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

VOL. XII.—NO. 14. BOSTON, FRIDAY, APRIL 8, 1842. WHOLE NO. 587.

SELECTIONS.

From the New-Orleans Picayune of March 10.

Texas and Mexico.

The following is translated from the 'Diario del Gobierno de la Republica Mexicana,' the official journal of the present administration of Mexico:

Mexico, Feb. 20, 1842.

The two following letters have been recently received by his Excellency, the President of the Republic, one from James Hamilton, General, of the United States, and agent of Texas, and the other from Mr. Bernard E. Bee, Texian chief, holding a ministry in the United States. We give also in succession the answer to each of these, which his Excellency has vouchsafed to communicate, in order that readers and the entire Republic may learn how far presumption and audacity have carried the usurpers of our territory; since, already by alternate threats and promises, they attempt to induce the Mexicans to a renunciation of our rights, and the abandonment of a territory which they have seized upon like bandits, at a time when our political disturbances unfortunately disabled us from defending our frontiers. But the accompanying papers will sufficiently inform them what they may expect from Mexico, and most persuade them that they will never obtain tranquil possession of a country which never belonged to them, and is still the property of the Mexican nation.

We may add what the worthy Chief of our Republic has so patriotically expressed, that, if the present generation, by some fatality, be unable to conquer the territory, our sons or our grandsons will accomplish this victory; for nations have a long memory, and those who know their power and their rights will never submit to dishonor and infamy.

New-Orleans, Dec. 27, 1841.

Most Esteemed Sir: The present position of Mexico requires wisdom and firmness. You possess these qualities in a high degree, and will exercise them for the benefit of your country; therefore I rejoiced to see you at the head of Mexican affairs. The expedition of Santa Fe affords you an opportunity to discuss again the question of Texas—a difficult question, which should be disposed of as soon as possible. Affairs cannot remain in their present position. It is necessary to make choice between peace and war. You are fully aware of the advantages to be derived from the former, and of the evils which must result from the latter. Never will you be able to conquer Texas, except (to use your own expression) in defiance of the United States and of the laws of nations. All the inhabitants of the valley of the Mississippi will march upon Texas—they are familiar with fire-arms, and their aim is certain. Thousands of them will pass the Sabine as soon as they hear that Texas is invaded. The knot should, then, be at once cut, as I told General Victoria at an interview which I had with him at Vera Cruz. I do not entertain the slightest doubt of your determination, when I reflect upon the knowledge of the world which you possess, and the experience you have acquired during your voyage through a part of the United States. My principal object in addressing to you this letter is, to speak of the prisoners taken in the expedition to Santa Fe. I firmly believe that you have ordered them to be well treated, and I have given public assurance that such would be your course in the matter. Would not the present be a good opportunity to submit the whole question of Texas to the decision of your government? If you think that the mediation of the United States or of England would exercise a beneficial influence, you may rely upon its being tendered, as soon as you will communicate to me (confidentially) your ideas upon this measure. Please answer me as soon as possible. I recommend the prisoners to your care. I entertain friendly relations with many of them. The object of the Santa Fe expedition was never made known to me at Washington; and I know of it only what appeared in the public prints.

I remain, sir, with great respect, &c.,
BERNARD E. BEE.

To His Excellency Gen. Santa Anna,
President of the Republic of Mexico.

[ANSWER.]

Palace of the General Government of Mexico, Feb. 6, 1842.

My Dear Sir: I have received with pleasure your letter of the 27th of last December, written from New-Orleans; because I remembered the noble and generous actions which your kindness exerted in my behalf during my stay in Texas, and my voyage to the United States. I would rejoice were fate to grant me an opportunity of reciprocating in person the kind attentions which you manifested to me, like a gentleman who esteems properly the respect due to great misfortune suffered for a noble cause. Would to God that our relations could be enclosed within these limits, that I might unreluctantly to you, without restriction or embarrassment, my just gratitude.

But in the letter to which I refer, you lay not before General Santa Anna, but before the President of the great Mexican Republic, the question of Texas, suggestful in its recollections, important in its results, and worthy of fixing the entire attention of the man who presides over the destinies of a great nation. Too surely to give it the consideration to which its gravity entitles it, both wisdom and decision are eminently necessary; and you, who generously grant me the one and the other, likewise know that I fully appreciate how important to Mexico is the preservation of Texas, and how weighty are the consequences which would result from the abandonment of our rights to this territory, actuated by ambitious and reprehensible cowardice.

The expedition of Santa Fe recently vanquished by a generous effort of that city, has brought confusion to the suspicions and fears which I had long since conceived of the ambitious designs entertained by the usurpers of the Mexican territory. Hardly had they commenced to enjoy the tranquillity and repose granted to them by an imbecile and careless administration, which neglected to put into action the elements of power abounding in the Mexican Republic, than they had passed beyond their limits, and converted themselves into conquerors of territories never included under the name of Texas. This act, as unjust as it is scandalous, has confirmed the ancient conviction that the separation of Texas, the creation there of an independent government, and the abandonment of the rights of Mexico, would remain our ruin and disgrace, and make to disappear from the surface of the country which we have conquered with our valor and our blood, the valiant race who so foolishly thinks itself vilified and degraded. Mishap may overtake a people ignorant of its destinies; but the nation who foresees the entire extent of her danger, with the consciousness of her rights, her dignity, and her resources, is enabled to resist misfortune or retard her overthrow by the exercise of her energies and her constancy. Such is the use of decision; and you may rely upon finding out of the Mexicans unanimous to defend their honor, and I will exhaust the energies of my soul to give new proofs that the glorious standard of my country shall not be outraged unavenged.

To the tumultuous (tumultuaria) population of the valley of the Mississippi, with which you permit yourself to threaten me, we will oppose the population of our valleys and our mountains, of our towns and our large cities; that is, an aggregate population of eight millions of inhabitants, who form a nation by so many titles respectable. I am astounded that you should announce to me so openly (sin embozo) the hostility of a people friendly to Mexico, and bound to us by relations whose intimacy would forbid such aggressions. The civilized world will learn without scandal that the inhabitants of the United States, infringing their own laws and violating the most sacred international rights, support for a second time a usurpation which they have commenced and constantly supported, abusing and mocking the generosity with which the Mexicans bestowed upon their countrymen rich and coveted lands, and invited them to enjoy the benefit of their institutions. If Mexico should receive such hostility from those who call themselves her friends, she will treat them as enemies in the field of battle. She will repel force by force and she will appeal to the judgment of the universe upon such an aggression, as unjust as it would be violent.

Like every philanthropic man, I appreciate the blessings of peace, and I admit that war has its disasters, its vicissitudes, and its dangers; but a peace, bought at the expense of the dignity of a nation, is an inadmissable peace, and to it we must prefer war, which may save our honor, whatever may be the results it may entail upon us. I fully appreciate the problematic condition of Texas; and I have before me the entire series of its consequences. I believe war to be necessary. I believe it to be a measure indispensable to the salvation of Mexico, and that her government will not faithfully perform her duties, if she does not strain her resources to the utmost boldly to enforce a full confession of her justice.

You have yourself seen that an unexpected and surprising freak of fortune alone prevented the total ruin of the remains of the Texian army, which had already lost the greater part of the territory depending upon its defence. Still greater efforts than those attempted at that period can still be made, and shall be, for I have the will and the power sufficient, which God and the Mexican people have given me, to establish solidly the honor of the nation I govern.

If the mediation of the governments of Great Britain and the United States had for its object any reasonable adjustment in which were not compromised the incontestable rights of the nation to a territory usurped under the name of an independent nation, I would not refuse to admit it, as well on account of my respect for these governments, as from a due consideration of the interests of humanity; but if this principle is to be brought into question, we Mexicans prefer the the toils of war, satisfied that we have not provoked it; and we will appeal to the Supreme Judge of the social world to support the justice of our cause by a triumph which we will not pervert to the oppression and extermination of Texas.

The prisoners from Santa Fe have been treated according to the usages in cases of prisoners of war; for, as such, humanity requires us to consider them, without, however, disregarding prudent measures of security. I have ordered the youths, Van Ness and Combs, to be placed in absolute liberty, through consideration for the respectable families in the United States to which they belong, and to give testimony that the Mexican government knows how to temper the severity of its justice by measures of lenity and commiseration.

From Mr. Samuel Houston, from yourself, and from two or three more Texians, I have received many kind attentions. So far as my delicate duties as chief of the nation will permit me, I shall be most happy, as a private individual, gratefully to repay them in whatever misfortune inconstant fate may prepare for them. You, sir, are fully able to appreciate the extent of my obligations; you know my personal character, and I flatter myself you will accept the sincere protestations with which I repeat myself

Your obedient servant,
ANTONIO LOPEZ DE SANTA ANNA.
Mr. Bernard E. Bee.

Gen. Hamilton's Letter.

[CONFIDENTIAL.]

[Dated 13th Jan., 1842, on board the steamer Forth, on its voyage between Havana and New-Orleans, from England.]

Sir: Although I am a citizen of the United States, the government of Texas has commissioned me to obtain the recognition of its independence by the European Powers, and to transact certain fiscal operations, for whose successful termination I am now returning to Texas to obtain the ratification of its government.

I am induced to take this step, not from any fear that Mexico should break hostilities with the government or people of Texas. I take the liberty of proposing to your Excellency, (if you think it consistent with the honor and interests of Mexico,) that a treaty of peace and limitation should be entered into with Texas upon the basis of an indemnification of five millions of dollars, which I can place in London for this object within three weeks after receipt of the agreement, together with two hundred thousand dollars, which will be secretly placed at the disposal of the agents of the Mexican government.

If your Excellency desires peace at this price, address to me your answer at New-Orleans, under cover of the English Consul, by return of the steamer.

I am, sir, with great consideration, your very obedient servant,
J. HAMILTON.

To his Excellency, Gen. Santa Anna.

Your Excellency may address your letters to Gen. James Hamilton. I have written in great haste, in order not to lose the present opportunity.

Your Excellency will have the goodness, if you answer this letter, to do it in English, in order to avoid the translation of a confidential letter, in which character I will consider your answer.

[ANSWER.]

Palace of the Government of Mexico, February 18, 1842.

My Dear Sir:

Mr. Packenham, Minister of her Britannic Majesty, placed in my hands, in due time, your letter of the 18th of last January, which had reached him by the steamer Forth, and I at present acknowledge its receipt after the delay required by the grave matter on which it treats.

A letter written without previous acquaintance with me, either official or personal, by a man whose very acts stamp him an enemy to my country, could not fail to surprise me; and the more so from the want of tact and delicacy with which certain propositions are addressed to one who knows how much is due to his eminent position, and to his own dignity and honor. You have placed me, sir, under the necessity of being very explicit and severe, because I cannot consent that you and the partisans of your cause should deceive themselves concerning the final resolution of Mexico in the question of Texas; nor can I omit the expression of the profound disgust which you have excited in me, by so rudely coming forward to propose to me the sale of Texas, and the acquisition of an infamy.

You commence by acknowledging yourself a citizen of the United States, and at the same time agent of Texas for the recognition of its independence by the European Powers, and for the well-known and unfortunate negotiations for loans. I do not conceive how you can preserve the title of citizen of a nation at peace, harmony, and friendship with Mexico, while at the same time you endeavor to do her all the harm in your power, and to cut off from her a part of her territory, by means which you have employed with such singular activity. This species of impudence with which you represent yourself as a citizen of the United States, excites vivid recollections that your countrymen first commenced the war; introduced disorder into Texas, and still maintain it in scandalous violation of the treaties which should, in good faith, unite the two nations. But leaving this examination to the criticism of the civilized world, which is ignorant neither of the origin, nor the tendencies of the usurpation of Texas, I will quickly show you that you are mistaken, and that too greatly, in supposing Mexico deficient either in the strength or the will to maintain her incontestible rights.

We have fully weighed the actual and the possible value of the territory of Texas, the advantage accruing to Mexico by retaining it in possession, and still more the precarious situation to which she would find herself reduced, were she to permit a colossus to arise within her own limits, always ready to advance and covetous to obtain new acquisitions by the trite title of theft and usurpation: but even were the soil of Texas a mere desert of sand, unproductive save of thorns to wound the foot of the traveller, this plain, useless, steril, and unproductive, should be defended with energy and constancy, under the conviction that the possession of a right imposes upon a nation the necessity of never abandoning it with shame and disgrace to her name. If you are acquainted with the statistics of Mexico, you cannot be ignorant of its population and its wealth; and if you have read history, you will remember that the race which now peoples the American continent, is the same which, on so many memorable occasions, has given signal proofs not only of constancy, but even of obstinacy in defence of their lands, their hearths, and their national individuality.

Eleven years of a bloody and mortal strife, to conquer our independence, will serve perpetually to prove that strong passions animate our hearts, and nerve our arms in a great crisis; and this very prolonged series of civil wars has formed here a population as warlike as they are patient, and eminently capable of action under all the stimulants of glory, when controlled by a government which respects itself, and enforces respect for the people whose welfare is confided to it. You must clearly remember that, in the beginning of 1836, Texas found itself subjugated, and that only a freak of fortune, the unexpected conduct of the General who succeeded me in the command withdrawing improperly the Mexican army, and other causes which even at present appear incomprehensible, annulled the immense and definite results of the rapid succession of victories gained by this same army, under my orders and direction. Greater and more powerful efforts than those can still be made; and, sir, you must not doubt that they will be made, for to the knowledge of my duties, I unite a consciousness of the power and the resources at my control. One of the most grave and vehement charges preferred by the nation against the government which has just disappeared from office was the apathy and criminal neglect with which it conducted the affairs of Texas, and I am not the man who will incur so just a reproach, or will sanction by silence or inactivity one of the most scandalous robberies of the present century.

Feeling, as I do, all the merit and importance of Texas—all the basis of my country's rights, and the imponderable results of their renunciation—I can never contribute to the recognition of her fatal independence. I will say more: never will I permit any one to dare do that which the nation will not sanction; and he, whoever he may be, shall be considered and punished as a traitor to the rights, the name, and the glory of Mexico.

Your proposals of five millions of dollars for the renunciation of Texas is a miscalculation, and an act of audacity; permit me, sir, to add to you, that your offer of two hundred thousand dollars for the secret agents of the government of Mexico, is an insult and infamy unworthy of a gentleman.

Perhaps you have ventured upon this imprudence, yielding to the illusion that my return to power, gave some probability to the hope of an arrangement favorable to Texas. If such was your opinion, you, like many others, have been deceived; for I have changed neither my convictions nor my resolutions; nor am I bound to any pledge or promise whatever that could give plausibility to so unjust a suspicion. I promised in Texas, beneath the rifles of the tumultuary soldiers who surrounded me, *that I would procure a hearing for their commissioners from my government, and would exercise my influence to prevent for the time being a fatal struggle*; and this promise, whose object was to secure, without molestation, the retreat, which the Mexican army had already commenced—and which I learned, with the greatest sorrow, from General Wall, naturally remained without effect, from my sad condition as prisoner, because the aggressions of the Texians removed even the possibility of lightening the evils of war; and because they failed themselves in their promises: they annulled the resolutions of him whom they called their Cabinet: they caused me violently to disembark from the schooner Invincible, and abandoned me to the excited passions of one hundred and thirty recruits just arrived from New-Orleans. I was exposed to the gaze and the insults of this undisciplined soldiery. Many of the prisoners of Goliad, who were among the most excited, were immediately charged with my custody. Projects to murder me in some barbarous manner succeeded one to another. I was handcuffed to an iron bar for more than fifty days; and on the 20th of June, I was ordered to march out to be shot, on the same spot where Fannin and his men were executed. This wicked plan was frustrated, thanks to the kind offices of Stephen Austin. Now that you announce to me your intention to proceed to Texas, you may, in the theatre itself of my sufferings, verify circumstantially and minutely the cruel, unworthy, and inhuman treatment of which I became the butt, after the nominal agreement of the 14th of May. In those I did not compromise myself, nor could I more than as a private individual, to make representations to my government; but even this weak and isolated agreement lost its validity so soon as they commenced to treat me as, in former days, it was customary to treat slaves in the region of Barbary. I send with this letter the protest which, on the 9th of the same June, I directed, in the port of Velasco, to Mr. David G. Burnet, who acted then as President of the so-called Republic. Read it, sir, without prejudice, and in cool blood; and confess that, to the very enemies who were so anxious for my death, I openly threw the accusation of infidelity and inconsistency; and I proved to them that my pledges had been annulled entirely by their own fault.

Messrs. E. Austin and Samuel Houston saved my life; they alleviated my lot as far as was possible to them; they made me an object of their compassion and most gentlemanly commiseration. Mr. Houston distinguished himself by obtaining for me my liberty, without requiring from me any retribution. How great are my obligations for this act! Ever and I be grateful for actions so worthy of christians and sensible men. Ever will I strive to reward them under all possible contingencies. I will publish their deeds to their honor and praise; for such acts invariably secure the sympathy and admiration of the whole human family. But even these considerations cannot bind me down to act with lukewarmness in the affairs of the great nation which I govern; more particularly when they involve her major interests. The Mexican army has again taken a position of offence, and she will not vary her attitude till she plants her eagle standard on the banks of the Sabine.

Circumstances with which I suppose you well acquainted have contributed to maintain the affairs of Texas in *statu quo*; and the last Mexican administration did neither what it could or should have done, to molest at least those whom their apathy and carelessness convinced of their definitive safety. Then followed an appearance of prosperity, which deceived the speculators of some nations, and even their governments; but time has removed these deceits, and things appear now as they actually exist, unadorned by the prismatic colors of novelty. You have just returned from a circuit of Europe, and I refer to yourself for confirmation of these truths.

In a different point of view, the question of Texas involves another of the greatest importance to the cause of humanity—*that of slavery*. Mexico, who has given the noble and illustrious example of renouncing the increase of her wealth, and even the cultivation of her fields, that she may not see them fattened with the sweat, the blood, and the tears of the African race, will not retrocede in this course; and her efforts to recover a usurped territory will be blessed by all those who sincerely esteem the natural and imprescriptible rights of the human species.

Texas might yet find great advantages by covering herself anew with the Mexican flag. You, sir, who possess the talents of a statesman, think seriously of this step, which is applauded by philosophy; and if by its triumph you should be convinced, you may rely upon the facilities which I offer you, and the friendly consideration of your obedient servant,

ANTONIO LOPEZ DE SANTA ANNA.

Mr. James Hamilton.

From the New-York American.

The Creole Case and Mr. Webster's Despatch.

The proposition that *slavery* is theoretically against law and right—that it constitutes an exception to the boast with which our own Declaration of Independence commences, 'that *all* men are born *free* and equal,' and that only by virtue of special local legislation—is one that will be admitted without controversy.

But the admission of this truth carries with it, as a necessary corollary, the deduction that no sanction is to be found in the law or comity of nations,—which must be founded on universal justice—for such an unnatural and forced condition as that of slavery.

Hence the error which pervades the whole despatch, in assuming, that from the comity of nations support may be claimed for this anomalous institution.

