness of truth, have given him an influence for evil with a certain class, which, however, we believe, seldom, if ever, outlasts a fuller acquaintance with him.

Honor to the Industrial Convention, for the free and firm spirit with which they rejected the infamous proposal to establish an aristocracy of color in their body.—Penn. Freeman.

DANIEL WEBSTER, in his Speech at Syracuse, alluded to his impopularity in the city, and the expressions of the Conventions which have been held in it. He said he knew where he was, and who he spoke to, and that portion of them who would oppose the delivery of slaves in the city were "traitors"—"traitors." "The fugitive slave law," he said, "would be enforced in Syracuse, even in the midst of the next anti-slavery convention that was held in it, if there was an occasion." We don't know how his language seemed to others, but to us it seemed too weak to express the anger and bitterness of his unduly proud. We have been told by his friend who professed to know the fact, that he was "drunk." Drunk or sober, he was manifestly mad, and such were the absurdity of his threats and his argumentative positions also, as to force an occasional laugh at the malignancy of the former, and the absurdity of the latter.—True Westman.

HUMILIATING CONTRAST.—South Carolina throws the citizens of Massachusetts into prison, and either sells them into slavery or compels other citizens to pay for their release. She mobs the agents of Massachusetts out of the State when sent to seek justice in our national courts, and they have to escape for their lives.

Massachusetts turns volunteer catchpole for S. Carolina negro-hunters; the whole municipal power of Boston, civil and military, puts itself upon the scent at an expense of \$10,000 to catch a single negro; conveys him to South Carolina in triumph as a good haul laid the prey at its master's feet, and receives South Carolina's thanks for "alacrity," "encouragement," and submission.—Portland Inquirer.

ANOTHER COMPROMISE.—The Valparaiso Observer suggests the following. It's a very good offer for the twaddle about the dissolution of the Union.

"We would suggest as the basis of a new compromise to pacify the South, that whenever a slave escapes from service, the owner may, on failing to recover him, take any nigger he can find to supply his place; or a white person if necessary.

Is not some concession necessary in order to restore Union?

Jenny Lind pays Mr. Barnaby \$25,000 as a consideration for breaking off her engagement with him. He acknowledges to having made \$500,000, and says Jenny Lind has realized \$350,000 in this country. The net proceeds of the 133 concerts do not lack \$25,000 of \$1,000,000.

Barnaby, it is said, goes to Europe in search of other curiosities.—P. Gaz.

It is stated that the President will not visit Massachusetts about the first of July.

From the Pennsylvania Freeman.
George Thompson's visit and Meetings.

For more than seventeen years have our eyes longed to see and our hearts to greet this eloquent champion of the rights of man.

From the day when first we heard his name, and the report of his unwearied labors and read his thrilling appeals for West India Emancipation, and our youthful enthusiasm kindled at his burning words, we have watched his course as a reformer, with a deepening interest.

At the time of his first visit to our land, his noble consecration of his powers to the best and purest cause, in the hour of his severest trials, his voluntary exile from home, and early friends; his rejection of the tempting allurements of fame, ease, power and lofty station, offered him in England, to ally himself with a despised and persecuted band of humble reformers, and with the cause of the crushed slave in a land of strangers; the calm, moral heroism and cheerfulness with which he encountered obloquy and persecution, and risked life itself in defense of Liberty, all conspired with the report of his brilliant and captivating eloquence and his wonderful success, to excite our admiration and win our grateful respect for him.

These feelings were strengthened by his subsequent efforts in his native Isle, for the abolition of the West India apprenticeship system; for the repeal of the Corn laws; for the enfranchisement of the people; for justice to British India, and the extinction of all those monopolies under which the poor were crushed. Such we believe were the feelings of many thousands in this country. Their hearts have been wide open to welcome the true Philanthropist at his second coming, to our shores, to our homes and our fraternal fellowship. He was no stranger, though we had never grasped his hand, or looked upon his face. He was the friend of man, and therefore our friend; the self-consecrated apostle of liberty, and therein our teacher; he was gifted with genius and talent to plead for the dumb, and well had he employed them; and for that we were grateful to him. With pleasant anticipations we looked forward to the opportunity to meet him face to face, and listen to his persuasive and inspiring speech. This opportunity has been enjoyed, in common with hundreds of our fellow laborers in this State, and we believe we speak for all when we say that our hopes and expectations have been more than realized, both as to the man, and the happy influence of his visit for our cause.

