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PRINCELL TERM THE STREET STREET THE STREET JACASON, JACASON, EDWARD PHILBRICK,
LEAT LURISG, WILLIAM BASSATT.

LOYD GARRISON, Editor.

il. XIII.--- NO. 10.

UGE OF OPPRESSION.

m the Boston Daily Advertiser.

Intermarriage Law. the Intermarriage Laws
of a which most members have been
ste have is, that they believe the progreent law is inoperative, and thereal will be harmless, because it will be
egatory. A little inquiry, we believe,
or one that the present prohibitory law
importance in the present prohibitory law
importance are illegal in this State has preiever are illegal in this State has preiever are of such parties going out of the antracted. Very few instances such parties going out of the of evading the law, as might lookhess would be done, if the ct is illegal within the State, sigma, sufficient in most cases

which has been considered of of repeal, is the supposed hard-spring of such illegal marriages, ere really an object to encour-nd the increase of such a class were really an object to choose and the increase of such a class exould be something in their artifies in it a greater hardship to not of different colors to be subset of illentiment, than to those del parents? If legislators are this motive, why not grant the to all that class of persons who this hardship? Is it only the or are entitled to this 'display of not see the ground of the dis-

fibes persons is severe enough, their existence to so unnaturally, and if to this is added that of beclamers of inheritance, it will be disability arises from a law descend calculated to prevent the fir do not in all cases prevent it, are are desirous of granting to got of inhering the property of the Legislature can find any ering this class of illegitimate ther class-there is surely a mode et, short of encouraging suching the prohibition. It does not because the marriage is invalid tween the parties, the children of the rights of inheritance, if the arder it otherwise.

order it otherwise.
that the interest which has been
int, is sympathy thrown away.—
s cases where any hardship of this hy thrown away.— nny hardship of this

Sities of the offspring of such we have a power which no human we. These are sufficient to show to be encouraged or tolerated by which the institution of marriage first of these is a disability to assimitancy and equality, with percewith either father or mother, it ought not to be so—that such e received into families; and into the intercourse, exactly as if they complexion. It is a sufficient reach and never will be so received, en fold more severe to every child alt has been called by a writer course of illegitimacy,"—which shown, may be reconved in a sy encouraging the multiplication the other irremediable disability

ability to which we allude is that of ability to which we allude is that of of the species, and the shorpking \$\frac{8}{16}\$ life, by the unnatural mixture of the Arican race, of which there, have preserved a distinctly mark-character, from the carliest antiquishes any record. It is a distinction is away, and become obliggrated by the whiter races; but is we are e she have investigated these submapers of the second of the submapers of the second obliggrated by a proportion short lived—and or generations, the adulterated race of the second obligation of the second obligation of the second obligation of the second of the second obligation of the second of the second obligation obligat

wher argument which has been is repeal, and which has had its oils of some members. It is that its oils of some members. It is that its necessity the prohibition as a to their race—and a badge of gament is sufficiently answered in the property of the pro to be satisfied that this

as expected that there will be some prac-iant repeted that there will be some prac-sult from the passage of this repeal, why are-sures to carrest for it? It has now been spent to be a support of the property of the year temperature of the property of the year temperature of the property of the property of the property of the property of the transate which indicates a deep interest in it. bears as which indicates a deep interest in it. bears at the pretinacity, it is as because there was a thing ready to take, advantage of the do not say that the advocates the of their seasons attending ready to take advantage of the do not say that the advocates the of their seasons attending ready to the contract of their is do not all the advocates themselves the more summer by more than a count of their more supported them on account of their more supported them on account of their more supported them on account of their more supported them on a count of their more supported them on the support of the support of the practical utility of the support of the practical utility such that the support of it, but it is difficult to support of it, but it is difficult to



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

BOSTON, FRIDAY, MARCH 10, 1843.

#### THE LIBERATOR

[Reported for the Liberator 1

THE LIBERATOR

[Reported for the Liberator.]