But the practice of England on this head is not left to general reasoning. It is settled by solemnly adjudged cases—and that, too, against British subjects.

Towards the close of the last war between this country and Great Britain, 23 slaves, belonging to a *Mr. Forbes*, a British subject, resident near Pensacola, in Florida, then a Spanish colony which allowed slavery, took refuge on board the *Terror*, a vessel of war forming part of Admiral Cockburn's squadron, then lying off the coast. The owner discovered and demanded them from the Admiral. He refused to surrender them, but permitted the owner to see the slaves, and use all his endeavors to induce them to return to his service, the Admiral promising that no obstacle should be interposed to their doing so, if they desired. They all refused, and were afterwards sent to Bermuda, where they were liberated.

Forbes instituted an action against the Admiral, in the Court of King's Bench, in England, laying his damages at £3800 stg. the alleged value of the slaves. There was no dispute about the facts, and verdict was taken for the plaintiff, subject to the opinion of the Court on the law. *This was unanimous against the plaintiff.*

Justice Bayley said:

'The law of slavery is a law *in invitum; and when a party gets out of the territory where it prevails, and out of the power of his master, and without any wrongful act done by the party giving that protection, the right of the master, which is founded on the municipal law of the particular place only, does not continue*, and there is no right of action against the party who merely receives the slave in that country without doing any wrongful act. This has been decided to be the law with respect to a person who has been a slave in any of our *West India* islands, and comes to this country. The moment he puts his foot on the shores of this country, his slavery is at an end.'

Justice Best held this language:—

'Slavery is a local law, and therefore, if a man wishes to preserve his slaves, let him attach them to him by affection, or make fast the bars of the prison, or rivet well their chains; for, *the instant they get beyond the limits where slavery is recognized by the local law, they have broken their chains, they have escaped from their prisons, and are free.* Those men, when on board the English ship, had all the rights belonging to Englishmen, and were subject to all their liabilities. If they had committed any offence, they must have been tried according to English laws. If any injury had been done to them, they would have a remedy, by applying to the laws of this country for redress. I think that Sir G. Cockburn did all that he lawfully could do to assist the plaintiff. He permitted him to endeavor to persuade the slaves to return, but he refused to apply force. I think he might have gone further, and have said that force should not be used by others; for, if any force had been used by the master, or any person in his assistance, can it be doubted that the slaves might have brought an action of trespass against the persons using that force? Nay, if the slave, acting upon his newly recovered freedom, had determined to vindicate that right, originally the gift of nature, and had resisted the force, and his death had ensued in the course of such resistance, can there be any doubt that every one who had contributed to that death, would, according to our laws, be guilty of murder? That is substantially decided by Somersett's case, from which it is clear that such would have been the consequence had these slaves been in England; and, so far as this question is concerned, there is no difference between an English ship and the soil of England; for are not those on board an English ship as much protected and governed by English laws as if they stood on English land? If there be no difference in this respect, Somersett's case has decided the present. He was held to be entitled to his discharge, and, consequently, all persons attempting to force him back into slavery, would have been trespassers, and, if death had ensued in using that force, would have been guilty of murder. It has been said that Sir G. Cockburn might have sent them back. He certainly was not bound to receive them into his own ship, in the first instance; but, having done so, he could no more have forced them back into slavery, than he could have committed them to the deep.'

Such being the law of England, and enforced against her own subjects under circumstances where, if ever, there was a strong equity in the claim, can it be expected, or ought it to be asked, that such law, so just in itself, so consonant with freedom and humanity, should be set aside for the benefit of foreigners? The question is answered when it is stated. Bear in mind, too, that this is law, not diplomacy; the calm, settled, and irreversible voice of justice—not the dexterous, shifting, and oftentimes hollow and insincere sophistry of diplomacy. Ministerial protocols and despatches may be made to take the hue of the hour, and with the hour renounce it, but the judgments of Law stand, and know no change.

It is in this feature of the case that we see the imminent danger to the peace of the two countries, from the claim put forth in the despatch. If the point in issue were one that were open to doubt or compromise, some middle ground might be agreed upon; but here the law on the one side is settled and positive, the claim on the other side not less positive, and absolutely adverse. Who shall foretell the issue?

And there is nothing in the case of the Creole which, upon general principles, or by reason of any particular facts beyond that already discussed of the alleged interference of the authorities at Nassau to free the slaves, can take it out of the category of the adjudicated case above referred to.

So, in the general principles connected with the demand and surrender of *white* men charged with crime, the doctrines of Virginia, as set forth in legislative acts, are signally at variance with the claim now put forth in her behoof, mainly, for the surrender of the revolters of the Creole.

We have, in former remarks, adverted to the article in Mr. Jay's treaty, which stipulated for the mutual surrender of felons and murderers.

It was under this article that the controversy, famous in its day, though now little in the public mind or memory, concerning the surrender of Jonathan Robbins, arose. Robbins, *alias* Nash, had committed a murder on board a British frigate, and proof satisfactory to the President, John Adams, having been furnished of the identity of the man, that he was a British subject, and had probably committed the crime, he directed the Marshal of South Carolina, where Robbins was arrested, to deliver him up to the British Consul.

The country was thrown into a flame by this act—for it was in high party times—and Nash having taken the name of Jonathan Robbins, and obtained an American protection, was represented as an *impressed* American sailor, given up to British vengeance for having risen against and slain one of those who held him in unlawful bondage.

In the vehement discussions which were had in Congress upon the subject, Albert Gallatin on one side, and John Marshall, then a member of the House of Representatives, on the other, assailed and defended the surrender. But as to the right of man, unlawfully held in bondage, to resist even unto death, *both* concurred.

It was said by Mr. Gallatin, that an impressed American seaman, who should commit homicide for the purpose of liberating himself from the vessel in which he was confined, ought not to be given up as a murderer, and in this Mr. Marshall expressed his entire concurrence. 'The act,' he said, 'of impressing an American, is an act of lawless violence. The confinement on board a vessel is a continuation of that violence, and an additional outrage. Death committed within the United States in resisting such violence would not have been murder, and the person giving the wound could not have been treated as a murderer. Thomas Nash was only to have been delivered up to justice on such evidence as, had the fact been committed within the United States, would have been sufficient to have induced his commitment and trial for murder.'

Nash was delivered up *under the treaty*, because the evidence was conclusive that he was not an impressed American, and *was* probably a murderer.

But what was the course in this matter of Virginia, mother of States and of statesmen, and that now is at the head of those *free* Commonwealths whose foundation stone is *slavery?*

There are yet on the statute books of Virginia, *unrepealed to this day*, laws enacting that any person who should deliver up or surrender, either by his own authority, or under color of any office under this Commonwealth, any free person within the Commonwealth, to be transported without the United States, should be adjudged a felon, and sentenced to be confined in the penitentiary. And she further enacted, that, in case the person so delivered up or surrendered should be transported to a place without the United States, and at such place should be tried and condemned, and, in consequence of such condemnation, should be executed, then every person concerned in the delivery and surrender should suffer death.

These enactments, it will be perceived, were not limited to the protection of citizens of the United States, but extended to any freeman within the Commonwealth! although his hands might yet be red with murder—although rioting in the profession fed by forgery, and notwithstanding there was the letter of the treaty, which is the supreme law of the land.

We submit then, that Virginia is estopped by her own unrepealed legislation from urging upon other nations, claims analogous to those which, under the penalty of death, she prohibited any compliance with, on the part of her citizens, even though compliance were commanded by the paramount and lawful authority of the United States.

We submit, moreover, that the right of resistance unto death against unlawful oppression, admitted both by Gallatin and Marshall, in the case of Robbins, cannot depend upon the color of the skin, nor, beyond the sphere of its operation, be impaired by any special local law.

We, therefore, claim the benefit of that right in behalf of the self-emancipated slaves of the Creole.

We have now brought to a close the remarks we felt called upon to offer upon this momentous question; and have shown, unless we wholly mistake the matter,

1. That no national law or comity requires or authorizes the surrender of the self-emancipated slaves of the Creole.

2. That in demanding the surrender of the alleged 'mutineers and murderers,' and indemnification for those colored people who escaped at Nassau, we ask of Great Britain what, the case being reversed, the United States could not concede to her.

3. That neither the local law of Virginia, nor the United States laws, which in this particular case can only be co-operative and co-extensive with the local law, can, in such case, be deemed of force on the high seas.

4. That the settled law of England entitled every human being on board the Creole to freedom, the instant she reached the port of Nassau, and that diplomacy and policy cannot override or nullify that law.

5. That, in point of fact, the revolted slaves of the Creole cannot, without an equal abuse of language and of justice, be considered or treated either as mutineers or murderers. And,

Finally, That in making this a question of indemnification between the two governments, the decision of peace and war is put upon an issue where Great Britain cannot yield, and which the sober judgment of this country cannot ratify.

We are aware that in stating these objections, we lay ourselves open to the censure of those who maintain the doctrine, that, in all discussions with foreign nations, we should present an unbroken front. This, when the battle is engaged, may be true, but not while the din of war is yet unheard. We hold not to the sentiment of 'Our country, right or wrong.' On the contrary, we can conceive of no higher duty in a public press than that of resisting error, even though popular; and, while there is yet time to pause or draw back, of objecting to measures which justice and humanity reprove.

If the press of the country—if public opinion be silent in this controversy, the ground taken in the despatch will be persevered in to the uttermost, and the national sanction will thus be given to a claim, which cannot, in our judgment, be enforced without war.

War in any cause we abhor and dread; for we are ready to say with Franklin, 'that there scarcely ever was a good war, or a bad peace;' but a war undertaken in such a cause as this—war against our own kith and kin, for the protection and security of the coasting slave trade—war by a nation of freemen to extend and perpetuate slavery—would be a contest, in which, to use the language of Jefferson, 'the Almighty has no one attribute that could induce him to take sides with us.'

Thus impressed, we have endeavored, calmly, but frankly, to controvert the position taken in the despatch. Our part is played—the judgment of the country must determine the event.

From the N. Y. American.

American Slaves in Algiers.

Mr. Editor:—Mr. Webster's letter in relation to the Creole, has led me to investigate a portion of our history, which may, perhaps, throw some light upon the principles involved in the present controversy.

From a report, made by Mr. Jefferson, when Secretary of State, (30th Dec. 1790,) and which may be found in the American State Papers, Vol. X. p. 59, it appears that, in 1785, the Algerines captured some of our vessels, and enslaved their crews; and that our Ministers then in Europe, 'fearing that the captives might be *sold*, and dispersed through the interior and distant countries of Africa,' employed an agent to ransom them at $200 a head. This price was refused, and Congress authorized an offer of $550. On this, Mr Jefferson remarked—'Within the last two or three years, the Spaniards, the Neapolitans and the Russians, had redeemed, at exorbitant prices. *Slaves* were become *scarce*, and would hardly be sold at any price.' He adds, that the Dey demanded $2833 a head, for our countrymen; that Spain had paid $1200, and Russia, $1546 a head.

In 1792, Gen. Washington applied to the Senate, to know if they would authorize him to pay $40,000 for the 13 Americans held by the Algerines, (p. 109.) They replied, that they would ratify a treaty of peace by which $40,000 should be paid down, and an annual payment of $25,000 stipulated for the future. In the meantime, however, the Algerines continued their depredations; and among the documents afterwards submitted to Congress by the President was a letter from a Swedish gentleman at Algiers, in which he says: 'I have several times, with tears in my eyes, seen your honest countrymen sinking under the cruel yoke of *Slavery*.' He also announced the melancholy intelligence—'The Algerine corsairs have made ten American prizes, and 105 more slaves.' On the 5th Nov. 1793, an American agent wrote to Gen. Washington—'One hundred and five subjects of the United States, are employed as captive slaves, on the most laborious work; they are in a distressed and naked situation.' A petition from these captive slaves was forwarded to Congress, in which they say—'We are employed daily at the most laborious work, without any respect of persons, and shut up at night, in two slave prisons, with six hundred captives of other nations,' (p. 337;) and a letter from one of them states that they are kept on 'bread and water.'

In 1795, the United States made a treaty with Algiers, and paid $525,500 for the liberation of these slaves.

In 1802, a Tripolitan corsair captured the brig Franklin, with a crew of nine men, and carried her into Algiers. The Dey, although at peace with us, offered to buy the brig, cargo, and the nine slaves, of the captor; but he refused to sell, and proceeded with them to Tripoli.—[Am. State Papers, vol. IV.]

It seems strange to us, at the present day, to hear *white* men spoken of as *slaves*; but it should be recollected, that such alone were the slaves spoken of in Scripture, in those passages which are now frequently quoted in vindication of negro slavery, and also that the serfs of Russia are as white as their owners.

Let us now apply to the American slaves in Barbary, the moral and legal principles applied by Mr. Webster to the negroes of the Creole. The latter, we are told, 'are recognized as property by the Constitution of the United States;' but surely not more explicitly than our countrymen were recognized as property by the Constitution of Algiers. We have seen not only that they were liable 'to be sold and dispersed through the interior and distant countries in Africa;' but also that they were treated much as similar property is treated at home—kept at hard work and with hard fare, and without wages. We have also seen how highly this property was valued, and what enormous prices it actually commanded.

It is certainly a supposable case that these 105 slaves might have been put on board a felucca, with a dozen Moors, to be conveyed by sea, to a distant plantation, and that seizing a favorable moment, they might have made themselves masters of the vessel, kindly sparing the lives of all their guard, except one who had rashly discharged a musket in the very midst of them, and then madly rushed upon them with a deadly weapon. We may also suppose that our brave and humane fellow-citizens had then proceeded to Gibraltar, where they were kindly received by the officers, who permitted the Moors to take the felucca and go about their business.

The Creole negroes are according to Mr. Webster, 'Mutineers and Murderers.' In whatever class of offences we may rank mutiny, Murder we know is a most atrocious crime against which God has denounced the heaviest penalty in this world and the next. If, therefore, the Creole negroes are murderers, would not our countrymen have incurred the same dreadful guilt in effecting their escape from slavery by precisely the same means?

The Creole 'was carried by violence and crime against the master's will, into the port of a friendly power,' says the Secretary of State. Great Britain and Algiers were at peace in 1793; of course the felucca would have been carried under circumstances similar to the Creole, 'into the port of a friendly power.' With great confidence does Mr. Webster proceed: '*Certainly* ordinary comity and hospitality entitle him (the master of the Creole) to such assistance from the authorities of the place, as should enable him to resume and prosecute his voyage, and bring the offenders to justice? On what possible ground, then, could the authorities of Gibraltar have been excused, had they refused to enable the master of the felucca to carry back to Algiers, to slavery and to death, one hundred and five American citizens? To this question I can imagine but one possible reply, which is, that the Americans, being prisoners of war, had a moral and a legal right to slay their enemies.

This is dangerous ground on which to rest the right of resistance on the part of slaves, for the obvious reason that nearly all the slaves ever imported into our country, were in fact prisoners of war.

True it is, they were not prisoners of war to their successive purchasers, and therefore it may be contended that a sale by the captor gives a valid title to the purchaser, and of course destroys the right of resistance on the part of the slave. Let us, then, vary our supposition a little. We have seen that the American slaves were articles of merchandize among the Barbary powers. We will suppose these 105 slaves had been sold to the Dey of Tripoli before their escape. They would then have been no longer prisoners of war; but would have been the property of the Dey by a title as scriptural, perfect and indisputable as was that by which any negro on board the Creole was held by his master. In that case, would the guilt of murder have rested on their souls? Would the statesmen of Europe have been justified in branding them as 'mutineers and murderers?' Would the authorities at Gibraltar have been guilty of a breach of 'ordinary comity and hospitality' for not surrendering them to the 'justice' of their Tripolitan master?

I am inclined to believe that, with certain statesmen, a man's *complexion* makes a wonderful difference in the application of moral and political principles.

A. B.

Mexico and Texas.

Correspondence of the N. Y. Journal of Commerce.

Washington, Saturday, March 26.

There is, of course, much speculation here as to the results of the Mexican invasion of Texas. Letters have been received here from eminent citizens of Texas, stating that the Mexican force is numerous, effective and well appointed. The Caddos, the Comanches and the Choctaws are all ready to join the Mexicans,—and probably have commenced the war, before this, as their allies. The Choctaws alone can bring into the field five thousand warriors. They are much incensed against the Texans, and with good reason. They recently in a marauding excursion into the Indian territory,—in which, by treaty, the United States are bound to protect them,—wantonly murdered an aged and venerable chief, who was universally beloved in the tribe for his wisdom, eloquence and virtue. Col. Pyckilove,—the Choctaw chief now here,—says, speaking of this victim of Texan barbarity, he was the Henry Clay of his tribe.

That Texas will have her hands full, there is, therefore, little doubt. But the 'tumultuary population of the Mississippi' will be on the march to their aid,—and they go in the expectation of getting a world of booty, not in Texas,—but in *Mexico*. There will be years of hard fighting, however, before they reach Mexico. There seems to be great excitement here against Mexico,—and the probability of a war soon with her is talked of. In case we should become the ally of Texas in the contest, Great Britain is bound, by a recent treaty with Mexico, to espouse her cause. We shall then have three wars on hand—with Great Britain—with

Mestico—and with the Western tribes of Indians. We are not, just now, very well *prepared* for all three wars. By the time that the contest begins to rage pretty hard, Great Britain will seize upon the island of Cuba. That will bring France into the quiet—and then we shall have quite a stirring time of it. Truly and solemnly, there is more danger of a general war from this source, than all other sources put together. The first blow that is struck in Texas, will elicit a spark that will, generally perhaps, but surely, involve all christendom in a flame.

It has been suggested here,—even in debate in the House—that Santa Anna is backed by England, and procured from Great Britain the means of paying off his troops, and organizing this expedition. This suspicion is a little premature. It may be verified by and by. But, in the mean time, Santa Anna has obtained another and very abundant resource in the Catholic Church. It is represented that Santa Anna's party were anti-church, and the fall of Bustamenta's party exposed the wealth of the Catholic Church to confiscation. Santa Anna, without compromising, merely took a million or two in advance, with a view to extend Catholicism in Texas—but with the understanding that, if this sum would not suffice to christianize the rebel heretics, he was to have two or three millions a year, or, in fact, the whole revenue of the Church.

In case expeditions should be set on foot in the United States for the aid of the Texians, we shall hear of it from our abolitionists, who will, no doubt, make it their business to see that the United States preserve a strict neutrality in a quarrel which involves the existence of domestic slavery not only in Texas, but perhaps in Mexico itself, where it was abolished partly through Santa Anna's influence.

From the Philanthropist.

The Value of the Union!

Where is the Union, the glorious Union, the god of American idolatry? To illustrate its value, we have a case in point, and shall briefly relate it.