Mr. Thompson reached this city in company with his friend and fellow traveler, Mr. Putnam, on Tuesday evening the 21st inst. The next morning, accompanied by several friends he went to West Chester, where he was greeted with a most cordial welcome, by a large meeting of abolitionists of Chester and the neighboring counties. At two o'clock, the appointed hour, the large Horticultural Hall was well filled with a highly intelligent audience, many of whom had come from other counties and States.—Had not the proposition been adopted of requiring an admittance fee, the crowd would have been oppressive, and many who were most anxious to see and hear Mr. Thompson would have been deprived of the opportunity. As it was, many of the audience were compelled to stand, which they did for three hours, with a cheerfulness and interest that seemed unconscious of fatigue.

At his entrance, Mr. Thompson was welcomed by most evident marks of interest and sympathy, though from the quiet habits of a large portion of the audience, the demonstration was less noisy than it might have been with far less feeling in other places. He was introduced without preliminary, by J. M. McKim, and as he rose, he was briefly applauded, but the hall was hushed into the silence of solitude, and those hundreds of listeners bent forward with earnest looks to catch the first syllable of his speech. He stood for a moment, surveying the crowd of friendly faces, and then briefly alluding to the pleasure with which he was again, after the lapse of sixteen years, permitted to visit Pennsylvania, and to the magnitude and solemnity of the subject before them, he read, in an impressive voice, an appropriate selection of passages from the scriptures.

His address we shall not attempt to shetch as we expect to receive a full phonographic report of it; but we may say that it was thorough, simple, earnest, and unaffected in manner, truthful, earnest, and fearless in spirit, generous and noble in sentiment, clear in statement, lucid and convincing in argument, cheerful, hopeful and genial in feeling, choice and elegant in language, occasionally burning with invective or stinging with scorn, with passages of thrilling eloquence. No report could do it or any of his speeches justice. His words seemed to be the body of the thought and feeling, which flashed with electric power from his eye beamed in his face, controlled his every motion, and inspired every tone of his voice.—Seldom, if ever before, had we felt so really the effect of manner in augmenting the power of speech; never, indeed, as we felt it in Mr. Thompson's reply to a cavilling opponent, who had the temerity to assail him. He possesses the rare ability to inspire his hearers with his own feelings. He speaks and mainly bearing, his simple and artless manner, the friendly glance of his fine eye, the sunny warmth of his smile and his unaffected earnestness seemed to melt all prejudice and open to the heart of the hearer, a straight entrance for him. He need not attempt to storm the castle, every door of which swings open at the "open sesame" of his manner.

But good and eloquent as was his main speech, it did not give us a true idea of his powers as an orator. In it he had alluded incidentally, and with fitting comment, to a coarse and false attack upon himself, by a dirty democratic sheet in West Chester, in-

cluded evidently to stir up all the ruffianism of the place into a mob against him; an attempt as abortive as it was malicious in spirit and indecent in style. A friend and confidant of the editor—a young lawyer named Monaghan—with a magnanimity and self-forgetfulness worthy of a martyr, came to his defense; telling the audience that as he had "helped to get the editor into the scrape," by advising him to publish the article upon Mr. Thompson, he would "help him out;" but instead of helping his friend out, he helped himself in, and found a deeper abyss of contempt and infamy for both.

In self-importance and swelling manner, Monaghan repeated the foolish assertions of the editor, that Mr. Thompson was "a Tory and a spy," "a foreign intermeddler," an emissary of the British aristocracy, and told him (Mr. T.) to go home and liberate the white slaves in his own land, emancipate the millions in India and the poor of Ireland, before coming here to interfere with our domestic affairs. He swore "by the heart of a freeman, by the right hand of a freeman, and by the God above us," that we had "whipped England once, and we would teach her the danger of her intermeddling with our affairs."