Remprks of Mr. Prince, of Essex,
IN THE HOUSE Of REPRESENTATIVES,
Upon the Bill to repeal the 'Internating' Land.

Ms. Straker:—As I am one of the young members of this floure, is all to assume to be in possession of superior wisdom upon the subject now?

before us, for one great reason, above all tulers which make the analysis of the statute called the 'Internating' Law', strength of the statute called the 'Internating' Law', strength of occupying the attention of this bady; but I must assume the work of the statute called the 'Internating' Law', before us, for one great reason, above all tulers which might be maned; and the statute called the 'Internating' Law', strength of the statute called the 'Internating' Law', strength of occupying. They are degraded, lept down in the estimation of many, in course quence of our laws; they have begraded, lept down in the estimation of many, in course quence of our laws; they have not the inducement that others have, for frising it ofly regarded by our laws, and the statute called the 'Internating Law', it is foster and crated this idea! We have law, with severe penalties annexed, prohibiting the connecting ink of the intellectual and brute creation; and the teidelines of the 'Internating Law' is to faster and crated this idea! We have law, with severe penalties annexed, prohibiting the cohabitation of fausant being with a brate; and in addition to this, we have the internating law, which makes it illegal for a white man (so called) to sustain the relation of husband to an African, mulatto, or Indian for mile, and the same rice even. Now with severe penalties amexed, prohibiting the cohabitation of thusband to an African, mulatto, or Indian formation and the consideration, but they are degraded, cannot, I think, we have the internating law, which makes it illegal for a white man (so called) to sustain the relation of husband to an African, mulatto, or Indian formation and the consideration, but they can be a subject to the col

their station in society, and their projecting and excenting laudable schemes and enterprises, are concerned.

Some gentlemen have expressed their apprehensions that, if this law is repealed, amalgamation will
become very prevalent in this State. I do not believe it! Where, Sir, does amalgamation now prevail, to the greatest extent? At the South! Where
do we find that class of people termed mulatures, the
most numerous? In the stareholding States! And
they spring, not from matrimonial alliances, founded
upon mutual affection, but from illied intercourse!
The slaveholders often sell their own children. A
certain 'old man eloquent' once asked, in Congress, if some members, who ore asked, in Congress, if some members, who we fellowship, and
treat as respectable, the humediate authors of this
state of things; while we continue in existence a
law which degrades, and renders illegitimate their
children, so that they are prevented from holding
property, as others are permitted to do. Suppose
some citizen of Boston should-visit a southern
State, and, he should be entertained at a slaveholder sidwelling, by a samptious feast, or party; and
suppose that a slave, the offspring of, the slaveholder himself, should peep in upon the scene of feativity, and see his reputed master enjoying the companionship of his northern afriend; would be not
think it a hard case, to say the least, that his master,
his metural father, should be held in such high repute by an individual coming from a State where
the laws made him almost a criminal for his color—
a matter over which he himself never had persons of
different shades of commelcion & only the comofficeror translates of commelcion & only the con-

his netural father, should be held in such high repute by an indrevals coming from a State where the lawer made him almost a criminal for his color-a natter over which he himself never had any contact of the color of the color

marks that they are distinguished from others by a lack of energy, and a submissiveness of disposition. Indeed, the supposition that colored people are infe-rior to eithers, in point of infellectual's strength and acuteness, and that they fall behind others in ad-vancement when allowed oursil concernities for en-

Mr. Toppan, of Newburyport, moved to postpone the bill indefinitely, and called for the year and nays

the bill indefinitely, and called for the years and mayer upon this motion.

The years and mays were ordered by 110 to 92.

The indefinite posiponement was advocated by Messrs. Greene of Cambridge, Fowle of Boston, Bates of Charlemont, and Howland of Dattmouth; and opposed by Messrs. Prince of Essex, Pettes of Boston, and Whitmarsh of Seckonk.

Mr. Churcin, of Westport, moved the previous question.