Mr. M. W. Hopkins is a respectable citizen of Columbus, Ohio, an artist by profession, a man, so far as we know, of great amiability and moral worth. In November last, by the advice of his physician, he left Columbus, to spend the winter in Louisiana, on account of his health. A few months before leaving, he became acquainted with James Clark, of Jackson, East Feliciana parish, La., who cordially invited him to call at his residence, intimating that he would give him employment as an artist, and recommending the town of Jackson as a healthy spot for invalids. He assured him also that the fact of his being an abolitionist would not endanger him, so long as he remained silent concerning it, there. Mr. Hopkins arrived at Jackson about the middle of December. Five or six weeks after, Mr. Clark returned, and without having seen Mr. H., visited a groggery, and gave out that there was an abolitionist in town. A mob soon collected, and despatched two of their bullies to Mr. H., who was quietly engaged in his work, with orders to bring him forth, and answer for the crime of thinking, (not saying,) that slavery was a sin. After several violent speeches, Mr. H., by permission, addressed the meeting, and frankly told them that he believed slavery to be a sin and a curse, but, in accordance with the advice of Mr. Clark, who stood before them, and who had invited him to that place, he had said nothing about it, while there, and did not wish to disturb their peculiar institutions. His only object was to spend the winter there quietly, solely for the benefit of his health. He produced written testimonials to his character, from the North, and one from a gentleman of established character in the vicinity. Mr. Hagerman, the Presbyterian clergyman, with whom he had been lodging, certified that Mr. H. had behaved in all respects both as a gentleman and a Christian—that he had said nothing that could lead to the belief that he was an abolitionist.

After several speeches and violent threats, a resolution was offered that Mr. H. be ordered to leave the place by 3 o'clock, P. M. It was then about noon. Mr. Catlet, the mayor, said, that he wanted every abolitionist driven not only out of the South, but out of the United States, and into Great Britain, where they belonged; but he did not wish the man to go back to the North, and report that he had been treated like a savage, especially as he stood before them in the light of a peaceable gentleman. He would, therefore, move so to modify the resolution, as to give him time to close his business, even if he should be obliged to stay till the morning. Loud threats, however, were made against any house that should give him a night's lodging, and he was allowed only till five o'clock to get ready for leaving.

He left for Bayou Sara, 12 miles, the nearest landing place on the Mississippi, where he arrived about bed time, followed by some of the mob, who secended bent on stirring up another mob to lynch him before he could get beyond their reach.

Mr. Marks, the landlord, being informed of all the circumstances by Mr. Hagerman, who, with a noble disregard for his own safety, had accompanied the persecuted man, promised to protect him. This prevented disturbance through the night, but the next morning a band of twenty ruffians collected in the bar-room, expressing a determination to lynch him, at all hazards. The landlord, with a generous courage, at once interposed, and announced to them that he would spill his own blood before he would suffer one of them to touch his guest. His resolute bearing intimidated them, and Mr. Hopkins owes it to his efforts, and those of Mr. Hagerman, that he is now safe in a free State. We saw him a few days since in Cincinnati, and the facts stated above are furnished by himself.

There is another fact which we had while in the South, from the best authority. It is a horrible fact, but there is nothing wonderful in it. We wish the people of the free States to weigh it well. It is, that standing committees are appointed in most or all of the principal towns in the slave States, especially on the Mississippi, whose duty it is to collect and keep a list of the names of northern abolitionists; to search the baggage of travellers, and tavern registers, for the name of every man from the North who may stop in any of those towns, and, if it be down on the list, to report the case at once as a fit one for the application of lynch law!

And, under provocation so brutal, so infernal, the freemen of the North are expected to be as *fervent* as ever in their attachment to a Union, which, while it protects the meanest dog from the South who barks on the track of a fugitive in the North, leaves them to the tender mercies of a bloody slaveholding inquisition.

From the Herald of Freedom.

Henry C. Wright.

Our readers will be interested to learn, by the resolves published from the Liberator, that this devoted and indefatigable friend of Humanity is about to leave this country, on a mission of good will abroad. He goes to vindicate among the *subjects* of fighting Britain, the doctrines of the Gospel of Peace. That country, like this, is overrun with churches—and church corporations and clergy, all professing christianity, and all in league and unity with an army and navy, which keep the whole world in constant terror and alarm. This shows the genuineness of their christianity. They have about as much of it as there is of 'good will' in a charged 42 pounder. Yet they are the ones, who clamor 'Infidelity' at the preachers of Peace and Liberty.

We can ill spare Bro. Wright from these shores, and we very much doubt the wisdom of his quitting New-England for Old. He needs respite, however, and the voyage will afford him that, if he won't find it at the end of the voyage. The scenes of the old world will entertain him, and refresh his overlabored spirits. It will rejoice the glorious hearts abroad to see him. It will animate and revive them, and afford them the benefit of his free notions and spirit. We want the panting Charlies here his every principles. It will teach them the secret of conquering the armed aristocracy, with the irresistible weapon of moral truth. They can't meet that, with a charge of cavalry. A broadside from a 74 can't hit a moral phalanx on the shore. Moral principle will elevate the vassal people above liability to be crushed by their heavy heeled aristocracy, and ground to powder by their horrible navy and army. Indeed moral principle would leave the ranks of that army empty, and those hateful war-ships to float, like wrecks unmanned and forsaken on the sea.

This doctrine of overcoming evil with good is the one charge upon old organization by our anti slavery (?) clergy, as their reason for deserting it, and setting up their traitorous, but vain scheme to destroy it. They schedled from the old anti-slavery society, because it would not trample woman humanity under foot, to gratify the clergy, and repudiate Christ's doctrine of 'overcoming evil with good!' The society did not, however, endorse the doctrine of Christ It was a needless alarm in the clergy, and a false charge in them. The society did not endorse the general doctrine of peace. They only did not expressly repudiate it, and denounce those individual abolitionists, who had embraced it as individuals.—The priests were scared gratuitously. They fled when no man pursued them. Wright goes abroad to preach that doctrine. We cannot but think he would do the whole world, old, and new, more good by staying here. He goes to preach anti-slavery too, and to rally the awakening spirits of the old world to the World's Convention, to be held in New-England.—We trust he will summon up a multitude of them.—Oh how they would *respire* and take the *long breath of Freedom*, on the shores of New-England, where anti-slavery is expanding its mighty chest, like the bellows of a great furnace, or the swell of the ocean. We want to see Richard Webb, and John Murray, and Elizabeth Pease, breathing our moral atmosphere. And glorious George Thompson too. He droops in the exhausted receiver of subject Britain. Oh, how he would kindle up here like an uncaged eagle! The World's Convention will gather them here. And they *may* come from every where. Every body may come. The distinguishing feature of this World's Convention is, not that all the geographical and other divisions of the earth will be represented, (which divisions of weeks to do away,) but that whoever appears in it, appears for all the world, and not for any division of it. That *everybody* may come, in his own behalf, and *everybody's* behalf. Every subject may be introduced, and every opinion advocated. Speech will be free in it—untrammelled and unquestioned. Other meetings are shackled with rules, restrictions and limitations—membership is limited—subjects are limited—opinion is shackled, &c. &c. They are not *mankind* meetings—but sect meetings. This Convention is to be open to all mankind, and to all human questions, and free upon all subjects, to all persons.

If Henry C. Wright goes, God speed him on the way and there. No man could do more to advance the cause of humanity. We shall miss his broad shield from the warfare here. He is the beloved of the abolitionists. The little children exult and bound when he comes in sight, and weep aloud when he departs. They will pray for him on the deep—and talk of him to their mothers and among themselves, at twilight. The clergy here will exult, and if they dared pray, we fear what their supplications might be, as to the fate of the good ship that shall freight the devoted man. Their praying is all public, and they will be shy of mentioning his name in their 'long' performances. They will caution the priesthood abroad against his coming. Oh, brother Colver will *feel deeply*. He will write a whining caveat against this enemy of the good and the professing. Let him. The people of Britain will find out how true the clerical slander is, if the clergy don't—who of course won't. We are willing new organization shall send over a cloud of precautionary letters, to bar Wright's way to the British meeting-house. It will open the eyes of the British people to the character of that meeting-house, and its divine occupants. Wright will be heard by the common people of England. The clergy there, combined with the clergy here, cannot keep the people from hearing him. They are hungry for the bread of life, as well as for corn, and hunger will break through their priestly stone walls. How it will refresh their parched spirits to hear him preach! God speed him, though we cannot part with him. We repeat the exhortation of the Liberator to the friends of the mission to contribute to his expenses, for he will advocate anti-slavery abroad, as well as peace.

From the Albany Tocsin.

The Irish Address on American Slavery.

BOSTON, March 18, 1842.

DEAR BRO. BROWN:—I have not had time to consult with Mr. Remond, since the receipt of your letter; but I will venture to say, in his behalf, that, (*Deo volente*,) he will be present at your Anti-Slavery Convention in April, bringing with him the Irish Address, to which are appended the honored names of Daniel O'Connell and Father Mathew, and the authenticity of which some bastard Irishmen (for they cannot have a drop of genuine Irish blood running in their veins,) have had the folly and hardihood to deny. Under the same provision, you may also expect to see me at the same time; and if I can persuade my eloquent friend, Wendell Phillips, to accompany us, I shall do so.

The Address is worthy of any people that ever lived. It is a noble gift of Ireland to America, strengthening her claim to be the

'First flower of the earth, and first gem of the sea.'

It will prove an Ithuriel spear, causing every toad that it touches to start up in the shape of a devil; and unerringly determining who are the real friends of impartial liberty, and who are ready to 'bow the knee to the dark spirit of slavery.' Until I am compelled to believe otherwise by evidence which it would be folly to dispute, I shall cling to the opinion that the great body of our Irish fellow-citizens mean to be found on the side of the oppressed (for is not Ireland oppressed?) the world over. But it must be remembered that they are liable to be led astray by unprincipled politicians, by time-serving leaders, and by designing priests. We must be more active to disseminate light and truth among them, and to let them have a copy of the Address, every man for himself. They have come to this fair land to escape from the chains of British tyranny; and now, will they, dare they, in their turn become the worst of oppressors, by helping to prop up the diabolical system of American slavery? Such apostacy is not to be tolerated as possible, even in imagination, for one moment. Let no Irishman claim to be the friend of O'Connell or of Ireland, who is not an abolitionist. If such there be, Ireland and O'Connell will indignantly disown him. The man who shouts for 'Repeal,' and yet is willing to shake hands with the southern slaveholders, is a loathsome hypocrite, and stands unmasked in his true character before an impartial universe. As an abolitionist—as a friend of justice—as a man and a christian—I am for the repeal of the union between England and Ireland, because it is not founded in equity, because it is not a blessing, but a visible curse to the Emerald Isle, and because eight millions of people are abundantly able to govern themselves, without the *ruinous aid* of 'foreign interference.' On the same ground, and for the same reason, I am for the repeal of the union between the North and the South—*alas*, between LIBERTY and SLAVERY—which is incomparably more unequal, more profligate, more intolerable, and more blighting, than that which ostensibly exists on the other side of the Atlantic. In both cases, IMMEDIATE AND UNCONDITIONAL EMANCIPATION will be the cry and the watchword of every consistent lover of Liberty.

Rely upon it, there is a stupendous conspiracy going on in the land. What means this sudden interest of the slave plunderers in the cause of Irish Repeal? They are shouting at the top of their lungs in favor of 'Repeal,' as though there was nuffling in the world so abhorrent to their minds as oppression! When the wolf attempts to put on the aspect of the lamb, beware! Again, what means this sudden regard for the sacredness of 'southern institutions,' on the part of the leading irish declaimers at the Repeal meetings at the South, and in other parts of the country? I will tell you. The game is this: 'You tickle me, and I will tickle you!' In other words, the bargain obviously is, (and you will shortly see it demonstrated in the Liberator,) that the South shall go for Repeal, and the Irish, as a body, shall go for southern slavery!—Here is a 'union,' most unnatural and horrible! I most firmly believe that such an agreement has been entered into by the selfish Repeal demagogues at the North, and the mercenary slave-drivers at the South. And will our hard-working, liberty-loving, Irish fellow-countrymen allow themselves to be bought for such a purpose, and at such a price? Heaven forbid! What! they to be made the body guard of the infernal slave system! Do they not know that O'Connell refuses to shake hands with an American slaveholder, and ranks no man as true to liberty who is not an abolitionist?

Let your 'Tocsin' ring out its loudest notes of alarm, and summon a mighty gathering of free spirits in April.

Yours for the repeal of the union between freedom and despotism, the world over.

WM. LLOYD GARRISON.

Rhode-Island Amended Constitution.—We learn that the amended Constitution is lost by a majority of a little more than a thousand votes, viz: For the Constitution, 6365 votes; against it, 7500; majority against it, 1136.

A steamer at Ancenis, France, exploded lately. 38 persons who were near the engine and in the fore cabin, were most horribly injured—3 were killed instantaneously, and 35 rendered hideous to behold; one third of the whole have since died.

A great fire took place at Columbus Geo., on the 15th inst. Eleven stores and two dwellings were destroyed.

The large paper-mill in Hopkinton, Mass., owned by Dea. Grant, of Boston, was destroyed by fire on Saturday—loss $30,000—insurance 16 or $17,000.

COMMUNICATIONS.

☞ We commend the following excellent address to the serious consideration and careful perusal of such of our Irish friends as may happen to see it. It comes warm and feelingly from the heart of an Irishman, the arms of whose philanthropy embrace the whole human race. We think the editors of the various anti-slavery journals would do good service to our cause by transferring it to their columns.—ED.

To the Emigrants from Ireland, and their Descendants.

MY FRIENDS:

It was my privilege to attend the London Convention, held in 1840. It was constituted by delegates appointed in various parts of the world, and composed of persons of all complexions. Its object was to devise and carry forward measures for the extinction of the slave-trade and slavery all over the world. It was my happiness to meet, among others, some of the brightest and best sons of the Emerald Isle, and to ascertain the fact that the hearts and prayers of all, or nearly all the inhabitants of that Isle, were engaged in assisting to carry forward to its glorious and triumphant issue, the work for which the Convention was held. Some who were there from the United States were pained with knowing that, however true to libery an Irishman's heart is, when it beats on his own native soil, that on his emigration to America, circumstances and influences by which he becomes surrounded, in too many cases warp his judgment, and bias his heart; and the influence and action which ought to tell powerfully for the cause of human liberty are made to operate against her sacred name, and in favor of slavery and oppression. What, my friends, induced us to leave our native land? Was it not that we conceived our heaven-descended rights were abridged or trampled on? And shall we throw our influence in this country against the poor slave? Heaven forbid! and Heaven demands that all our moral and political influences be used for his benefit. What are the sufferings any of us have endured under the monarchy of Great Britain, or from the ecclesiastical domination of the Church of England, tyrannical and despotic as it is? What are all the privations which Ireland is suffering, compared with two and a half millions of our fellow-creatures groaning in American slavery? Remember, I beseech you, that God made of one blood all nations of men to dwell on all the face of the earth; and that our adorable Saviour and Redeemer tasted death for all men. Can it be right to reduce to chattleship immortal mind—that for which the precious blood of Christ was shed to redeem it from all sin, that it might for all eternity partake of the enjoyment of pleasures at his right hand?

The previous questions I ask, as I am not entirely ignorant of the distressed and distressing condition of Ireland. Surely if it be right for the native and adopted citizens of America to be agitating the question of Repeal of the Union of England and Ireland, must it not be our right, yes, our duty, to agitate and agitate, again and again, a system of slavery, 'the worst which ever saw the sun,' and which lies at our own doors, enters our pockets and our cupboards?

One of the effects of slavery in America is, that it very much confines the emigrant to the choice of residence to about one half of the States. Some of those on the other side of Mason and Dixon's line, from their more congenial climate, would induce us to settle in the slave States; but if we were to do so, what is the sacrifice we should be called on to make? Why, ceasing to use what, in our native land, is an Englishman's birthright—that of describing things as they appear, and really are. The penalty of exercising this natural and constitutional right may be by a badge of a coat of tar and feathers, or a ride on a rail. I am certain none of you would cross the Atlantic ocean for these marks of American citizenship.

You may say, these things little move you. It may be so; but why should we be restricted to dwell in that portion of the country, where the climate is least congenial to our feelings and past circumstances? It would not be so, were American slavery abolished.

The Constitution of the United States declares—'The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' What says slavery? In Congress, that mouth-piece for the infernal system, Senator Preston from South Carolina, said, 'Thus much he would say: let an abolitionist come within the borders of South Carolina, if we can *catch* him, we will try him, (by lynch law,) and, notwithstanding all the interference of all the governments on earth, *including the Federal Government*, WE WILL HANG HIM.' Members of Congress, who are true to the doctrines contained in the Declaration of Independence, cannot with impunity travel in the slaveholding States; and if *they* cannot, in the name of common sense, how can we emigrants expect to do so? The sentiments of members of Congress are not always known, but an emigrant from Great Britain must be known to all Americans, that he loathes and abominates slavery. Black, (a very suitable name to bear,) a Representative to Congress from the State of Georgia, in the House of Representatives, informed James R. Giddings, a Representative from Ohio, that 'if he would come into Georgia, and promulgate his doctrines there, he would find that Lynch law would be inflicted, and that he would reach an elevation that he little dreamed of;' alluding to the certainty that he would be suspended by a halter around his throat!

American slavery is bringing honest labor into disrepute, and in numberless instances into disgrace. Do you know what the Congress man, Benjamin Watkins Leigh, says of the laborer? I will tell you:—'Those who depend on their daily labor for their daily subsistence, *can never enter into political affairs: they never do*, NEVER WILL, NEVER CAN. Those who earn their bread by the sweat of their brow, in political economy, *fill exactly the same place as the slaves.*' What is it that compels the poor Irishman to do the drudgery of American cities, and for his life long perform the heaviest and most laborious labor? What is it that makes the Irishman the hod-man, and prevents the American from being one? Why, slavery; and so long as slavery continues, will this state of things exist. Assist in throwing off slavery: then will the Irish emigrant, however poor, be looked on differently to what he now is, and will, with an accelerated speed, raise himself and family to wealth and independence, in proportion as he is frugal and industrious.