After this effort the young and verdant orator sat down, with an air which seemed to say, "I've done it for him. See if he'll answer that." Little did he anticipate the retribution he was preparing for himself.—Almost the first sentence of Mr. T.'s reply brought him to his feet to explain, but his explanation only involved him in new difficulties, and made himself the more ridiculous. Yet in his folly he did us a good service, for which the audience seemed most grateful.—Such a feat of eloquence as they enjoyed in the reply, they had never partaken before.—In brilliancy of style and power of utterance, it surpassed every exhibition of oratory that we had ever witnessed. The speaker was fully roused. His eye, every feature of his face, his whole frame, his voice, all seemed to dilate and kindle with his feeling. His vindication of himself from the calumnies of his accusers, was complete; his reports upon the base serviles and heartless tyrants who denounced him, was overwhelming. The poor lawyer seemed to wilt under them as a broken weed under an August sun. We could not help pitying him, while we were thankful to him for unintentionally supplying us with the richest enjoyment of the day. He really did us an essential favor, though he might have cried with the frogs, "though it is fun to you it is death to me."

Insignificant as was his opponent, Mr. Thompson knew that he was but the organ of men of more importance, who were themselves too crafty to risk such an encounter, and that he (Mr. T.) was contending with the prejudices, the misunderstandings, and the enmity of thousands of the people, and with the malignity and lies of numberless demagogues and vernal editors.

The audience seemed to be carried captive by his reply. Their enthusiasm was unbounded. Even the most staid and sober of them seemed to forget their "dignity," and breaking over all stiffness, they joined in the generous applause as cordially as though the warm blood of youth was still leaping in their veins. At the close of the meeting every heart seemed running over with delight. The multitude of men and women crowded around Mr. Thompson, with tearful or beaming eyes and grateful faces, to grasp his hand and give him their blessing. They parted for their homes, bearing with them a new glad memory, to be "a joy forever."

In the evening Mr. Thompson entertained a large social company, in the parlor of the Mission House, with a conversational narrative of his connection with the anti-slavery cause in England and this country, interspersed with anecdotes and incidents from his own experience, illustrating the power of truth, and the ground of his hope for the triumph of our movement. On Thursday he returned to this city, spending the evening socially with a company of friends, to whose interest and delight he largely contributed, though suffering himself from the effects of his exhausting labors. His meeting at Norristown on Friday, of which we give an imperfect report, was scarcely less successful than that at West Chester; though, previous to the meeting, such was the opposition of prominent citizens, that it was with much difficulty that a house was obtained for it.

At the pressing solicitation of a large number of his friends, Mr. Thompson thought much worn by his previous labors consented to speak in the city on Sunday afternoon, and on Saturday morning Arch st. Hall was engaged for the meeting; all the larger halls which were applied for having been previously engaged. Notice was circulated by placards and other means, extensively through the city and the neighboring country, and at the appointed hour a large concourse of friends assembled to attend the meeting, but to their surprise and disappointment found the hall locked against them. The reason for this flagrant breach of contract was demanded of Mr. Maxwell, the lessee of the hall, and he attempted to justify his course by his fears of a mob and by the fiction that he had engaged his hall without the least suspicion that it was for an anti-slavery meeting or for Mr. Thompson, but supposing it to be for an ordinary religious meeting. This story has been published as fact by the Ledger and the Sun, though they were fully informed on unquestionable evidence of its falsity.

The truth is, that Mr. Maxwell made the engagement for his hall in the Anti-Slavery Office, and most distinctly, "for an address from George Thompson, Esquire," as seen by proved by witnesses who heard the contract. Mr. Maxwell's pretense was an afterthought, prompted by the base and violent assaults upon Mr. Thompson by the *Sunday Globe* and *Sunday Dispatch* of that morning, and the drunken bluster of some of the customers of his own bar. He subsequently admitted in our hearing that he knew who Mr. Thompson was, at the time, thus convicting

himself of a contemptible attempt to avert the censure of ruffian mobocrats by falsely charging another with dishonorable conduct.