Mr. Churcii, of Westport, moved the previous question.

Mr. Stevenson, of Boston, wished to affer the following amendment, which he read, viz: 'Provided, however, that nothing in this act contained shall in any way be construed to be a sanction, on the part of this Legislature, to the intermirriage of white persons with negroes, mulattees, or other individuals of African descent'—and he, therefore, hoped the previous question would not be urdered. The previous question would not be urdered. The previous question was, however, ordered, and so the motion for indefinite postponement was cut off. Mr. Adams called for the yeas and nays on the engrossment, and they were ordered—124 to 123. The question was then taken, and the bill passed to be ongrossed, by yeas 174, nays 129, as follows: Suprock. Yeas—Adams, Bigelow, Blake, Dwighi, Suprock. Yeas—Adams, Bigelow, Blake, Dwighi,

to be engrossed, by yeas 174, nays 189, as follows:
Suprois. Year—Adams, Bigelow, Black, Dwigh,
Gray, Greele, Greene, Howe, Howes, Lincoln, Lowe,
Montgomery, Palfrey, Ezra Palmer, J. A. Palmer,
Pettes, Preston, Stevenson, Wales, Wellington,
Winceler, Haley.
Nays—Blodgett, Dillaway, Powle, Gibbens, Holbrook, Leavitt, McAllister, Park, Parrot, Thaxter,
Tolman, Wiggin.
Essex. Yeas—Osgood, Abbott, King, Prince,
Stickney, Barnham, Day, Saunders, Brimblecom,
Houghton, Long, Buckman, Howes, Marshall, Moody,
Chapman, Wiestland, Ward, Morrill, Newhall,
Cook.
Nays—Peabody, Tappan, Lindsey, Ramsdell,

Eleventh Annual Report of the Massachusetts

A. S. Board of Managers.

The Annual Report of the Board of Managers of the losing to his favorite Agiztation, the precarious possibility of a few blood-stained dollars!

The Annual Report of the Board of Managers of the Massachusetts Anti-Slavery Society, which was pre-sented to the Society at its late anniversary in Fancuil

THAT SPEEDILY, INTO A THOUSAND FRAGMENTS!

\*\*EXAS AND MEXICO.\*\*

Our relations with Mexico during the past year have been enimently disgraceful to us. Exulting in a real or fancied superiority, our conduct towards her has been characterized by the most insulting arrogance. A minister to her court was selected as if with a design to insult and annoy her by the presence of a known enough to herself, and an open friend to ber revolted province. And when, not long after Mr. Thompson had entered upon his functions, her received a letter from Mr. Webster, instructing him how to reply to a remonstrance on the part of the Mexican Secretary of State against the aggressions of the Unitad States, the annals of Diplomacy, though it has been styled the science of fices, can hardly furnish a parallel to the stupendous audacity of its falsehood. Within a half-dozen years of the time when the government of the United States looked quietly on, and saw men, money and munitions of war pooring across the Sabiue, to aid the Texan insurrection, while a strict cordon of troops were stretched along the St. Lawrence, to turn back northern help from the Canadian revolt, and when a detachment of the United States army, under Gen. Gaines, marched seventy miles into the Mexican territory, 'to maintain neutrality,' the American Secretary of State has the amazing assurance to stand up before the world, and deny that there had ever been any violation, on the part of the government of the United States, with the logne of Æsop's wolf to the lamb, to show that the United States is the innocent victim, and Mexicon the arrogant aggressor! There was at that period an evident intention on the part of the layer interest to involve this country in a Mexican war; and Mr. Clay significantly said, in the Senate, that there was more danger of war in that!