I have remarked that it has been thought that emigration had altered your views on the accursed traffic in men, women and children, and that you could view slavery with more indifference while on this, than you did while on the other side of the Atlantic ocean. As proof of this opinion being entertained, I refer you to the Irish Address, which bears the signature of those pre-eminent ornaments of the human race, DANIEL O'CONNELL and Father MATHEW. Were the majority of Irishmen in America known to be correct in principle, and sound in practice, on this side of the water, the Address would never have been issued. It was my happy lot to witness the reception of the Address at Boston, when the Old Cradle of Liberty reverberated again and again with the shouts for which it was once pre-eminent. Judging from the newspapers, it may be safely concluded that the Address is well-timed, and judiciously drawn up, or it would not attract the notice it has, either in high or low quarters of society. The adage of the old country is proved to be a correct one, 'Touch a horse on his sore shoulder, and he will wince.' The withers of slavery are touched, and the beast not only winces, but roars aloud. One of the devices of the enemy is to declare that it is a spurious document, and that the signatures of the apostle of civil and religious liberty, and of the apostle of temperance, are forgeries! What but a lying spirit could induce even the idea? Are not the sentiments of the Address apostolic and catholic? Are they not in accordance with holy writ, and strictly so with those of Cardinal Ximines, who, in latter times, as far as I know, was the first to raise his voice against the infernal system which Daniel O'Connell, Theobald Mathew, and sixty thousand other Irishmen, with yourselves when in Ireland, denounced as a crime, as a sin of the greatest enormity? I entreat you to bear in mind what 'His Holiness,' Pope Gregory the 16th, in his Bull of the 3d November, 1839, says: 'A great number of Roman pontiffs, our predecessors of glorious memory, forgot not to reprimand the conduct of slave-dealers, according to all that laid to their charge as opposed to their spiritual salvation, and withering to the name of Christian.' He then goes on to cite numerous Popes who had fulminated against the system, and says, that 'the Holy See may rejoice in the full success of its efforts, and of its zeal to remove the foul oppression from all Christian countries, we do advertise and admonish, in the power of the Lord, al Christians, however strong their condition be, that hereafter they cease from the cruel traffic in Indians, Negroes, and other human beings, by which they have been treated as if they were not men, but bought, sold, and doomed to the most severe labor, like brutes.' Brother or sister, read this extract again—consider and ponder it well—and then read it once more, and then learn it by heart, and adopt its maxims in daily practice; then the Holy See may truly rejoice in her children.

If there are any emigrants in this country, who should boldly and fearlessly stand and maintain right principles, surely, my Irish friends, you are they.—And why do I say so? It is because thousands of you have been the advantage of doing so in old Ireland. Don't you remember the time when neither a Catholic Peer nor a Commoner, if elected to the House of Commons, could sit in the British Parliament on account of the test oath, which required him who took it, to swear that the Catholic religion was idolatrous? How came this injustice to be done away? Was it not by the uniting of the friends of civil and religious liberty—men of all religious creeds, and of every denomination who petitioned Parliament, year after year, until by importunity they prevailed, and, the Test and Corporation Acts were modified or repealed, so that Catholic Peers took their seats in the upper house, and Daniel O'Connell and other Catholics were elected to the Commons? What was one of the results of this measure? Parliamentary Reform. What grew out of the Reform Bill? Why, one of the most, if not the most glorious measure which ever passed through the two Houses of Parliament. The British Emancipation Act, which transformed 800,000 pieces of chattel property into accountable beings; accountable to the law which was thrown around them, and which protects them in their natural, but long-deprived rights; and from this act of justice has grown nothing but good—good to the emancipated slave, and good to the emancipated slaveholder. Estates are now, in these days of freedom, worth on an average full 30 per-cent. more than they were in the days of slavery, *with the slaves included in the purchase of the Soil;* and so it would be, were slavery abolished in those parts of this country where it exists. And as an old countryman, I call on you, my Irish friends, and those of Irish extraction, to manfully stand by and sustain your inherent love of liberty and freedom. You have sought and obtained it, in some measure, for yourselves in this country, and I call on you to endeavor to ring Liberty's Bell, until the sacred sound thereof shall be heard and realized throughout the land. It was rung on Independence day. Its sound as well as its inscription is, 'Proclaim liberty throughout all the land, unto all the inhabitants thereof.' Let us who know what it is to suffer from the infringement or the withholding of our right, or the enduring of oppression in our native land, now we are come to America, not be so mean spirited and selfish as to think of enjoying alone the Heaven-descended boon of freedom and liberty.

Unity, you know, is strength, and you know some of the results of concentrated action in Ireland.—Don't you remember when the Catholics refused to pay Church Rates of the Episcopal Church, and when their farming stock and household furniture were seized and offered at public auction? And although, sometimes, several thousand persons attended on the day of sale, yet no bidder could be found, and, in consequence, the live stock would be driven to some fair; but even there, no sale could be made, as no man would become a purchaser; and, in many cases, the stock was restored to its rightful owner; and this united passive resistance brought about the extermination in Ireland of church rates, both root and branch. What does your fellow-countrymen say to you in the Address, which sixty thousand of them have sent to you? What do Daniel O'Connell and Father Mathew say? 'Slavery is a sin against God and man. All who are not for it, must be against it—none can be neutral. We entreat you to take the part of justice, religion and liberty. *Join with the abolitionists everywhere.* THEY ARE THE ONLY CONSISTENT ADVOCATES OF LIBERTY. Tell every man, that you do not understand liberty for the white man, and slavery for the black man; that you are for liberty for all, of every color, creed, and country.' And as though these great moral and heavenly truths needed enforcing by argument and personal application, they make the following heart and soul stirring appeal to each and every one of you. 'By all your memories of Ireland, continue to love liberty—hate slavery—*cling by the abolitionists*—and in America you will do honor to the name of Ireland.' Shall this appeal be sounded in your years in vain? Heaven forbid! Humanity and Religion, were it to be the case, would cry, shame on you. I know the warcry has been raised, 'foreign dictation!' 'foreign influence!' Yes, by American citizens, associated to obtain a legislative repeal of the Union of the Parliament of England and Ireland! Yet, in their estimation, the devoting of their time, talents and money to effect it, is neither 'foreign dictation' nor 'foreign influence.' If American slavery be assailed in its den, the father of lies, the old serpent, the devil, and his emissaries, will use all exhibitly to sustain the hell-begotten, hell-sustained, soul-destroying system, and raise all manner of outcries, and alarm both Church and State, until they both come to aid it, by propping the accursed system up.

What is meant by 'foreign influence and foreign dictation?' Why, they are words without any proper application to the subject before us, and used only as a bug-bear to frighten us from the right, and from duty. Don't all emigrants, who have left relatives or friends in the old country, correspond with them, and hail with joy letters from spots of earth, dictated by hearts which both were once dear to us? Distance and separation from friends do not and ought not to lessen affectionate feelings, particularly for those we have left to endure systems whose yoke we have shaken off. When we write or send to our relatives and friends to leave their country and come to this, on neither side of the Atlantic is it branded as 'foreign dictation or foreign influence;' and are we not gladto have the best of advice our friends can convey on any and every subject in which we are interested? Well, if it be a right, yes, a duty, for one person to advise us for our benefit, how much more right must the sentiments be worthy of our most serious consideration, when sixty thousand who love us, and wish to do us good, unite heart and hand to effect it! I apprehend the great bulk of the signers of the Address are, like yourselves, priests or members of the Catholic church; and I have yet to learn if the whole of the doctrine contained in the Address cannot be found with the sentiments and duties enjoined by the apostolic catholic church; and, doubtless, had Pope Gregory, the 16th, been in Saint Patrick's land, when signatures were being obtained to the Address, he would gladly have affixed his name and seal thereto. Christian advice on practical moral duties never was, and never justly can be called 'foreign dictation.' Take, my friends, the Irish Address, and read it again, and again, examine it well, and see if every word and sentence be not in accordance with divine and moral truth.—If it be not, reject it as unsound in logic, and wanting in force of argument; but if, on investigation, it is what the circumstances in which you are involved imperiously demanded, I ask, nay, I entreat you, not to be found fighting against God, nor disregarding such excellent advice from your fellow-countrymen; and if it be allowed to operate fully on your hearts and actions, not an Irishman, I would say, but a man with an Irishman's heart, will be found in any way, however remote, doing any thing that shall promote or strengthen the accursed system of American slavery. We shall not be found voting for candidates either for our State Legislatures or for Congress, who will by their votes sustain, sanction or support slavery, nor for those who vote for gaglaws, or for those who would abridge or deny the right of petition. In the old country, we could not have sustained by our votes any such enemies of liberty; and in this boasted land of liberty, which claims to be 'the home of the free and land of the brave,' shall we become renegadoes, and cast away our shields as though they had not been anointed?—Give no man, nor either of the political parties of the day, an opportunity to indulge the thought. Let us act the part of Christians, and of men determined to be free; and as we really love freedom, so in the same degree shall we be solicitous to extend its blessings all over the earth, particularly so to all parts of our adopted country.

May you, with myself, when we approach the judgment seat of Christ, not have our garments stained with the blood of the slave, nor our ears assailed with, 'The voice of thy brother's blood crieth unto me from the ground.' In vain shall our plea be, by asking the question, 'Am I my brother's keeper?' for the righteous Judge of the whole earth will bring us into judgment for sins of omission, as well as those of commission, and say, 'Inasmuch as ye have not done acts of justice, kindness, benevolence to the poor slave, when it was in your power so to have done, ye have not done them to me. Depart—I know ye not.' Oh awful sentence and irrevocable doom! Let us be up and be doing; and a clear conscience, and the approving smile of the God of our lives, and the approbation of good men, shall be ours; yes, and 'by all your memories of Ireland, continue to love liberty—hate slavery—cling by the abolitionists—and in America you will do honor to the name of Ireland.'

Your sincere well wishing friend,

JAMES CANNINGS FULLER.

Skaneateles, 2nd of 4th month (April) 1842.

Essex County Anti-Slavery Society.

The Essex County Anti-Slavery Society held a quarterly meeting in the Methodist vestry, in Ipswich, on Wednesday, March. 23d. The President being absent, Elias J. Kenney, of Salem, one of the Vice Presidents, was called to the chair. Opportunity being given, bro. J. P. Hurriman offered prayer. The records of the last meeting of the Society, held in Andover, were read by the Recording Secretary, and accepted by the Society.

Bro. James P. Boyce, of Lynn, inquired why the Society were obliged to convene in the vestry, instead of the meeting-house, as advertised in the Liberator. In reply, it was stated that the Trustees, in consequence of some excitement in the Methodist Society, reversed their decision in relation to granting the house, or, in other words, that (notwithstanding a fair contract had been made with our committee for the house,) two out of four Trustees who had consented to grant the house to the use of the Society refused to fulfil their contract, and that they unanimously agreed that the Society might occupy their vestry till 6 1-2 o'clock, P. M.; thus completely shutting the Society out from their evening session, usually the most important and interesting.

The resolutions laid over from the Rockport meeting, in relation to the clergy, church, and political parties, were read.

Voted, That all persons present be invited to take part in our discussions and deliberations.

Bro. Parker Pillsbury, of N. H. offered the following resolution:

Resolved, That the passage of resolutions professing to be anti-slavery, by churches, which only exclude from church fellowship *the slave owners of the South*, and which are attended by excommunication of abolitionists, shutting meeting-houses against anti-slavery meetings, or any other pro-slavery action, instead of honoring the bodies passing them as anti-slavery in character, should only brand them as pro-eminently the friends and abettors of the infamous slave system.

Discussed by Pillsbury, Boyce, A. Davis, Harriman, Hayward, and Jackman.

Voted, That the resolution be laid on the table, for the purpose of hearing an explanation from Mr. Waitt, of Ipswich, in relation to shutting the meeting-house against the Society; from whom nothing now or more justifiable on their part could be learned.

Voted, That the resolution continue to lie on the table, for the present, and that the resolutions laid over from the Rockport meeting be now taken up for discussion.

Discussed by Boyce and Pillsbury.

Voted, That when we adjourn, we adjourn at 12 o'clock, to meet at 1 o'clock, P. M.

Voted, That a committee of two be chosen on finance.

R. Hood and Addison Davis were chosen said committee.

The first resolution of the Rockport series was then unanimously adopted, as follows:

Resolved, That the great body of northern clergy, a few individuals only excepted, by their continued silence on the wrongs of two and a half millions of slaves, their malignant and persevering opposition to the anti-slavery enterprise, and their manifest determination to fellowship southern man-stealers as Christians and christian ministers, have proved themselves, by their own professions, *a great brotherhood of thieves;* and, instead of being supported as the ministers of righteousness, should be held (on their own principles) in execration and abhorrence by the whole human race.

The second resolution then came up for discussion.

Discussed by Pillsbury. Adjourned.

AFTERNOON SESSION.

Voted, That the Society adjourn, *sine die*, at 4 o'clock.

The resolution under discussion at the hour of adjournment was further discussed by Pillsbury, Harriman, Haskell, Sprague, Davis, and Hayward, and unanimously adopted, as follows:

Resolved, That the sectarian corporations, and other bodies called churches in our country,—that not only refuse to bear a faithful testimony against slavery, but recognize as Christians, southern man-stealers and adulterers, and in many instances have excommunicates for their fidelity to the slave, those who dare not be partakers in their sins,—have shown themselves to be like Babylon, in apocalyptic vision, the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird; and that it is the imperious duty of abolitionists to come out of them, that they be not partakers of their sins, and that they receive not of their plagues.

Voted, That the resolution, laid on the table in the forenoon, be now taken up for discussion.

Discussed by Pillsbury, Harriman and Jackman.

Voted, To lay the resolution again on the table, to bring up a resolution censuring the committee of the Methodist church.

Bro. Pillsbury then offered the resolution relating to shutting the meeting-house, by the Trustees of the Methodist Society, which called forth a defence on their part from Mr. Waitt, one of the Trustees, who, although willing, himself, that the contract should be fulfilled, yet was desirous of justifying the course of those who were willing to break the contract. After some considerable discussion, the resolution passed, as follows:

Resolved, That the course pursued by the committee of the Methodist church of this place, in driving the meeting of this Society into its vestry, when they had contracted with us for their meeting-house, and taking even that from us long before the time expired, for which that contract was made, has proved them to be not only destitute of Christianity, but of *common honesty*, and they are not, therefore, worthy of confidence or trust.

Voted, That the resolution, laid on the table, be now again taken up.

The resolution was then adopted.

Bro. Pillsbury then offered the two following resolutions, which, by vote, were laid over to the next meeting of the Society:

Resolved, That the doctrine of a large portion of the community, that we are required to belong to some organized body, *calling itself a christian church*, is not from heaven, but of men; and that it is not only the duty, but the highest interest of every true friend of human good, to come out of all churches which in any way countenance so abhorrent a sin as American slavery.

Resolved, That the prevalence of this doctrine is chargeable not to the Bible, but to a corrupt, sectarian priesthood, who have ever shown that sect is dearer to them than purity, and their own *living* and reputation than the cause of God's suffering poor.

Bro. Black offered the following resolution, which was adopted with great unanimity:

Resolved, That whatever may be said by the community in relation to the course pursued by bro. Parker Pillsbury, he has our hearty approval in his anti-slavery labors.

The following remaining resolution of the Rockport meeting, relating to the three political parties, be now taken up for discussion.

Discussed by Pillsbury, Harriman, Davis, and Burnham, and adopted, as follows:

Resolved, That the *three organized political* parties are giving most undoubted evidence that, *as parties*, they are destitute of moral principle, and are not the genuine friends of liberty; and we would solemnly warn all true abolitionists against wasting their political influence in their support.

Voted, That the proceedings of this meeting be published in the Liberator and Herald of Freedom.

Adjourned *sine die*.

ELIZA J. KENNEY, *Pres.*

JAMES D. BLACK, *Rec. Sec.*

Eastern Rail-Road.

SALEM, March 28, 1842.

MY DEAR FRIEND W. L. GARRISON:

It afforded me much satisfaction to observe, in your paper of Friday last, the communication on the loss of the Bill for the repeal of the Anti-Civilization Marriage Law; also the publication of the names of those who headed the Remonstrances to the Massachusetts Legislature against the passage of laws for the protection and security from insult and outrage, colored persons and their friends, on the fast becoming notorious Eastern rail road. It is highly desirable that each and every name appended to the remonstrances be obtained and published, far and wide, together with the truly creditable remonstrance for taste and talent; for many colored persons, who have been insulted and dragged from those eastern aristocratic, color-frightened cars, would be truly ashamed to have it known that a remonstrance so weak, selfish and puerile emanated from among them. And when the missionary of Salem merchant ship shall convey to the South, or Algiers, the newspapers containing the [illegible] ing document and very respectable signatures [illegible] South Sea Islander will pity the one for the [illegible] rance, and the Algerine the others, for their [illegible] dent attempt to establish barbarism [illegible] Their remonstrance against any alteration in the [illegible] is a bidding insult to injury. The Eastern [illegible] road corporation may possibly learn that [illegible] side the very liberal, enlightened, generous citizens of Salem will desire to have a voice in the [illegible] when the Legislature shall again assemble [illegible] thanks to the Salem Senator who moved the [illegible] nite postponement of the marriage law bill.

Believe me, very truly yours,

A COLORED CITIZEN OF SALEM.

MEXICO AND TEXAS. No other remark [illegible] following paragraph is necessary than to [illegible] copied from the New-Orleans Bee:

The probability of our government soon being [illegible] an active party in the conflict now going on [illegible] other side of the Sabine, is gaining in strength [illegible] day. There are many influences conspiring [illegible] to bring about that result, not easily to be [illegible] Upon the South especially, the motives [illegible] participation in the struggle are particularly [illegible] The Mexican army marches into Texas avowedly [illegible] litionists. The manifesto of Santa Anna, [illegible] in Mexico, alludes to slavery in language [illegible] should not be forgotten by the slaveholders [illegible] States. One of the means, no doubt, upon which [illegible] relies for success in subjugating Texas, is the [illegible] the negroes in that country, under the description [illegible] mise of liberty. It is, to be sure, ridiculous folly [illegible] and hypocrisy, in a tyrant like Santa Anna, the [illegible] master of millions of slaves, ruling them with a [illegible] iron, to boast of his abhorrence of servitude [illegible] preach up a crusade against it. Nevertheless, [illegible] had the audacity and impudence to do so, and [illegible] myrmidons are now approaching our borders [illegible] prosecution of a war of emancipation.

Terrible Death of the Hon. Robert Potter.—[illegible] Caddo Gazette of the 12th instant, we learn the [illegible] ful death of Col. Robert Potter, a brief [illegible] whom, by Col. Ransom, appeared in our [illegible] about a week since. He was beset in his home [illegible] an enemy named Rose. He sprang from his [illegible] seized his gun, and in his night clothes rushed [illegible] the house. For about 200 yards his speed seemed [illegible] defy his pursuers, but getting entangled in a [illegible] he was captured. Rose told him that he intended [illegible] act a generous part, and give him a chance for [illegible] life.

THE LIBERATOR

BOSTON:

FRIDAY MORNING, APRIL 8, 1842.

The American Colonization Society.