There was no appearance of a mob, and had the hall been opened, there is not the slightest probability that any disturbance would have occurred. Such was the opinion of Marshal Keyser, who was present to check the first indication of disturbance, had any occurred, and such, we believe, was the opinion of every cool-headed man present. The only crowd gathered, was the assembly of friends excluded from the hall, and a few persons attracted by curiosity. Some empty threats were uttered, but as vapors as in a thousand cases before. The only thing which prevented Mr. Thompson from having a quiet, crowded, and enthusiastic meeting, was Mr. Maxwell's flagrant breach of his contract. We shall hereafter notice the infamous course of some of the Philadelphia presses toward Mr. Thompson as we have now no room to do so.

In conclusion, we will repeat, that our pleasant anticipations of usefulness to our cause, and gratification to its friends, have been more than realized by Mr. Thompson's visit.

Women's Rights Convention.

The Reports and Correspondence of the Convention is so voluminous that we can give but extracts and those in many cases necessarily brief.

LETTERS.

From Mrs. Nichols.

BRATTLEBORO, May 10, 1851.

SISTERS, BROTHERS! God bless your deliberations! Womanhood, crushed and despairing, has heard your call and suspended the sigh of despair to nurse a hope full of the beatitude of love. And womanhood, that has forced itself up into the bracing atmosphere of its God-ordained responsibilities, and grown strong and affluent in their discharge, responds joyfully to a movement that promises to emancipate and elevate the race, by opening to it the mother-fountains of humanity.

As a result of the publicity given to the objects of the movers in behalf of Woman's Rights, I have the unspeakable satisfaction to refer to the improved tone of the newspaper press of the country, on topics involved in the subject of woman's rights and responsibilities. But improved as is the tone of the Press, I am happy to say that, in my more immediate circle of observation, the masses of the people are in advance of the presses. I am also happy to perceive that every attempt to throw opprobrium upon the subject, has signally failed, except to create distrust of those who resort to such means of opposition.

The action of our State Legislatures has, with few exceptions, given evidence of a growing interest in behalf of woman's rights, and in some instances a decided advance has been taken in her favor. If the principle of legal dependence has not been discarded, we may well take courage from the unmistakable evidence, that our legislators are becoming subject to compunctious visitings of shame for past selfishness. And while I would not undervalue the efficiency of petition and remonstrance, as involving extended notoriety of the wrongs and rights of woman, I am constrained to believe that each point gained by the sex, in a free and more efficient development of their energies, tells more effectually on "the good time coming."

In conclusion, if I were to say which of all the means resorted to, is in my judgment accomplishing most for woman's social and civil advancement, I would give the preference to the presentation of her responsibilities as growing out of God created, fixed relations, because in their discussion they furnish the most powerful lever that can be brought to bear in changing that popular opinion in which the laws so unjust to women have had their origin.

It may learn a lesson of wisdom from the odious Fugitive Slave Law,—a lesson teaching that laws, either behind or in advance of public sentiment, are comparatively powerless for their objects. Let us then, labor with all earnestness to suit the times to the laws we ask—to fashion public opinion to give, what were but half possessed if compelled.

I remain, dear friends yours for God and humanity.
C. J. H. NICHOLS.

Editor Winham County, T. Democrat

From Eliza M. Young.

QACABA, Henderson Co., Illinois,

May 15, 1851.

We desire to add a word of encouragement to those of our native State, who are exerting their influence in favor of Women's Rights.—Women as well as men may differ with regard to the position she should occupy in society, but that a reformation is needed both intellectually and legally, none will deny. Many of the evils of which we complain have no doubt escaped the notice of our law-makers because they were not immediately interested, but upon a scale have suffered, they press with a weight too grievous to be borne. Let us be so paid for our labor that we need not work from the rising of the sun, till long after he has sunk behind the western hills, to procure the necessities of life; give us time to procure food for the mind as well as the body; give us equal facilities for an education with men; give woman a position above dependence upon the charities of those whom she has spent the best years of her life in training from infancy to manhood; show by your manner and conversation that you think