Eleventh Annual Report of the Bard of Managers fits

Marschwett Anti-Slavary Sciety, which we presented to the Sciency at laise a sunvivary in Sanda Science of the Science Out; a decidin which sweeps away by a breath all adaptated of our personal list. The Science of the Science Out; a decidin which sweeps away by a breath all adaptated of our personal list. The Science of the Science Out; a decidin which sweeps away by a breath all adaptated of our personal list. The Science of the Science of the sanda shad that dealt is title, where they might be science is secured for the Science of the sanda shad that dealt is title, where they might be science of every inhabitive science of the sanda shad that dealt is the science of the science of the sanda shad that dealt is the science of the sanda shad that dealt is the science of the sanda shad that dealt is the science of the sanda shad that dealt is discience of the sanda shad that dealt is the science of the sanda shad that dealt is the science of the sanda shad that dealt is discience of the science of the sanda shad that dealt is discience of the sanda shad that the science of the science of the sanda shad that the science of the science of the sanda shad that the science of the scie

for Governor have been defeated, and because, it is supposed, their election would be considered as an acceptance of his nomination.

The Democratic party have not yet selected their candidate, though Mr. Calhoun has been nominated by the Legislature of South Carolina. Whoever the candidate unay be, however—be it Calhoua, Benton, Johnson, Buchann, Van Buren, or Cass—whether southern tyrant or northern sycophant,—we may be sure that none will be sefected who is not ready to lick the dust before the Idol of the nation.

There ary indications, however, that a change in the character of the political parties impends, and there is reason to believe that they will finally divide on the true issue—of slavery and anti-slavery—of North and South. To this complexion they must come at least; and the sooner the politics of the country take this natural posture, the better for the parties and for the country.

Impossible to. Say how soon it may be resumed. It is to be looped that this change of policy was occasioned by initiantions from Lord Ashburonas to the view which his government would take of an attempt to amost Texas to the United States. Unless this be the case, such is the poverty and weakness of Texas, and such the desire of the size interest to many of the policy of the state of the size interest to an advance of the size interest to a second to contain the proceedings, reported at great length at the Great Anti-Corn Law Meetings and Banquest held in the city, in a hall estimated to contain more than four thousand persons, which was crowded to over-flowing. Elequent and powerful as projection and support of a first half of the intelligent and cordial sympathy and cooperation of many nobles pairly. Their good wishes an advance of the intelligent and cordial sympathy and cooperation of many nobles pairly. Their good wishes and holping hands cheer and concurage us. We egert that their generous philanthropy does not in spire the breasts of more of their countrynes, which have made the United States their adopted home. The Guardian gives the advocate of suffering tumoity.

Mr. H. C. Wateur, of Philadelphis, who was introduced by the Chairman as an anti-lavery main, though from a silver because of the sufficient of the subject of the subject. The subject of the subject. The subject of the subject. The subject of the subject of the subject of the subject of the subject. The subject of the subject of the subject of the subject of the subject. The subject of the subject of the subject of the subject of the subject. The subject of the subject of the subject of the subject of the subject. The subject of the subject of the

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WHOLE NO. 635.

[ For a column.]

J. BROWN YERRINTON, Printers

A G E N T B.

Mairs.—A. Soole, Bath.
Nww-Harpshire.—N. P. Rogers, Concord;—William Wilbur, Dover;—Leonard Chase, Miljord.
Vrknows:—John Bemut, Foodstock;—Rowland
T. Robinson, North Perrisbyrg.
Massachursters.—Moose Emery, West/Neubury;—C. Whipple, Acaberypert;—Luther Boulell, Greton;
J. Church, Springfeld;—Josish Hayward, Selten;
John Levy, Lowell;—Josish V. Marshall, Dorcherty
and vicinity;—Richard C. French, Fall Firer;
Isaac Austin, Nanicket;—Ellins Richards, Weseworth;—B. P. Rice, Wortester;—Wm. C. Stone,
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Lynx;—B. Freeman, Bresster;—Wm. C. Stone,
Matching:—A Bearne, Centricitle;—Joseph Brewn,
Andorer;—Joseph L. Nuyes, Georgelein:—John
Clement, Temaszad; George W. Benson, Northerboton;
Alvan Ward, Jakburnham.
[317] For a continuation of this list, see the last page

AGENTS.