The official organ of this Society, the AFRICAN REPORTER, has for some time past presented as shabby an appearance, as the scheme which it advocates was hideous and detestable; but the last number comes to us in a more decent dress, though stocked with its usual quantity of cant, humbug, and audacity. Considering the atrocious designs of the Colonization Society upon the colored population of this country, it has been frustrated, and its power effectually prostrated, by the disclosures which were made by us as to the real character, years ago, we have not recently written much against it, though we have kept our readers fully upon its operations. The time has been, when thousands of well-meaning, humane persons, whose sympathies were stirred within them in behalf of the people of color, gave it their cordial support—believing, in their ignorance of its origin, principles and purposes, that it was a most benevolent and praiseworthy association. The eyes of all such have long since been opened to perceive how great was the delusion under which they labored, and how impudent and base the imposture which had been palmed off upon them. They are now found in the anti-slavery ranks, deploring their former blindness, but rejoicing in the truth, and laboring with great zeal and energy for the speedy extinction of slavery, in accordance with the attributes of justice and the claims of humanity. Those who now adhere to the Colonization Society are composed exclusively of those who are arrayed against the abolition enterprise—in other words, of human slave dealers, the friends and apologists of slavery, and those who are rabid with colorphobia, and all mobocratic spirits. Find a colonizationist where you will, and you will find one who is hollow in his benevolence, spurious in his republicanism, and hypocritical in his religion. The colored man abhors him, and the abolitionist sees in him one who is to be sharply criticised before all the people. There never has been, since the murderous Cain colonized Abel out of his way, so contemptible, villanous and brutal a conspiracy, as that which has been formed, under the auspices of this Society, to hustle and crowd out of this country into the Atlantic ocean, or on to the benighted coast of Africa, (provided they do not become food for sharks on the passage,) a large and horribly abused portion of our population, simply on account of the color of their skin, and the texture of their hair. It would be difficult to find any thing in or out of pandemonium to match it. What can be more shameless in its position, that it is not in the power of Christianity to destroy the loathsome and unnatural caste which now prevails in the land, to the enslavement of nearly three millions of the inhabitants? It is not only impudent, but impious. Colonizationists are a body of unbelievers—scoffing infidels—who openly reject the gospel of Christ. They who seek to expatriate human beings from their native country, on account of their complexion, are no better than murderers in spirit. They hate their victims without a cause. What can be more profligate or inhuman, than its sanction of the claims of the southern slaveholder to property in human flesh? What more preposterous, than its method of civilizing and evangelizing Africa, by sending to its shores the most ignorant and debased of all the American population? What more despotic, than its aim to keep the spirit of emancipation within the limits of its ability to colonize the emancipated on a far distant continent? Surely, it is deserving of universal execration.

In its Repository for March is an article, in which the friends of the Colonization Society are urged to prove themselves to action. We think we cannot be mistaken in attributing its authorship to that prince of Jesuits, Ralph Randolph Gurley, who deserves to be more strongly reprobated than any other conspirator against the rights of man who has ever dishonored the American name. It descants, in his usually malevolent style, on 'the practicableness and grandeur of the object' of the Society—to wit, the banishment of the 'free niggers,' the preservation of the slave system against the assaults of the 'abolition fanatics,' the indulgence and perpetuity of a soul-withering prejudice, and the acquisition of foreign territory by sanctified cunning and pious diplomacy,—all under the cloak of philanthropy and religion! But we hold this weak declaimer, that there is nothing grand, but every thing despicable, in such an object; and that, instead of being practicable, it is as baseless as any air-castle ever erected by a vagrant imagination. The fishery of pretending to believe that our free colored citizens, (who saw through its iniquity from the beginning, and took the most decisive action against it,) will yet become charmed with this unhallowed crusade against their dearest rights, and eager to be sent to a strange and barbarous country, is indeed exquisite! Equally absurd is the hope that the abolitionists will eventually consent to substitute the colonization mode of abolishing slavery for their own.

The editor of the Repository goes on to depict the horrors of the foreign slave trade, and the adaptation of his Botany Bay scheme 'to reclaim the people of Africa from barbarism, by imparting to them the blessed doctrines of Christ—by developing the rich resources of their country, leading them to cultivate the soil, and bringing the numerous and invaluable products of their mines, fields and forests into the channels of legitimate commerce.' All this is something a great deal worse than a hoax: it evinces a most thorough contempt for consistency, and reveals a wolf in sheep's clothing. It is a grievous insult to common sense for the patrons of the Colonization Society to pretend to be filled with anguish, in view of the enormities of the foreign traffick! It is neither a preposterous act, nor a breach of charity, boldly to affirm, that they care nothing about that traffick, except in far as they can make use of it occasionally, in a flourish of humanity, to humbug the people. In the first place, they have 'no flesh in their obdurate hearts,' and therefore cannot feel at all *where only 'niggers' are concerned!* And, secondly, they are themselves engaged either in holding, buying or selling their fellow creatures as goods and chattels, or in perpetuating both the foreign and domestic slave trade, by keeping slavery from the vigorous assaults of those who are really hostile to its continuance. The manner in which the Liberia colonists impart to the poor natives of Africa 'the blessed doctrines of Christ,' is, every now and then, by 'peppering their hams with bullets,' burning and sacking their towns, spattering their brains in every direction, and driving them into the interior at the point of the bayonet! In this very number of the Repository, it is complacently stated that there is at Cape Palmas, one uniformed company of artillery, and another of infantry; and the colonists who do not belong to either of these, are enrolled in the general *militia*. THE WHOLE ARE WELL ARMED. Ah! 'blessed doctrines'! and blessed of heaven! How admirable, how comprehensive, how unique is this mode of propagating Christianity!

As for developing the rich resources of Africa, and leading the natives to cultivate the soil, all that is very well; but, mark! that is not the question at issue, Ralph Randolph Gurley! You are exceedingly dextrous in throwing dust, but you cannot blind us by such manœuvre. The real question is, not what are the resources of Africa, but ☞ what are the principles, doctrines and aims of the American Colonization Society! Talk not of redeeming Africa by your infernal expatriation scheme! That scheme will operate as a withering curse upon her, and is already gory with the blood of her children!

The next specimen of colonization effrontery, in the article under review, is the flourish about 'the establishment of communities on the shores of Africa, of our own children, LONG EXILED, but now returning,' &c. Certainly, our native-born colored population have been 'long exiled' from Africa! To talk about their 'returning' to a land which they never saw, is just as rational as it would be for the sons of the Emerald Isle, who have never yet wandered away from the soil of their nativity, to talk of *returning home* to the United States! To be in exile, it seems, is to be in one's own country; and to be at home is to migrate abroad to a howling wilderness! But this is really too serious a matter for a joke. It may be sport to colonization, but it is death to its victims. This base attempt, which has been so frequently made in the colonization journals, to deprive our colored fellow-citizens of their just claim to this country as their native land, and artfully to represent them as now living in exile, excites our hottest indignation. It is more than a common lie, because it is enormously distended by prejudice and malignity. It is a lie, too, as mean as it is wicked and monstrous. But, even supposing it were literally true—that they were born in Africa, and not in America—would that be a sound reason for conspiring to send them back, if they wish to remain here? And that they wish to remain, they have declared in the most positive manner. Not one of them, whether bond or free, has ever gone to Africa 'with his own consent,' in the true meaning of those words. Is not ours boastfully called 'the land of the free, and asylum of the oppressed'? Have we not, already, a foreign population among us, amounting to millions? Why not subject them to a process of colonization, in order to civilize and christianize heathen lands? Would not any attempt to do this be laughed to scorn? Yet, why would it be more preposterous or insulting in the one case, than in the other?

But these 'long exiled children of Africa,' we are told, are not only to return, but to return 'improved by knowledge, (!) and instructed in the arts, (!) agriculture, (!) and religion (!) of this country'! Wonderful—most wonderful! Now is it not a shame that such proficients in knowledge, the arts, agriculture and religion, cannot be allowed the enjoyment of equal rights on this side of the Atlantic? Is it desirable to expatriate such a population? They are well qualified to evangelize Africa, but too base to live in the United States! However deficient in the knowledge of the arts and of agriculture, those who now reside in Liberia may be, it must be confessed that they have been well instructed in 'the religion of this country,' as their sectarian corporations, military establishments and chivalrous exploits clearly demonstrate.

An appeal is made to the North to support the Colonization Society, on the ground that if it bears less directly and effectively than she would desire on emancipation, 'it is nevertheless working for good, in all directions, to the colored race.' But an appeal which is based upon falsehood is good for nothing.

A call is next made upon the South—and here the truth is plainly spoken, while downright fiction was resorted to in the other case. 'To the South, we say, *it operates to allay and retard the over-zealous action of those who seem intent solely and wholly upon emancipation in the United States.*' So it does! No man understands this fact better than Henry Clay, the slaveholder, gambler, profligate and duellist, who is the President of the Society; nor any body of men better than the slaveholding Managers of the Society.

Next, the aid of the free people of color is invoked! With mock gravity the writer proceeds—'To the free people of color we say, to you we look as the chosen agents, under Providence, in conveying to Africa the knowledge of our arts, letters, liberty and Christianity'! And they are persuasively assured that, by building up colonies on the African coast, they may thus 'secure a name and a place, fortune and power, among the nations.' There—that will do. Now let Mr. Gurley visit our colored friends in Philadelphia, New-York, Boston, Providence, and other places, and talk to them in this strain. Is he not tired of looking at them and *to* them? Of one thing we are sure—he ought to be ashamed to look any colored man in the face. What consummate assurance to suppose that his bombastic appeals can produce any other emotions in their bosoms than those of laughter and contempt!

Finally, an appeal is made to the clergy to come to the rescue of the Society. It comes too late. The clergy have done their best, or rather their worst, to prop up this mischievous scheme; but some of them have repented of their course, while others no longer dare to insult the spirit of humanity which is abroad, lest, in so doing, they shall find themselves colonized, instead of effecting the colonization of others. If Mr. Gurley, and the managers and members of that Society, would only consent to leave the country, 'for their country's good,' we are very confident that our free colored friends would, in the abundance of their poverty, cause the riches of their liberality to abound, so as to enable the emigrants to charter the 'Saluda,' and embark without delay for some distant, unknown clime.

CONVENTION AT ALBANY. When we wrote the letter to the Editor of the Albany Tocsin, (see preceding page,) in which we promised to be present at the anti-slavery meeting which is to be holden in that city on the 22d and 23d inst. we were ignorant of the fact that it is to be a 'Liberty Party Convention.' As we could derive neither pleasure nor edification from such a meeting, and do not deem it proper to be made instrumental in swelling the number of persons on that occasion, by being present with the Irish Address, we must recall our promise. We shall be most happy, however, to attend a meeting got up with special reference to the Address, (say, the week after the Convention,) if our Albany friends shall deem it expedient to call one.

DUTY OF THE FREE STATES. A pamphlet has just appeared from the pen of Dr. Channing, of this city, entitled 'The Duty of the Free States, or Remarks suggested by the Case of the Creole.' It is a critical examination of the Letter of Instructions written by Mr. Webster to Edward Everett, and, from the very cursory examination that we have been able to make of its pages, appears to be a logical, able and eloquent effort. We shall make copious extracts from it hereafter, as we are glad to see that no copy right is attached to it. We notice in the Appendix, that the Dr. speaks 'of the great majority in our country, who have *no participation whatever* in slavery'—but this is a very great error. Slavery lives and has its being only by the consent and co-operation of the great body of the people.

SANTA ANA. The correspondence between this high-minded and able Mexican chieftain, and two recreant Americans, Bernard E. Bee and J. Hamilton, which we have placed on our first page, reflects the highest credit upon his patriotism, integrity, and love of justice. His rejoinder to Hamilton's infamous proposals is perfectly withering. Hamilton has since made a reply, which is remarkable for nothing but its insolence, bombast, and vulgarity. Every friend of liberty and humanity will desire the utter expulsion of the Texians from the stolen territory which they now occupy, by the Mexican forces.

NATIONAL PERFIDY. Public meetings have been held in New-Orleans and other southern cities, to raise money, men and arms to assist the Texians in their infamous struggle against Mexico. Our government looks tamely on. Every attempt is making to involve this country in a war with Mexico, in order to effect its overthrow, and to insure the annexation of Texas to this Union. Will the freemen of the North consent to sustain such a war? Never! It appears that the Mexican force in Texas was a small one, and that San Antonio has been evacuated, after having been plundered. The blustering of the Texians is 'terrible, very terrible.'

Frederick Douglas and J. B. Sanderson are requested to inform the General Agent in relation to their appointments for the approaching week, at their earliest convenience

To the Senate and House of Representatives of the United States.

The Remonstrance and Petition of the subscribers, inhabitants of in the Commonwealth of Massachusetts, respectfully represents:

That your Remonstrants have great reason to apprehend that a new attempt is to be made by land-speculators and slaveholders to annex Texas to this Union. Against this project, we earnestly protest and remonstrate, for the following, among other reasons:

1. Texas was severed from Mexico without any just cause of revolt, by armed and organized bands of intruders and brigands from the United States, whom it was the duty of this government, by our treaty with Mexico, and by the law of the land, to restrain and punish. The legitimate and industrious settlers and citizens of Texas had received extraordinary kindness and munificence from the Mexican government, had enjoyed the largest liberty, and been well protected, contented and grateful.

2. The acquisition of that territory by this country, which must now, under any possible circumstances, be rank usurpation and robbery, would, beyond a reasonable doubt, involve a war with Mexico, with Great Britain for her ally.

3. It would *further* and *fatally* disturb the compromises of the Constitution.

4. It would give an enormous extension of territory and time to the curse of slavery, and to the atrocious American slave trade.

5. The separation and revolution of Texas, accomplished by means indelibly disgraceful to this country, were undertaken precisely for the purpose of its annexation to this Union, when the Executive of the United States had despaired of effecting the object by the direct means of negotiation; and all mainly for the nefarious purpose specified in the reason last above mentioned.

6. The immediate perpetrators of this great crime were aided and abetted by unlawful and criminal associations, and, in all probability, instigated by a vast conspiracy, within the United States; and the whole was connived at and countenanced by the Executive authority of these States.

Therefore, we earnestly pray that any treaty, proposition or appropriation for a purpose so unrighteous, and big with ruin, may be promptly rejected.

A Mother Selling her Child as a Slave.—A strange and revolting case came before one of the Courts of Baltimore on Saturday week. A colored girl named Sally Jeffries, the daughter of a white woman named Ann Conner, filed a petition for freedom against her mother, who had taken the girl to the house of a slave-dealer in that city, and offered to dispose of her as a slave for life. It was shown that for some time the girl had been confined by desire of respondent, Ann Conner, in the custody of the dealer already referred to, until she was brought into court on Saturday. The mercenary mother pertinaciously claimed her *daughter* as her *slave*, and that the child was *given to her* by its own father, not denying that she was herself the girl's mother. The court desired her to acknowledge the freedom of her child by filing a response to the petition to that effect, or to give bail for her appearance to answer the charge of being the mother of the petitioner. To this decision she attempted to respond by saying she would acquiesce, if the court would make the girl go home with her and be her servant; she was not permitted to insult the court by adding more, and ordered to be removed. Shortly afterwards, she stated her willingness to file the acknowledgment, and the girl was released. She refused her mother's proposal to go home with her, and well she might.

How is this mother 'mercenary'? According to the creed of slavocracy, the free colored person at the South is worse off, and more unhappy, than the slave. If this be true, then the conduct of the mother, instead of being unnatural and cruel, was very natural and humane; she was only carrying out in practice what she must have often heard contended for in theory. And, applying this criterion to the conduct of the court in releasing the girl, that tribunal better deserves the appellation of 'mercenary.' Are slavites, either in the North or South, prepared for these conclusions? If not, let us hear no more of the rank nonsense of southern slaves being better off than southern or northern colored freemen, however wretched our cruel prejudice may have made the latter.

In Boston, on the 22d ult., Primus Hall, a respectable colored citizen, and a revolutionary pensioner of the U. S., aged 84. Mr Hall was well known, particularly to the younger portion of our citizens, to whom he was in the habit of recounting scenes of the revolutionary war, especially the capture of General Burgoyne, and the surrender of Lord Cornwallis, at both of which he was present. He was attached to the Quarterpaster General's Department, and for about two years was in the military family of General Washington, of whom he spoke with that fervor of attachment which was common to all who were personally acquainted with that great man. He has departed full of years, to meet, we trust, the reward of a good and faithful servant.—*Boston Transcript.*

YES, Doctor—and with multitudes of such instances of the devotion to liberty of the race to which this 'respectable colored citizen' was more particularly identified, you would join in the huge enormity of the southerner in enslaving, and in the vile prejudice of the northerner in insulting him. 'Shame, where is thy blush!'

REFINEMENT. The Transcript publishes an extract of a letter from Rio de Janerio, commencing thus:—'This is a land of sweet oranges and niggers.' How insignificant is such a blackguard in comparison with the meanest 'nigger' that walks on the surface of the earth! The editor of the Transcript exhibits his own vulgarity by admitting such an extract into his paper as a matter of taste.

LEGAL INJUSTICE. The result of the trial in the case of Young Howard and the Taunton rail-road affair, at the Court of Common Pleas recently held in Taunton, shall receive some attention in our next number. The verdict of the jury was most extraordinary.

ESSEX COUNTY. The phraseology of some of the resolutions adopted at the late meeting of the Essex County A. S. Society is not to our taste. The conduct of the Trustees of the Methodist Society in Ipswich, appears to have been most dishonorable.

JAMES FORTEN. We have in type a long extract, relative to this good man, from a pamphlet containing an eloquent sketch of his character by his estimable son-in-law, ROBERT PURVIS, of Philadelphia. It shall be given in our next.

Correction.

BROTHER GARRISON:

In the communication, published in your last number, signed by myself and four others, where we stated that N. P. Ford left the house, it was not literally true, and therefore we wish to correct the error—although he was not in the room where the meeting was held, from the time we supposed that he left the house; nor was it known to either of the two families living therein, nor to but a very few others in the house. In behalf of the signers,

LEWIS FORD.

Travellers' Directory.

☞ To serve the convenience of our readers, in this locomotive age, we devote a column of our paper to Railroad notices, though we receive no corporation pay for it; on the contrary, insult and abuse still mark the course of some of them towards abolitionists. We have designated the character of each, in this respect

☞ Among various other articles which are unavoidably postponed, this week, is a letter from C. T. Torrey, giving an account of his imprisonment at Annapolis some time since, and another from our bro. J. N. T. Tucker. Also, the monthly report of the Treasurer of the Mass. A. S. Society.

☞ A public anti-slavery meeting will be held this (Thursday) evening, April 7th, in the Marlboro' Chapel. Addresses by G. Bradburn and W. Phillips.

The Clergy of Connecticut.

CANTERBURY, Conn. Feb. 25th, 1842.

DEAR BRO. GARRISON:

When I began to labor in the anti-slavery field, feeling that I was engaged in an enterprise of benevolence and mercy, I resorted to the clergy of Connecticut for encouragement and support; knowing them to be the professed defenders of righteousness and truth. But, with few honorable exceptions, I was rejected by them, and my errand of compassion despised and scorned. From no class of men whatever has anti-slavery truth, in eastern Connecticut, met with such unyielding, bitter and merciless opposition, as from the pretended ministers of the cross.

This has sometimes manifested itself in secret efforts to stop free discussion, and prevent the people from hearing; while on other occasions, the professed agents of the Prince of Peace and Love have come out, and openly avowed themselves the unblushing champions of robbery and oppression, and have prostituted the Bible to the accomplishment of their base designs. Is there on the face of the whole earth an object so worthy of mingled pity and contempt, as a man, calling himself a minister of pure religion, who libels 'both men and God' by perverting 'the pages of the hallowed Bible to support crime, and robbery, and blood'? Such a man is doing more for Infidelity than its mightiest advocates can ever accomplish, with all their combined powers of sophistry and sarcasm. 'See! there's your Christianity,' said an atheist one night in my car, as a minister of Congregationalism,' with great emphasis, quoted the text, 'Servants, obey your masters.' Some of us, I replied, interpret scripture differently. 'Ah,' said he, 'but you are only *plebeians*. To whom shall we go for explanations of your Bible, if not to your oracles of theological wisdom?' And yet, Mr. Editor, such 'oracles' call the opposers of War and Slavery, infidels—practical atheists as they are themselves! 'Oh, Shame, where is thy blush!'

Perhaps some of your readers would like to have a short specimen of the way they defend slavery in this region. Well, here is one, selected from my scrapbook. Whether it was intended as the substance of a particular speech, or as a general view of the mode of defence made use of by the clerical supporters of the 'social system,' I cannot now say; for it might, in truth, have been neither. I have heard all, and more than all of the foolish things it contains advanced by ministers of the gospel, in support of the 'glorious system that has come down to us from the world's grey fathers, who walked and talked with God'. I observe over it a caption reading thus:

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'An Orthodox Minister's able Defence of the "Patriarchal Institution."'

MY FRIENDS:

No man can hate slavery worse than I do. I believe it to be an awful sin. No set of men are more universally of this opinion than the clergy of New-England. This they have often said from the pulpit. (Yes, *from* the pulpit, if any where, certainly not *in* it.) I, myself, preach against it every fast day. J. Monroe has said the slaves were denied religious privileges. This is untrue. Do not many of them enjoy *such* (!) privileges as we do in our churches? (Yes, just about *such*.) This agent of Garrisonism has used extremely harsh and unbecoming language, which proves him to be no Christian, but an *emissary of Satan*. (In what a *mild* way he warns 'this agent' against severity.) He says that Christ and Paul both used severe language, but he forgets that Christ had all power in heaven and on earth; and besides, Paul did not use the words, 'Oh, thou full of all subtilty,' &c. &c. to Elymas, but to the *devil that was in him*. (Well, what more did this agent?) But, my friends, since the gentleman has gone to the Bible, I will go there too. There is no doubt but that it upholds *slavery*. ('The awful sin.') Abraham and Sarah had slaves So had the Jews. God expressly authorized it! (No man, &c. See commencement.) The Hebrews were commanded to make slaves of the heathen forever. Christ did not preach against slavery, although the slavery of his day—I say it without fear of contradiction—was ten-fold more devilish than any existing at the present time. We read that the Romans used to cut up their *negroes*—slaves, I mean—in order to make food for their lampreys. And yet Christ was *silent* in the midst of all these cruelties. The gentleman demands what I would infer from this circumstance; that these cruelties were right, or that Christ was recreant to his trust in not rebuking them? I answer, I do not accept the alternative. I am only showing that it is *wrong* to *preach against* slavery. (What think of his last day sermons?) Had it not been, Christ would have preached against it. What can be clearer? Paul used to catch runaways, and send them back, and pay what expense their absence had occasioned their masters. (Well, let the Yankees do so, instead of having the '$500 reward.' I wonder how many more negroes *Pettis* would howl after, if all the expenses made by every slave he caught, were to be charged 'to his account!') The abolitionists, in their monomania upon the subject of slavery, forget all other matters, and become men of *one* idea. They also foolishly injure their cause by encumbering it with a *hundred other* subjects, in no way connected with anti-slavery. In their enthusiastic, but mistaken zeal for liberty, they have become *heated* and crazed. I fear they have sinister designs. They are *cool*, *plotting* aspirants for place and power. They neglect misery *right about them*, and go away off to the South with their sympathies, when there are fitter subjects of charity nearer by. They are opposed to 'Foreign Missions,' and claim very foolishly that charity should begin at home, and would confine their benevolence within the boundaries of the United States, which shows them to be selfishly devoted to their own country. They are also endeavoring to ruin the land of their birth by creating endless discord between different portions of the glorious Union. I have asserted that the cruel laws at the South were passed in consequence of the abolition excitement. The gentleman demands proof of this. But it is not to be expected that I should always have dates and facts at my tongue's end. I have not spent my life, as the agent has, in studying abolitionism and non-resistance. My business has been with the gospel, and God forbid that I should leave his word, and serve tables. The abolitionists are utterly *devoid* of principles. They are continually running after *all sorts* of principles. Their *principles* I approve, but their *measures* I can't endure.

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The above is no caricature, but is in *sentiment* and *logic* a very just representation of the mode of defending slavery, among its clerical supporters in eastern Connecticut.

Yours in the truth,

JAMES MONROE.

Lecture in Medfield.

BROOKLINE, Feb. 1842.

DEAR BRO GARRISON:

I find a little time, when I am not occupied by my duties as a teacher, to rally out and assault the pro-slavery fortresses and strong holds, with which we are surrounded. Last Sunday I had an engagement in Medfield, and Saturday evening found me safely there. I have thought that some few facts, connected with my visit to that town, would not be entirely without interest to the true and tried in the abolition host. I had been to Medfield previously, and lectured in the Baptist meeting-house. In the course of these lectures, I found occasion to apply some plain truth to the Baptist church, among other churches, that have joined hands with oppressors. My presuming to touch the holy order, gave offence to the Baptist minister, who made a lame and impotent effort to apologize for the servile course of his favorite sect. Perhaps this fact is the explanation of another, viz. that when I went again, the Baptist meeting-house was not open to receive me. I had an appointment for Saturday evening, in the vestry of the Unitarian meeting-house, where I met a respectable audience, and they listened attentively to a defence of our principles, for an hour and a half; when we appointed another meeting for the next evening, in the same place, and dispersed.—On Sunday morning, accepted the conveyance, kindly offered by that whole-souled friend of crushed manhood, R. H. Ober, and went to North Wrentham. Brother Ober called on the Baptist minister, (Mr. White,) and told him that I would occupy his pulpit in the afternoon, if he would like to have me. Mr. W. told him that he had an appointment to preach a funeral sermon in the afternoon, but he very cordially invited me to lecture in his pulpit in the morning. I gladly accepted of his invitation, and took my seat with him in a desk which was not too sacred to receive the advocate of God's purishing poor, even though he came not clothed in priestly robes. Mr. White made the opening prayer, with which I was peculiarly struck. He prayed as if he was not a stranger to God, and as if the slave and slaveholder were not strangers to his petitions. It was cheering to my soul, after having heard so many artificial and forced prayers of the lips, to hear one that came from a warm soul, and seemed to carry with the earnestness of true supplication, the interests of humanity to the throne of grace.

After I had closed my remarks, which occupied an hour, some questions were asked by an old man present, who seemed to be anxious to know his duty.—We had applied to Mr. Barnes, the Congregational minister, to let me talk in his house in the afternoon, and he had promised to return us an answer at noon. I replied briefly to the queries put to me, as it was then late, and then told the audience that if I was permitted to speak in the Congregational meeting-house, I would speak more at large upon them in the afternoon; but this I was not permitted to do, the day and the house were too holy. When I had closed, Mr. White rose, and, totally regardless of his station, as a clergyman, gave vent to his human sympathies. He endorsed the whole that I had said, and added to it some anti-slavery truth that would be unpleasant to pro-slavery palates. He spoke like a man, and the few words that he said, were a noble defence of freedom, and a pungent denunciation of slavery and its slavish apologists. I have not met with a minister, for a long time, who seemed to be so reckless of his cloth, and careless of his reputation, as to dare to speak out in an unequivocal tone for the crushed and lowly slave; and the rare sight was indeed a treat to me.

I lectured again on Sunday evening to a good audience in Medfield. The Unitarian minister was present, and opened the meeting; but Mr. Phillips and Mr Grosvener, the Baptist and Congregational ministers, were not there. Mr. G. makes great pretensions to abolitionism, but if I rightly apprehend him, he is one of those abolitionists whose influence the slave has more reason to dread, than the open advocate of slavery. He can give lectures to 'his people' to prove that slaveholding is a sin; but if an advocate of the rights of man comes to his town to awake the people to their duty toward that sin and the sinners, if he doubts the orthodoxy of his religious views, he will bar the door of his house against him. If he would raise from the pit of slavery, (not a sheep but) a *man* on the *Sabbath day*, he will not read a notice in his pulpit, for 'it is a desecration of the Sabbath.' A man may 'loose his ox or his ass from the stall, and lead him away to water, on the Sabbath day,' and no censure from the pious parson; but if he would attempt to loose from the prison-house of slavery, and lead forth to partake of the waters of liberty, the image of Jehovah, a blood bought soul, his holy horror is excited, and there is great danger of the sacred institutions of Christianity! Away with such hypocrisy! Christianity repudiates such heartless pretences. Mr. G. refused to read the notice of my lecture, because it was Sunday night, but he gave no reason for refusing to read the notice for Saturday night, which he had done the week before. Perhaps he thought it would pollute the Sabbath to have a lecture against sin, *so near Sunday*. It is unnecessary to remark that *Rev* Mr. Grosvenor is a strong new organizationist. He is just the material for that kind of abolitionism. How many such abolitionists would reform the corrupt and pro-slavery church? Notwithstanding these exhibitions of treachery, I saw much to convince me that our cause is onward, and that 'abolitionism is rapidly going down into the hearts of the people.' No time was ever more cheering to the slave and his toiling and weary defender.

Yours for plain talk,

C. M. BURLEIGH.

'I had alluded to the reception of slaveholders into northern pulpits, and also to the action of the Triennial Convention, as well as to the silence of the northern church and clergy—Mr. Phillips told the audience several startling facts, and very novel ones to me. Will you not say a word upon them? 1st. 'Every Baptist church is a little democracy. There is no more connection between the Baptist churches of the North and South, than between the Baptist and Presbyterian church.'—2nd. 'We do not consider ourselves responsible for the sentiments of men whom we invite into our pulpits. They are alone responsible for their opinions.' (This is important. Possibly some heretical abolitionist will get into his pulpit yet; though I could not go in when there last.) 3d The man who admitted *Dr. Manly* to his pulpit in Providence, (Mr. Hague, now of Boston,) was then and continues a good abolitionist. 4th. 'The Triennial Convention was composed of a large majority from the South, and it was the South that turned Galusha from the Board of Missions. Not a northern man voted for that motion.' 5th. 'Mr. Galusha was not expelled for being an abolitionist, but for advocating non-intercourse with slaveholding churches. Slaveholders were expelled for the same course toward anti-slavery churches.' I have since learned that Mr. G. is busy circulating the story, that old organizationists are *infidels*. This is of a piece with some of the barefaced statements above.

Arrangements for Lectures.

BOSTON, April 6th, 1842.

DEAR GARRISON:

Will you notify the readers of the Liberator that GEORGE BRADBURN will lecture in

Templeton, on Wednesday and Thursday evenings, April 20th and 21st.

Phillipston, Friday and Saturday do. do. 22d and 23d.

Athol, Sunday and Monday, do. do. 24th and 25th.

Royalston, Tuesday and Wednesday, do. do. 26th and 27th.

Warwick, Thursday and Friday, do. do. 28th and 29th.

Northfield, Saturday and Sunday, do. do. 30th and May 1st.

GEORGE C. LEACH will lecture in

Sherburne, on Friday and Saturday evenings, April 8th and 9th.

Framingham, Sunday and Monday, do. do. 10th and 11th.

Hopkinton, Tuesday and Wednesday, do do. 12th and 13th.

Millbury, Thursday and Friday, do. do. 14th and 15th.

Auburn, Saturday and Sunday, do. do. 16th and 17th.

Leicester, Monday and Tuesday, do. do. 18th and 19th.

Spencer, Wednesday and Thursday, do. do. 20th and 21st.

Paxton, Friday and Saturday, do. do. 22d and 23d.

Oakham, Sunday and Monday, do. do. 24th and 25th.

New Braintree, Tuesday and Wednesday, do. do. 26th and 27th.

Hardwick, Thursday and Friday, do. do. 28th and 29th.

Greenwich, Saturday and Sunday, do. do. 30th and May 1st.

Enfield, Monday and Tuesday, do. do. 2d and 3d.

Pelham, Wednesday and Thursday, do. do. 4th and 5th.

Prescot, Friday and Saturday, do. do. 6th and 7th.

Hastily yours,

J. A. COLLINS.

Frederick Douglas.

DEAR GARRISON:

Nearly a fortnight since, I made arrangements with the abolitionists of Bridgewater, East Bridgewater and North Bridgewater, for our friend Douglas to lecture on slavery. He was taken ill, very suddenly, and was, of course, unable to meet the appointment. I trust this explanation will prove satisfactory to our disappointed friends.

For their encouragement I would say that friend Douglas intends to visit them in the course of a few weeks.

Truly yours,

Boston, April 6th, 1842. J. A. COLLINS.

Report of the Treasurer of the Bible Convention.

Received from the Meeting,	$30 08
" " Committee,	1 67
	$31 75
Paid for advertising Call,	$6 75
" " Meeting,	3 00
" Temple Hall,	22 00
	$31 75

April 4, 1842. C. K. WHIPPLE.

Second Advent of Christ.

Wednesday, 10 o'clock, April 13, at the Town Hall in Ashburnham, Mass. is appointed to commence a re-examination of the Scriptures on this momentous subject—'THE COMING OF CHRIST AND END OF THE WORLD.' Meeting to continue more than one day, if found desirable.

What greater topic can miscuisiton does this world afford? What event can be dearer to the heart of Christians—or has more divided the heads of Christendom, agitated to its centre?

☞ The attendance of ALL PEOPLE is solicited; —and the persons of the several conflicting opinions are respectfully invited to participate in the discussion,—with equal rights *to debate the question*.

☞ NINTH ANNUAL MEETING ☜
OF THE
AMERICAN ANTI-SLAVERY SOCIETY.

The Ninth Annual Meeting of the American Anti-Slavery Society, will be held in the city of New-York, by adjournment, beginning on Tuesday, the eleventh of May.

THE PUBLIC ANNIVERSARY

will be held on Tuesday morning, in the Tabernacle, in Broadway, near Anthony street. Services to commence at 10 o'clock.

The friends of liberty throughout the country are hereby invited to attend.

The Executive Committee earnestly call for a large representation of abolitionists, from all parts of the country. Subjects of great moment to humanity, and to every interest of the nation, will be submitted for discussion. Farmers, tradesmen, mechanics, friends, consider it your *duty* to overcome common obstacles, and to make sacrifices, that you may attend, and give the aid of your counsel, and the strength of your courage; consider it time *well and economically spent*, in the best of all services—that of your own nature, of the age in which you live, and of that which you will bequeath to your children! Remember, that the efficacy of anti-slavery operations for the entire year, depends greatly on the spirit and impulse of the *Annual Meeting!* Throw into the balance, the terrible lot of the millions of our enslaved fellow-beings; let the remembrance of their sufferings sink deep into your hearts; in the name of all that is just, and good, and merciful, we adjure you to come up *and help!*

By order of the Executive Committee,

WM. F. POWELL, } *Committee of*
J. S. GIBBONS, } *Arrangements.*

LYDIA MARIA CHILD, *Rec. Sec.*

PLYMOUTH COUNTY.

The meeting of the Plymouth County A. S. Society, and of other friends of freedom and humanity, which was adjourned from South Scituate, on the 25th of March, will be holden at Hanover Four Corners, on Thursday, the 14th day of April next, at 10 o'clock, A. M. All who feel interested in the cause of the oppressed, and the welfare of our whole country, are invited to attend.

SAMUEL J. MAY, *Pres.*

EDWARD MORETON, *Sec.*

NORFOLK COUNTY ATTEND!

The quarterly meeting of the Norfolk County Anti-Slavery Society will be held in MEDFIELD, on Thursday, the 21st of April, at 10 o'clock, A. M. Messrs Collins, Bradburn, Douglas, and other friends from abroad, are expected to be present. The abolitionists of the County, and of other Counties, are urged to attend, in large numbers.

JOSIAH V. MARSHALL, *Rec. Sec.*

MIDDLESEX CO. ANTI-SLAVERY SOCIETY.

A quarterly meeting of the Middlesex County Anti-Slavery Society will be held in the Baptist meeting-house, in Lexington, on Tuesday the 26th day of April, at 11 o'clock, A. M.

Important subjects will come before the meeting for discussion; and it is hoped that members of societies, and the people generally, will deem it a privilege to attend. Friends of the cause of humanity, and those well qualified to advocate it, will be present.

SAMUEL C. WHEELER, *Sec.*

Groton, March 21, 1842.

ADELPHIC UNION LIBRARY ASSOCIATION.

The last lecture of the course will be delivered at the Smith School Room, on Tuesday evening, April 12, by Benjamin C. Bacon, of Philadelphia. Subject, —History of Jerusalem from its first settlement to the present time. To commence at 7 1-2 o'clock. Admittance 6 1-4 cts.

WILLIAM C. NELL,
THOMAS JINNINGS, } *Committee.*
BENJAMIN WEEDEN,

BOSTON LADIES' ANTI-SLAVERY SOCIETY.

The Quarterly Meeting of the Boston Ladies' A. S. Society will be held at the Marlboro' Hall, No. 4, on Wednesday next, 13th inst. at 3 o'clock P. M. All ladies are invited to attend.

S. H. SOUTHWICK, *Rec. Sec.*

Boston, April 8, 1842.

DIED—In this city, March 21st, Jane, daughter of William and Elizabeth Jackson, aged 9 years. During her protracted sickness, she manifested a remarkable degree of patience and resignation. Death had for her no terror, for she had given her young heart to Christ. She spoke with interest of meeting her friends in heaven, to praise the Saviour whom she loved more than earthly friends.

FREE LABOR DRY GOODS.

Manufactured and for Sale by the American Free Produce Association—Philadelphia.

MANCHESTER Ginghams, superior quality;
Do do do second do
Muslin, stout, 4-4, bleached and unbleached;
Canton Flannel, two qualities, bleached and unbleached;
Table Diaper, 7-4 and 8-4, hunchback and birds'-eye, bleached and unbleached. This article is also often used for toilet and bed covers.
Wadding, black and white;
Yellow stripe pantaloon stuff, chiefly used for country wear;
Fancy do do do
Birds'-eye cotton Towels,
Stockings, men's heavy and light, a superior article;
Checks, apron, four qualities and prices;
Do furniture, do do
Cotton Laps or batts, for quilting;
Bed Ticking, an excellent article.

All of which are for sale at *moderate* prices—retail, at LYDIA WHITE'S, No. 241 North Second street; or wholesale, of the Committee, WM. C. BETTS, No. 43 Cherry street, and DANIEL L. MILLER, Jr. No. 250 Arch-street.

Persons residing at a distance, and wishing to obtain any of the above Goods, or any information, may obtain either, by addressing one of the committee. Merchants and others are partic

POETRY.

WOMAN'S 'APPROPRIATE SPHERE.'

BY C. C. BURLEIGH.

Written in an Album, Jan. 22, 1841.