Americans could bring from the far interior their produce Immediately into the British market, by steam, as soon as it was cut down, and thrashed and ready for market. It had struck him, from all he had beard,—and he had been taking notes, and faith he would print some of them—(laughter)—and he had been taking notes, and faith he would print some of them—(laughter)—and he had reduced it all to this simple problem: "The people of England want bread—America has got bread for you—who shall forbid us to bring it here?" (Applause, and 'Hear.") The people of this country were starviag for want of bread; America was full of it; they knew not what to do with it; and who should say they should not bring it here?—(Hear.) It was a shame and diagrace to any people under heaven, to say that a starving people should not be fed. ('Hear,' and applause.) If any private gentleman were to manage his affairs as such the English and American people had done, in friends would send him to a mad-house, (Hear.) It was a tariff, but starvation, to the laborer. (Hear.) It is all to him—'Work, work, work, but starve too.' (Hear.) The Americans and to the laborers—'Work, and eat too,' and that was what the anti-corn-law league wanted. [Hear.] It was amazing to him, that, on a question like this, there should be a single dissentient voice in Great Britain, or, in the United States. But, on the other side of the Atlantic, there was a party working with them—(Hear)—the American democratic party had for its watchword, 'Free Trade.' (Applause.) According to ascounts received from America, since I landed here, the democratic party had for its watchword, 'Free Trade.' (Applause.) According to ascounts received from America, since I landed here, the democratic party will control the national council for the next Congress. For one; I am glad of it, if they will only carry the doctrine of free trade, but I am afraid of them, because they are truckling to the demon of slavery to get into power; and sure I am America, since I landed here, the democrat

gether, is by free trade all the world over. Adopt that as your watchword, and there are thousands and hundreds of thousands that will respond to you, and they will have their anti-corn-law league; and why should you not have a corresponding committee, to hold intercourse with the advocates of free trade? And let me suggest to this exhamile body, that they have a corresponding committee, to bold intercourse with men of free trade principles all the world over. When he returned to America, and attempted to speak to the pro-slavery party there about the strectiles of slavery in the West Indies, they would point to the manufacturing districts in Great Britain, and say, 'Why do just the English take care of their own poor at home?' He did not, however, believe that the English poor were to be compared with American slaves, who were made the subjects of merchandize; but he thought there was some weight in the objection that might be urged against the anti-slavery advocate from England; and he trusted that, by repealing the cornlaws, and by that means elevating the coordinary on closes, we might; with greater force, urge on others the principles of freedom. (Cheers, He would rather be a starved freeman, than a well-fed slave. Let him live and die a man. (Cheers.)

soon as a tained to tained to LXCIJONE LXCIJONE IA BISON PORCE OF PORCE OF STATES STAT ler to sin-

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#### LEGISLATIVE.

The Clergy and the Gallows. House of Representatives -- Feb. 27.

Mr. Painck, of Essex, presented the following extraordinary petition of Joseph Southwick and 22 others, concerning capital punishment, and, at the request of the petitioners, he called for the reading out, and it was read:—

To the Senate and House of Representatives in Ger Court assembled:

The undersigned, citizens of Massachusetts, respailly represent that, in their opinion, capital panient is, not only inexpedient and ineffectious a seaso of perventing trine, but contray to the frief fenlightened humanity and the law of God. The orefore pray your honerable bodies immediately to fall the punishment in this Commonwealth

of enlightened humanity and the law of God. The therefore pray your honerable bodies immediately sholish such punishment in this Commonwealth.

If, however, such abolition shall, for any reason, deemed incapedient at the present time, your points or an entire the convicted serior straints, and subsering it guity soul into the presence of God, instead of bei longer imposed upon sheriffs, whose shumans feelin are often shocked by such brustality, may, hereafter assigned to being reas, such as your wisdom may e shie you to kelect oirt of that numerous portion the clergy who are the most zealous advocates judicial murder, and through whose influence the intuman practice has been so long continued. Yo petitioners conceive that such an arrangement wou be predictally fitting and proport, since the hanging the criminal, if demanded by the requisitions of I divine law, is the most soform and secred duty in posed upon man, and ought to be performed only I men who have been ordained and conserved as mi isters of God. And your petitioners will ever pray. February, 1843.

Joseph Southwick, Henry W. Williams E. Haskell, Samuel Larhed, Alexander Wilson, Herrey E. Weston, Junes B. Richards, Samuel Larhed, South Sou

In copying this petition, we have followed the

In copying this petition, we have followed the inclusions strictly. The reading created a great sensation.

Mr. Gibbers, of Boston, said he felt shocked, and he had no doubt the feelings of the House were outraged and insulted by the proposal contained in it. He moved that the petition should not be received; called for the reading of the names, and hoped that it would be dismissed with the centempt which it deserved.

Mr. Aller, of Nortliffeld, moved to lay the whole subject on the table. Not a vote—107 to 181.

Mr. Gibbers a monded his motion so as to stand, that the said petition he not received, because it is couched in improper language, and because it proposes to degrade a most respectable class of our fellow-citizens, without giving them a hearing.

Mr. Wattermarb, of Seckonk, advocated the reception of the petition, and spoke in flavor of abolishing capital punishment. He saw nothing so very startling in the request of the petitioners.

Mr. Sefernson, of Boston, regretted that Mr. W. had taken such ground; and he considered it we the stangest exhibition of demogracy he had ever seen. He had contended that a highly respectable class of our fellow-citizens should be branded with disgrace, merely for approxing of a haw which was not only on our statute book, but which had always existed in every christian land. He considered the petition an outrage, not only on the House, but on the public. He character of those clerymen who differed with them in opinion, by proposing to reduce them to hangmen; and he was in favor of not receiving the petition.

Mr. Butpeth, of Groton, did not consider that there was any thing in the petition call sirespectful in terns to the general court, and to have then considered.

Mr. Andrews, of Salem, said the language of the petition of disrespectful to the House.

terns to the general court, and to have them consucered.

Mr. Andrews, of Salem, said the language of the petition certainly was not disrespectful to the House. Mr. Andrews, of Boston, thought the petition had better take the usual course, and then we should hear no more of it. He, thought the House had no right to wright the petition, as there was nothing in its language or spirit disrespectful to the House, shift had the petitioner to censure a respectable class of our citizens for holding opinions on the ewiject of capital punishment differing from their own.

on the subject of their own.

Mr. GKAY was in favor of rejecting it at once, on the ground that it libelled a most respectable class

the ground that it libelled a 'most respectable class in our community.

Mr. Park was opposed to its rejection, as he feared the motivo might be misunderstood; and he 
thought such a course would have a 'tendency to 
weaken the hands of our venerable champion for the 
right of petition, on the floor-of Congress. The gentheman from Essex was a clergyman, and if he chose 
to degrade his own profession, why let him.

Mr. Moony, of Harwich, supported the reception, 
and said he did not see anything diarespectful in the 
language. The petitioners only prayed that those 
speople who were in favor of having certain acts done 
by the kw, should be employed by the law to perform those acts. He thought it dangerous ground 
to take, that the opinions of the petitioners were such 
as the House ought not to listen to. The same 
ground supported-the filst rule of the House in Congress.

ars. Richardson, Holbrook, Brooks, Greele and were in favor of instant rejection, as it was cetful to the House, to the clergy, and to the an religion

Christian religion.
Mr. Howland, of Dartmouth, expressed himsel were stoned by against the sentiments of the petition, as being in the highest degree insulting to the House, and to the clergy—and he concluded by the following severo thrus; at his politicel friend:— Mr. Speaker, I am surprised that any member could be found, willing to present such a petition we this to the Hoise—but, no sir, I am not surprised that ke

the House—but, no sir, I am not surprised that he should do it?