It is to lend her influence to the cause
Of virtue and of human happiness;
To follow ever in the steps of Him
Who came the broken-hearted to bind up;
To preach deliverance to the captive chained,
And opening of the prison to the bound.

Nor has she always been 'without her sphere.'
The page of history is well adorned
With many bright examples of her zeal,
Ardent and holy, iron strength of soul,
Courage sublime, unbending fortitude,
And steady perseverance, when the call
Of human nature outraged, of the weak
Oppressed by lawless power, the poor cast down
Before the crushing foot of insolent wealth,
And the sad victims of despotic rage,
Sighing in helplessness, have summoned her
To open, for the dumb, her eloquent lips;
To plead for those appointed unto death;
The spoiled to rescue from the spoiler's hand;
Her own unshrinking bosom to present
Against the torrent of a conqueror's wrath,
And meet, herself, the storm of fury sent
To smite the object of her sympathy.

Was it not woman, in the olden time,
That dared defy the tyrant, and preserve
The Hebrew children? Was it not her hand
That God employed, His chosen instrument,
To draw the infant Moses from the wave,
And raise him up, his people's champion,
To break the Egyptian yoke? 'T was woman's care,
The gentle guidance of a mother's hand,
The vigilant watching of a mother's eye,
The mild monition of a mother's voice,
And haply, too, a sister's tones of love,
That trained his spirit for the mighty work;
Sowed in his infant heart the seeds of truth,
Of piety to God and love to man;
Fired him with holy zeal against the wrongs
Of his afflicted brethren; filled his soul
With such affection for his kindred race,
As led him to renounce the joys of sin,
Wealth, pomp and power, and luxury and ease,
And all which royal favor could bestow,
That with God's people he might share reproach,
Affliction, toil and hardship for a time;
Till with a mighty hand and outstretched arm,
By him his God should break the tyrant's yoke,
And lead the joyful tribes in triumph out.

And was it not at woman's stirring call,
The bands of Zebulon and Naphtali,
Upon the field's high places, to the death
Perilled their lives to burst the galling chains
Of Jabin's tyranny?—when, as we read,
Jehovah sold into a woman's hand,
The countless armies of the Gentile king?

Why should I speak of Esther?—why of her—
Bethulia's matron, who preserved the land
From proud Assyria's invading host?
Or why of those whose kind assiduous care
Attended on the toil-worn Saviour's steps;
Who, in the strength of heaven-born constancy,
Stood by his side in peril, pain and death,
And danger braved from which apostles shrank,
Last at his cross and earliest at his grave?
Why add to these the Roman matron's name,
Who 'saved her country while she lost her son;'
Averting from the trembling city's gates
The Volscian host, which neither Roman arms,
Nor reverend station, sacred character,
Heart-moving prayers and eloquent appeals
Of priest and senator—nor yet the cries
Pathetic of a *people*,—doomed to sate
The bloody vengeance of a renegade,
Enraged by their alleged ingratitude,—
Could from its etrafid of destruction turn?
Or why prolong the wearying strain, to tell
Of numbers more, in old or modern times,
Whose virtues brightly shone, whose deeds of love
Engraved on grateful hearts their records deep,
Of sorrow soothed, of sad dejection cheered;
Joy's sunny smile enkindled on the face
By grief long darkened, of distress relieved;
The insolence of tyrant power rebuked;
The tide of human misery turned back;
And happiness diffused with liberal hand?

But is not woman's strength even now as great
As when it rescued Moses, roused the sons
Of Zebulon and Naphtali to arms,
Reversed the mandate of the Persian king,
Repelled the Assyrian spoiler from his prey,
Stood by the Heavenly Teacher, in his hour
Of peril so extreme, that even they
Whom he had chosen for his bosom friends,
Smitten with fear, forsook their Lord and fled?
Is it less potent now, than when of old
It melted down the obstinate resolve
Of Caius Marcius?—is it not the same
It ever has been, or in times remote,
Or in more recent ages,—in the lands
That hail the rising day, or those which spread
Far toward the sunset? Let her use it, then,
To serve the cause of justice. Let her plead
For the down-trodden and degraded slave.
Let her exert her influence to unloose
The iron bands of wickedness; undo
The heavy burdens; let the oppressed go free,
And as Jehovah bids, break every yoke.
TRUTH—Truth omnipotent is on her side,
In this most holy work. Then let her rise,
And in the strength of God, and God's own truth,
Put forth her energy, and sure success
Awaits her. 'Woman is the strongest' still,
As in the ancient day, and still doth 'Truth
O'er all things bear away the victory.'

From the Christian Examiner.

'LOOKING UNTO JESUS.'

Thou, who didst stoop below,
To drain the cup of wo,
Wearing the form of frail mortality,
Thy blessed labors done,
Thy crown of victory won,
Hadst passed from earth—passed to thy home on high.

Man may no longer trace,
In thy celestial face,
The image of the bright, the viewless One;
Nor may thy servants hear,
Save with faith's raptured ear,
Thy voice of tenderness, God's holy Son!

Our eyes behold thee not,
Yet hast thou not forgot
Those who have placed their hope, their trust in thee;
Before thy Father's face,
Thou hast prepared a place,
That where thou art, there they may also be.

It was no path of flowers,
Through this dark world of ours,
Beloved of the Father! thou didst tread;
And shall we in dismay
Shrink from the narrow way,
When clouds and darkness are around it spread?

O thou, who art our life!
Be with us through the strife!
Was not thy head by earth's fierce tempests bowed?
Raise thou our eyes above,
To see a Father's love
Beam, like the bow of promise, through the cloud.

Even through the awful gloom,
Which hovers o'er the tomb,
That light of love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend, Guardian, Saviour, which doth lead to thee!

MISCELLANY.

From the Northampton Courier.

Censure of Mr. Giddings.

It will be seen by reference to our Congressional journal, that the House of Representatives, disgraced and disgraceful as it was by its numerous acts of high-handed atrocity, and its constant delinquency in the public service, has performed one more act, surpassing in infamy, if possible, all its other doings. It has assumed, with an affected air of patriotic indignation, which would be laughable, were the occasion not too solemn for mirth—to pass a vote of censure upon a fellow member, simply for having offered his sentiments before the House upon an important subject of national concern; and at the same time, with the spirit and manner of an infuriated and fanatical mob, depriving him of his constitutional privilege of speaking in his own defence!

We are willing to admit, that, under the circumstances of the case, it might have been inexpedient to offer the resolutions which were presented by Mr. Giddings at that time. Perhaps it might have been well to have waited, until the subject upon which they treat should come before the House in the usual course of business. But Mr. Giddings, in the exercise of his own discretion, thought proper to introduce them at the time and in the manner he did; and though not in strict accordance with the views of propriety entertained by many, even of his friends, he nevertheless was in the exercise of an undoubted right, and of course was entitled to the protection and respectful consideration of the House. Least of all was he justly censurable by a body of Legislators, who, by its scandalous delinquencies, had rendered itself a standing object of the scornful and indignant reproach of the whole country.

And here it may be well to inquire, what there was in these resolutions to call forth this outpouring of *patriotic* sensibility. Was it on account of their reference to a subject not proper for legislative action? By no means. Mr. Calhoun, the great nullifier, but a short time before, had introduced the same subject into the Senate, accompanied with remarks of a highly exciting character, and yet the southern members and their 'natural allies' of the North made no objection. Not a word of censure was uttered then. On the contrary, when a northern member suggested a slight modification of the resolutions, he was promptly put down amidst a perfect hurricane of southern indignation; and the resolutions of this southern tyrant, instead of being suppressed in common with northern petitions and resolutions on kindred subjects, were suffered to pass without further opposition. Was there anything in the language of Mr. Giddings's resolutions not perfectly respectful and proper? This is not pretended. Mr. Giddings, or any other member, might have introduced resolutions, and have made speeches in *favor* of demanding compensation for runaway slaves, and in *support* of the general interests of the slaveholders, not only without hindrance or limitation, but with the hearty approbation of all his censurers. It was, therefore, because he ventured to raise his voice *against* the encroachments of slaveholders upon the rights and liberties of the *freemen* of the United States that he was censured! And so it is, and so it always has been, that the cause of slavery may be freely advocated in the National Legislature; but when the Representatives of the free States venture to say or do anything *unfavorable to slavery*, they are gagged without ceremony, in utter contempt of the rights of members, and in defiance of the obligations imposed by the Constitution.

It is now high time for the citizens of the North, to drop their party distinctions, and to unite as ONE MAN, in asserting and maintaining the rights and liberties which their fathers fought and toiled to secure. It is time that the outrageous insults and oppressions of southern task-masters and duellists should be *resented* and *resisted*, in a manner becoming intelligent, high-minded freemen, 'who know their rights, and knowing, dare maintain them.' The time has come when the whole North should move in this matter. AND SHE WILL MOVE. Her presses are already talking out loudly and indignantly. Mr. Giddings has gone home; and soon we shall hear thunder from the Western Reserve; and its peals will reverberate through all the length and breadth of Ohio. Her mighty population will pour forth in loud and lofty tones, the just indignation of outraged freemen, and the slumbering spirit of liberty in the North will be aroused to energetic action, from the centre to the extremest borders.

'Rail on, then, "brethren of the South"—
Ye shall not hear the truth the less—
No seal is on the Freeman's mouth,
No fetter on the Freeman's press;
From all our mountains to the sea,
One voice shall thunder—WE ARE FREE!'

Another Assault on Freedom.

The House of Representatives, in the Congress of the United States, have voted, by a large majority, to censure a member, J. R. Giddings, of Ohio, and thus virtually to expel him from the House, for introducing a series of resolutions relating to the case of the Creole. These resolutions are given at length in our correspondent's letter, and will be found to contain no sentiment that is not in accordance with the spirit of our institutions, with the doctrines promulgated by our revolutionary fathers, and with the views and feelings of nine-tenths of the people of the free States at the present time. But they were opposed to the all-grasping, all-absorbing, and domineering spirit of slavery, and therefore their author was doomed to feel the vengeance of that power which brooks no opposition, and allows none of its measures to be called in question. The decree was given forth, and a sufficient number of northern dough-faces, more servile than the helots on the plantations of the South, was found to do the dirty work. Shame, everlasting shame upon them! Poor New-Hampshire! She has been compelled to drink the cup of humiliation to the dregs. Her whole delegation bowed the knee, and took the yoke of the slaveholder on their willing necks. But Massachusetts, good old Massachusetts stands as she ever has stood, free and independent, and beside her stand her worthy sisters, Vermont, Rhode-Island and Connecticut, erect and proud in the conscious dignity of their own integrity. They wear no collars, and own no masters. May the fire of liberty which burns on their altars, soon light up the whole country with its radiance.

If we do not very much mistake the character of the people of the Western Reserve, they will send back their old favorite, backed by such a vote as will make the tyrants who have attempted to fix the brand of infamy on him, to quake in their seats. They will send him back by such a majority as no representative to Congress ever before received. He will come, *instructed* to present his resolutions again, and to *demand* their consideration.

It is gratifying to observe the great unanimity with which the press has spoken out in the clear, trumpet-tones of liberty, on this occasion. Here and there, only, a craven spirit is found, to justify or excuse the oppressor, or to condemn him whose fearless bearing on the ramparts of liberty entitles him to the praise and gratitude of a whole nation. But it may be said by some, that, although the resolutions might be very true in themselves, yet it was unwise, or *injudicious*, to offer them when he did. Ah! is it so! If they were true, the sooner they were pressed upon the attention of Congress, the better, before the nation is too far committed to other doctrines to retrace its steps. And the very vote which is under consideration, is, of itself, the strongest evidence that something of the kind was wanted to bring us back to true and legitimate principles. We are, indeed, in a fearful position. A crisis is at hand, which must determine whether slavery is to trample down every other interest, and to plant its iron heel, immovably, on the necks of the freemen of the North.—*Worcester Spy.*

Censure of Mr. Giddings.

'Whom the gods wish to destroy, they first make mad'—is as true now as it was two thousand years ago; and never has the lesson been taught us so plainly as within the last few months. But the last act in the series of insane mistakes, is the censure of Mr. Giddings. And for what? For giving utterance to sentiments which, twenty years ago, would have been received as truisms emanating from the spirit of our institutions, and finding a response in the bosom of every honest man. But the nation has looked too long on wrong and outrage, and become too familiar with its visage, to be moved or startled by its most alarming features. The faint-hearted and wavering have gazed upon the system of slavery, with its whole chain of evils, till their eye-balls have become sightless. Thus strengthened, those who have sympathy with this institution have made, of late, alarming strides over the rights of individuals. They have condemned and punished, without trial or *hearing*, a man who dared assert the abstract principles of our nature and our government—who had the hardihood to assert them in the Hall of an American Congress, within the life-time of the very men whose blood had nourished, and whose wisdom pruned and protected the tree of our liberty. They first sealed his mouth, and then passed sentence. Never yet has the blackest rascal, dragged up from the filth of Five Points, been tried, without having an opportunity to raise his voice in defence. But Mr. Giddings has gone to a tribunal that has passed upon his character before, and will again, with a promptness and with a voice which will tell his accusers that they *feel* the insult, and will avenge it. Who would not prefer the place of the censured, to that of those who have poured their bile upon his guiltless head?

Every member present from this State, voted against the censure.—*Greenfield Gazette.*

Congressional Folly.

Correspondence of the United States Gazette.

A sillier thing, it appears to me, no body of sensible men ever did, than thus censure Mr. Giddings, and send him home—for how could he remain here a censured and dishonored member?—to be sent back, as he undoubtedly will be, by the unanimous vote, whigs and loco focos, of his district. The very act by which they attempt to cast reproach upon him, makes a persecuted man of him, and, consequently, a popular man, and a martyr. But the act was not only a silly one, but it was an illegal one; one the House had no right to do. The resolutions offered by Mr. Giddings were uncalled for, and the offering of them by him was unwise. Had the vote been taken upon them, they would have had few supporters, and no advocates but himself; and, seeing this, perhaps, he withdrew them. What was the use, then, of making a hallaballoo about them? why kick and scuff them into life and importance? But further; what *right* had the House to censure him for offering them? It has the right 'to punish its members for disorderly behaviour,' by the fifth section of the first article of the Constitution. Was Mr. Giddings guilty of disorderly behaviour in offering resolutions relating to important topics of public concern, because those resolutions might contain notions or doctrines to which a portion of the House, say nine-tenths, if you please, could not agree? Where was the 'disorderly behaviour' in doing this? After the main question was ordered, and before it was put, Mr. Adams moved to lay the whole subject on the table. This motion ought to have been carried, as the subject would then have been put to sleep, and Mr. Giddings left to stand upon his own feet, as a man, and as a member; if he had any ambition to be made a martyr in the cause he has espoused, he would have been disappointed in his attempt, if such it were, to make himself the object of persecution, or the subject of injustice. But no; nothing short of censure would do. They would not rest content without doing all in their power to give consequence to the man whose resolutions had offended them.

And how does this case compare with the late case of Mr. Adams? If offence was given to the House in either case, it was certainly greater in the case of Mr. Adams. Did the House refuse *him* the right of self-defence? No. And the very author of the preamble and resolution of censure upon Mr. Giddings, was one of those few men from south of Mason's and Dixon's line, who had the moral courage to stand by Mr. Adams at that time; for which I honored him. Did he commit an offence in so doing, which had to be atoned for to his constituents, by showing himself as unjust to another as he was just to Mr. Adams? I hope not.

But whatever motive actuated members, the deed is done; and had those who voted for the preamble and resolution of censure, consulted the wishes of the abolitionists, they could not have done an act that would please them better. *Quem Deus vult perdere, prius dementat.*

Resolutions of Mr. Giddings.

'These resolutions take the English side of the argument, and are all but treasonable.'—[Caleb Cushing.]

'Now, whether the Administration be correct or not, the resolutions proposed by Mr. Giddings breathe nothing less than *treason* to the country.'—[Courier & Enquirer.]

In this free republic, professing to be founded upon, and upheld by *Truth*—the sentiments we quote above have been expressed by a prominent member of the House of Representatives, representing a district in old Massachusetts, and by a leading journal in this city.

The resolutions which the two—who agree in little else—agree in thus denouncing as treasonable, or all but treasonable, are an expression of individual opinion offered for the consideration of the House of Representatives, by a member from Ohio. The House was perfectly at liberty to adopt or reject these resolutions, or lay them aside as unworthy of consideration; but to condemn them as treasonable, and to denounce their author as guilty of 'unwarranted and unwarrantable' conduct, is an abuse of power as well as of language, revolting alike to justice, common sense, and the Constitution.

The whole ground of this outrageous, intolerant, and anti-republican denunciation is, that the Administration—having, in its negociation with England, taken an opposite view of the same occurrences—must be sustained. Right or wrong,—'correct or not,' says the Courier. The Massachusetts representative stigmatizes dissent from the Administration on this point, as the English side of the argument. What then? Do truth and right lose aught of their nature or their obligation by being called English? and is there an American, worthy of the name, worthy of his birthright, worthy of that freedom of thought, speech and action, which his honest, brave and high-principled—not high-professing—fathers bought with their blood,—who, on such a question, will suffer himself to be driven from the exercise of his own understanding and moral sense by this miserable, this contemptible, this pusillanimous slang? The 'English side of the argument'! Why, if such a cry as this is to gag the speech and muzzle the press of the nation, a miserable, weak, wicked, or corrupt Administration, finding itself sinking, sinking, sinking, alike in the respect and confidence of the country, has only to fasten, or seek to fasten a quarrel on a foreign nation,—publish a manifesto or letter of instructions, and forthwith all who decline to rush blindfold to its support, or who take issue with such instructions, are stigmatised as siding against their country—as all but traitors. Out upon such weak and wicked sophistry!—such gross and monstrous perversion of the noble sentiments of a true and considerate patriotism, which deems it far more concern to be right, than to be popular! Instead of having any claim to a virtuous or generous origin, this headlong alacrity to take sides, at any rate, with the government, is the offspring of fear—the fear of offending popular prejudice—the fear of being denounced by just such men as Mr. Cushing, who are climbing, and so that they ascend, reck little of what or whom, in principles, in persons, or in interests, they tread under foot.

If the general Administration, on this or any other point in controversy with a foreign government, be right, discussion will only add power and weight to its views, and the understanding and conscience of the people will be thereby enlisted on its side. If it be wrong, discussion will establish that wrong, and then it should not and would not be supported. How else can this country ever be kept out of war? It is not the Administration, but the people, who must carry on war—bear its burdens, and pour out the blood and the treasure which its horrid rites—horrid even in the justest cause—demand. It is their honor, and not that of their servants in office, that is concerned—and it is their voice, and not that of their servants, that should pronounce when, if at all, this honor is to be vindicated by arms. To determine intelligently in such a matter, they are entitled, at the hands of the conductors of the public press, to the fullest discussion of *all* public questions—and most especially of such as are most menacing to Peace. It is then false in reasoning, false in philosophy, false to the true interests of republican institutions, and false to popular liberty—which can have no other stable foundation than knowledge, justice and truth,—to abstain from the freest discussion of any topic that, like this, so nearly concerns the peace and interests of the nation.

But we are almost ashamed to argue in behalf of what, to just minds, will seem self-evident truisms. Why, the very boys of our public schools will rise in judgment against such a perversion of reason and truth as Mr. Caleb Cushing contends for. They have, for their favorite exercises, extracts from the bold and spirit-stirring harangues of Lord Chatham, when, in the midst of our revolutionary war, after British armies had laid their arms down at the feet of successful rebels, he exclaimed in the House of Lords, 'The Americans contending for their rights against arbitrary exactions, I love and admire! It is the struggle of free and virtuous patriots.' Again, 'If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms—never—never—never!' And when the youthful bosom is swelling with the noble emotions inspired by such lofty morality, such hatred of oppression, and such ardent love of freedom as a principle, and not a local privilege, uttered in the midst of war between the two nations, by a great British friend of America, but not therefore less truly a real lover of his own country—when our scholar feels his common nature ennobled by such appeals to its highest and holiest instincts,—in comes Mr. Caleb Cushing, as unlike Chatham in all other things as in sentiments, and tells him, although that may all be very fine when America is to gain by it,—yet when an American, in time of peace, and when war is yet unheard of, ventures to doubt about the right or the law of certain pretensions put forth by his government, with respect to a foreign government, this noble morality becomes—almost Treason!

We prefer the lesson of the public schools to those of Mr. Caleb Cushing; and we shall continue, come what may, to express our abhorrence of injustice, meditated or perpetrated against black skins or white, by our government, or that of other lands; and to hold in unmitigated contempt the speculating politician, who, by loud professions of regard for the national honor, seeks to conciliate the popularity of the hour—however fraught that hour be with evil to his country.—*N. Y. American.*

From the Herald of Freedom.

James Forten.

We learn by the Liberator the recent death, at Philadelphia, of this venerable colored man and abolitionist. Every abolitionist has heard of JAMES FORTEN. We had the satisfaction of knowing him personally, and of having enjoyed his correspondence to some extent. He was a man of very extraordinary character. Under all the mountain disabilities of his complexion, he rose to a high degree of respectability and success in life, as well as intellectual attainment. Had he been a white man, the amount of character would have placed him among the most distinguished citizens of the country. We venerate him infinitely the more for his disqualifying race. In spite of all the *invincible* obstacles that overwhelm the colored man, and crush instantly to the dust all his most distant prosperts of approaching the common level of humanity,—JAMES FORTEN rose to a degree of respect and dignity, truly sublime. He conquered, by mere personal worth, the prejudice of a nation,—a prejudice which that nation has impiously declared invincible even by christianity itself. Denying the colored man a place in the human family, and assigning him the brute level of slave, as the only condition of his toleration any where within the boundaries of civilized life, they were still compelled, all of them who knew him, the high as well as the low, to respect and venerate profoundly the Philadelphia Sail-maker. They could not help it. Even after Anti-Slavery arose in the land, demanding the recognition of the colored man's equal humanity—and when he must be respected at the hazard of allowing the humanity of his enslaved and abhorred race—the white man of Philadelphia and wherever else JAMES FORTEN was known, continued to respect and venerate him still. It would have seemed a sort of sacrilege to despise him, and they made him an exception to his race.

He died at the age of 76, we believe. We beg his bereaved family to accept our most affectionate sympathies in this their bereavement, and the loss sustained by the Anti-Slavery cause.

Correspondence of the New-York Express.

HAVANA, February 23.

News of our island politics will not interest you much. I have only to say that the last blow has been struck at the root of the slave trade here, by the publication of an order, a few days since, that any estate found with newly imported slaves upon it, shall be confiscated—the slaves apprenticed for four years and then freed; and any one engaged in the slave trade shall, if taken, be subject to ten years on the public works.

Already two cargoes of slaves, recently landed, have been seized on the plantations, and suits commenced against the owners. It is said there are two other cargoes off the coast, attempting to get their negroes ashore, but do not succeed; and the captain of one of them, containing seven hundred, has declared that he will cut the throats of the negroes in order to save himself. A few days since a firing was heard a few miles to the westward, and it was supposed that one of the slavers was endeavoring to land his cargo, and was covering their landing against some troops on the coast. So great was the excitement, that the Admiral sent out one of our two new steamers to run down the coast and catch the belligerents.

The steamers returned in six hours, having ascertained that the firing proceeded from an artillery regiment that was exercising. The troops are kept on continual drill here, and the government seems to be on the alert for some demonstration. Regiments are kept marching and countermarching, and the garrisons are changed every short period, as if it was feared they would form local attachments. The troops are in a high state of discipline, drubably better than any Spanish army that has existed for the last fifty years. Conclusions I leave for others to draw.

MR GIDDINGS. The Washington correspondent of the N. Y. Com. Advertiser says of this gentleman:

'Mr. Giddings is a singularly mild, affable, modest, retiring person; a man of unassuming manners, of unobtrusive character, and remarkably gentle and quiet in his way of urging his opinions upon those whom he would convince. He represents the Western Reserve District (the 16th) in Ohio, which is strongly imbued with anti-slavery principles, and to the interests of his constituents he is devoted. There is nothing wild or fanatical in his mode of discharging what he thinks his duty as a legislator, and a clearer, cooler head does not mingle in the business of the House of Representatives than that of Mr. Giddings. He succeeded Mr. Whittlesey, (now the Auditor of the post office) as the chairman of the committee of claims in the House; a responsible post, which he has filled with indefatigable zeal, and with universally admitted efficiency.'

Caution. A colored man calling himself *John Smith*, who has resided most of the time for six months past in Bridgton, is now going from town to town, calling himself a runaway slave, and sponging money from abolitionists. I am satisfied that he is an impostor. I know that when he came into Bridgton, he was opposed to abolitionists, and said the slavery in the South ought to be colonized. Said Smith is about 5 feet 8 inches high, rather slender, very erect in his gait, speaks very quick, is rather intelligent, tells a plausible story of slavery, and is well calculated to deceive the unsuspicious. He probably has been a seafaring man part of his life—is about 35 years old, and very intemperate. Abolitionists are requested to be on their guard. N. PEASE.

Bridgton, Me. Jan. 31, 1842.

A Heart-rending Occurrence.—Wm. M'Clung, of Nicholas county, left home on the 8th ult., for the county court—distance about 13 or 14 miles from his residence. In consequence of the distance and state of the weather, he did not return until the evening of the next day. The night after he left home, his house took fire, and was entirely consumed; but his wife, without any human assistance, succeeded in saving her infant children and most of the household furniture from the devouring flames. The fire was not discovered by any of the neighbors, although one resided within a half mile. On the next day, the husband returned home, but imagine his horror when he beheld, not only his dwelling consumed, but the affectionate partner of his bosom, and his four little children, almost naked, all lying dead upon the snow, with which the ground was covered. It is presumed that his wife had exerted herself beyond her strength in rescuing her children and property from the fire, and through exhaustion and fear had sunk under the chilly hand of death. It was evident from her track in the snow, that Mrs. M'Clung had made several efforts to leave her children, and seek the assistance of her nearest neighbor, but as often returned, brought back doubtless by the cries of her helpless and half-naked children, whom she could not leave. It is said that Mr. M'Clung, by this melancholy event, has been driven almost to a state of mental derangement. —*Lewisburg Whig, March 5.*

War! War!—The Courier and one or two other papers have declared war against England about the Creole affair, and there is no little discussion whether it will lead to war. War with some folks is the cure of all evils, and so they would give John Bull a broad side every time he refuses to do as we say he must. But about the Creole we think it quite safe to say that the nation will have no war, however much the newspapers may declare it. It is not possible to make war about such a matter, even if our ground of complaint were much more clear and solid than it is. The negroes are let go, the affair is over, and an excitement cannot long be kept up about it.—*N. Y. Journal of Com.*

Another fire broke out in New Orleans, on the night of the 15th ult., in the attic of a five-story building, corner of Tchoupitoulas and Poydras streets, and before it was extinguished, nearly the whole of the block was destroyed. The total loss of property is estimated at $100,000. The buildings were owned by Mr. Millaudon, and insured in London for $52,000. It is stated that the merchandise generally in the stores was insured.

TRAVELLERS' DIRECTORY.

☞ *Humanity respected.*

BOSTON AND LOWELL RAILROAD.
SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run as follows, viz:
Leave Boston at 7, A. M., 11, A. M.; 2 and 5 3-4, P. M.
Leave Lowell at 7, A. M., 11, A. M.; 2 and 5 3-4, P. M.
The morning and evening trains will stop for way passengers at the usual stations.
CHARLES S. STORROW,
Agent Boston and Lowell Railroad Company.

☞ *No exclusiveness.*

BOSTON AND WORCESTER RAILROAD.
SUMMER ARRANGEMENT.

THE accommodation trains run daily, except Sundays, as follows, viz:
Leave Boston at 7, A. M., 1, P. M., and 3, P. M.
The first and last trains connect with the Western Railroad. The first and second with the Norwich Railroad.
Leave Worcester at 6 A. M., half past 9 A. M., and 4 P. M.
The second and last trains connect with the Western and Norwich Railroads.
NEW YORK STEAMBOAT TRAIN, VIA NORWICH,
will leave Boston at 4 o'clock, P. M. every day, (Sundays excepted,) stopping at Framingham, Worcester, &c.
A mail train on Sunday will leave Worcester at 6 A. M.; Boston at 1 P. M.
All baggage at the risk of the owner.
WILLIAM PARKER, Superintendent

☞ *A vile complexional distinction, enforced by brutal assault.* 'Fair *Columbia, happy land!* Thy *Eagle has become* a BIRD *of prey, fattening on* the *blood of all the* HOWARDS.'

BOSTON AND PROVIDENCE, TAUNTON AND NEW-BEDFORD RAILROAD.
SUMMER ARRANGEMENT.

ON and after Tuesday, March 15, the passenger trains will run as follows:
The United States Mail Train will leave Boston daily, Sundays excepted, at 5 o'clock, P. M.; and Providence daily, Mondays excepted, on the arrival of the mail train from Stonington.
ACCOMMODATION TRAINS
Leave Boston for Providence, Dedham, Taunton, and New Bedford, daily, Sundays excepted, at 7 A. M. and 4 P. M.
Leave Providence for Boston, Taunton, New Bedford and Dedham, daily, Sundays excepted, at 7 A. M and 4 P. M.
Leave New Bedford for Boston and Providence, daily, Sundays excepted, at 6 1-2 A. M, and 3 1-2 P. M.
Leave Taunton for Boston and Providence, daily, Sundays excepted at 7 1-4 A. M. and 4 1-4 P. M.
W. RAYMOND LEE, Sep't.

☞ *Human rights not invaded.*

BOSTON AND MAINE RAILROAD.
SUMMER ARRANGEMENT.

ON and after Monday, March 14, passenger trains will run daily, (Sundays excepted,) as follows, viz:
Leave Boston at 7 and 11 A. M. and 5 P. M., for Andover, Haverhill, Exeter, Newmarket and Dover.
Leave Dover at 5 and 10 1-2 o'clock, A. M., and 4 P. M., for Exeter, Haverhill, Andover, Boston, Lowell and Nashua.
Passengers can be conveyed from Nashua and Lowell to the stations on this road, by the trains which leave Lowell at 7 and 11 A. M. and 2 P. M.; and to Lowell and Nashua, by all the trains from Dover.
The Depot in Boston is on Lowell street, and passengers taking the cars of this railroad are subject to no detention by change of conveyance.
Stages leave Exeter or Dover on the arrival of the morning train from Boston, for nearly all parts of Maine, and the northern and eastern parts of New-Hampshire.
Merchandise trains run daily between Boston and Dover. CHARLES MINOT, Superintendent.

☞ *An odious distinction on account of color, and a bullying propensity to carry it out, even to a Quaker* CHASE *and overthrow of equity.*

EASTERN RAILROAD.
WINTER ARRANGEMENT,

COMMENCING Monday, November 1st, 1841 — Trains leave Boston for Portsmouth, at 7 o'clock, A. M., 12 M., and 3 P. M.
Boston for Salem at the above hours, and at 8 3-4 A. M., and at 2 and 5 o'clock, P. M.
Portsmouth for Boston at 7 and 10 1-2 o'clock, A. M., and 3 1-2 o'clock, P. M.
Newburyport for Boston, at 8 o'clock, A. M., 11 1-2 o'clock, A. M., and 4 1-2 o'clock, P. M., or on arrival of cars from the East.
The cars leave Marblehead at 7 o'clock and 20 minutes, 8 o'clock and 40 minutes, and 10 3-4 A. M. 12 M., 2, 3 1-2 and 5 o'clock P. M., and
Salem for Marblehead at 7 3-4, 9 1-2, and 11 A. M., 12 3-4, 2 3-4, 3 3-4, and 5 3-4 o'clock, P. M.
STEPHEN A. CHASE, Superintendent.

☞ *Equality of privileges.*

WESTERN RAILROAD.
WINTER ARRANGEMENT.

ON and after Tuesday, December 21, 1841, passenger trains run daily, (Sundays excepted,) from the Depot of the Boston and Worcester Railroad, as follows:
Leave Boston at 7 A. M., and 3 P. M., for Albany. The morning train will arrive at Springfield 12 1-4 M., at Pittsfield 3 3-4, at Chatham 5 1-2, and at Albany, 6 1-2 P. M. Fare through, $5 50.
The afternoon train will arrive at Springfield 8 1-4 P. M., leave next morning at 7, arrive at Pittsfield 9 3-4, at Chatham 11 1-2 A. M., and at Albany 12 1-2 M.
Returning, leave Albany at 7 A. M., and 1 P. M.; the morning train will arrive at Chatham, 8 1-4, at Pittsfield 9 3-4, A. M., at Springfield 12 1-2 P. M., and at Boston 7 P. M. The afternoon train will arrive at Chatham at 2 1-4, at Pittsfield 3 3-4, at Springfield 6 1-2 P. M.—leave next morning 6 3-4, and arrive at Boston 12 M. The cars of the Hudson and Berkshire Railroad will run between Chatham and Hudson, in connection with the above trains.
For Greenfield, Hanover and Haverhill.—Stages leave Springfield daily, at 9 P. M., for Haverhill, via Northampton, Greenfield, Brattleboro', Hanover, &c. Passengers leaving Boston at 3 P. M., may take this line.
Stages run daily from the morning train at way stations, as follows: from West Brookfield to Ware and Enfield; from Palmer to Three Rivers, Belchertown, Amherst and Monson; from Wilbraham to South Hadley and Northampton.
Merchandise trains run daily between Boston and Albany and Hudson. Fares, 1st class, such as imported dry goods, teas, &c. $10 per 2000 lbs.—2d class, such as liquors, leather, cotton, &c., $8 per 2000 lbs—3d class, such as fresh meats, coal, grain, pig iron, lumber, &c. $6 56 per 2000 lbs
G. W. WHISTLER, Engineer.

☞ *Equally free to all.*

NASHUA AND LOWELL RAILROAD.
SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run, in connexion with the cars of the Boston and Lowell Railroad, as follows:
Leave Boston at 7 and 11 A. M., and 2 and 5 3-4 P. M.
Leave Nashua at 6 1-4 and 10 1-4 A. M., and 1 1-4 and 5 P. M.
Leave Lowell at 8 1-4 A. M., 12 1-4, 3 1-4 and 7 P. M., or immediately on the arrival of the cars from Boston.
All baggage at the risk of the owners.
On the arrival of the cars at Nashua, stages leave for every part of New Hampshire, Vermont, New York, and Canada, via Concord, Keene, and Charlestown, N. H., Windsor and Brattleborough, Vt.
Books are kept at the stage offices, 9 and 11 Elm st, where seats can be secured in any of the coaches, and correct information obtained respecting any of the stage routes.
Passengers from Mason Village, New Ipswich, Keene, Walpole, Bellows Falls, and Brattleboro,' Vt. daily, by 7 o'clock cars from Boston, through in one day, and Albany and Saratoga second day.
ONSLOW STEARNS, Superintendent.

☞ *No unwarrantable distinctions.*

NORWICH AND WORCESTER RAILROAD
RAILROAD AND STEAMBOAT LINE BETWEEN BOSTON AND NEW-YORK.

THE New York steamboat train will leave Worcester every day, (Sundays excepted,) on the arrival of the train which leaves Boston at 4 P. M., and will leave Norwich for Worcester and Boston, on the arrival of the steamer from New York.
ACCOMMODATION TRAINS
leave Norwich at 6 A. M., and 4 1-2 P. M. daily, except Sundays.
Leave Worcester at 10 A. M. and 4 P. M.
The trains leaving Norwich at 6 A. M. and Worcester at 9 1-2 A. M., and 4 P. M., connect with the trains of the Boston and Worcester and Western Railroads. T. WILLIS PRATT, Sup't.

Anti-Slavery Wafers.

JUST PUBLISHED, and for sale at No. 25, Cornhill; ANTI-SLAVERY WAFERS, designed for sealing letters, &c. They constitute a valuable addition to the means of usefulness already possessed by abolitionists. Each sheet contains ninety-eight appropriate mottoes, selected with great care.
Price six cents single, 25 sheets for one dollar.

Now is the Time.

The Finest Head of Hair produced by Wyeth's Cream of Lilies.

ALL who have used it, acknowledge its superiority for the embellishment and growth of the hair; it gradually changes the color of red, gray, or light hair to a beautiful dark. Nothing can surpass this cream for dressing the hair; it not only promotes its growth but preserves its falling off, or turning grey; and those wearing curls, either real or false, its qualities will be manifest by the first trial; nor do they fear of curling in damp weather, or after dancing.
Also Wyeth's Curling Cream, Milk of Roses, Extract of Roses, Bloom of Roses for the skin, Florida Water, Florida Water, Cologne Water, &c. &c.
For sale only by the appointed agent, A. S. JORDAN, No 2, Milk-street, second door from Washington-street.
Boston, Jan. 28, 1842.

Valuable Register for 1842.

JAMES LORING, 132 Washington St. has just published the Mass. Register, for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the Congress, the Army and Navy Officers, Officers of Militia Officers, City Officers of Boston, Salem, Lowell, Ministers, Colleges, Charitable Societies, Bank and Insurance Companies, Post Masters, Offices, Lawyers, Census of U. S. and of Towns in Mass. and a List of Members of the Mass Medical Society, &c. &c.

SEVERAL bound volumes of the Liberator now on hand, at No. 25 Cornhill. To those who are desirous of preserving a complete file, the present offers a favorable opportunity. tf

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and for sale at No. 25 Cornhill,

A FEW copies of the second edition of the portrait of LUCRETIA MOTT, a beautiful and correct likeness; also, copies of a new portrait of GEORGE THOMPSON, the most correct ever sold in this city. Bound volumes of the Monthly Offering, embellished with the likeness of Thompson, may also be procured as above, at a reasonable price.

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