Mr. Serova, of Townsend, saw nothing disrespectful to the Legislature in the petition, though the proposition, in reference to other persons, was rather abhorrent to our general notions. He was for receiving and committing the report.

Mr. Parnex, of Essex, anid that he had presented the petition under the belief that it was prepared in proper form, and he thought so still.

Mr. Holdenson, of Boston, was greatly surprised by the petition, and said he looked upon it as an indignity offered to the House. He knew clergymen were in the habit of making knots, and knots which would not slip—knots which sometimes caused a great deal of trouble, but it never occurred to him that a clergymen was a proper person to discharge the duties of executioner on that account.

Mr. Allen, of Northfield, said he was satisfied from the course of the dobate that he was correct in his motion to lay on the table, eithough the House had decided otherwise. He estide ded not excelly understand the argument of degradation, which had been so much usered in reference to the idute of the other security in reference to the idute of the other security and erstand the argument of degradation, which had been so much usered in reference to the idute of

accided otherwise. He said be did not exactly instand the argument of degradation, which has a much urged in reference to the duty of man. It was an office created by law, and a cut is duties were imposed upon the sheriffs—a of citizens of high standing in the community rally. He did not see any more degradation is gupon a citizen to execute a sentence, than in grupon high to mass the actions.

duties prescribed by law, and for that very reason could not be in any sense regarded as degrading.

Mr. Hypr, of Sturbridge, regarded the sentence judicial murder as disrespectful to the law itself, and therefore disrespectful to the law-making au-

and therefore disrespectful to the law-making au-thority.

Mr. LEONARD, after remarking that two or three hours had been spent on 'this outrageous and info-mons priper,' moved the previous question, which was more priper,' moved the previous question, which was all the total and the motion to reject was negatived 118 to 158.

Mr. KINKEUTT moved that the petitioners have leave to withdraw. He thought the instant adoption of this motion would be a just rebuke of the sentiments of the petition, and he hoped the House would pursue this course.

mense of the petition, and he hoped the House would pursue this course.

Another attempt to lay the subject on the table was again refused—Mr. Gray moved the previous question.

question.

Mr. Walley said, if the gentleman would withdraw his motion, he would move the appointment of a committee of three to consider and report what should be done with the petition.

The previous question was then ordered, and leave to withdraw was granted without a division.

WEDNESDAY, March 1.

A petition in favor of abolishing capital punishent, or of appointing hangmen out of the nu-

on it.

Mr. Kinnicutt was opposed to this course. The
House had received the pelition—it had been read
—he thought the members were prepared now to act
upon it—and he hoped the peltitioners would have
instant leave to withdraw.

Mr. Boutvell was in favor of pursuing the ordinary course—he said the action of the House on
Monday had caused the presentation of this petition
—it had kindled a flame which could not easily be
quenched.

—It sat kindred a name which could not carry equenched.

Mr. Adams made a few remarks in support of Mr. Walley's motion, and moved the previous question. This was opposed by Messrs. Gibbens and Stevenson, and supported by Messrs. Church and Allen. The previous question was sustained, and the petition was referred, 222 to 37. [The committee consists of Messrs. Walley, Boutwell, Adams. White and Moody.] The committee, on Thursday, made the following report:—

#### COMMONWEALTH OF MASSACHUSETTS.

House of Refresestatives, March 2, 1843. House or Expressivatives, March 2, 1080. The Special Committee, to whom was referred th Petition of James N. Bufform and twenty-five other citizens of Lynn, praying the abolition of capits punishment; or, if that deemed inexpedient, the the office of hangman may be transferred fror sheriff, to such clergymen as tree very zealous for the continuance of said punishment—have considered the same, and ask leave respectfully to EPPORT:

#### REPORT:

REPORT:

That, by the Constitution, the people have a right request of the legislative body, by the way of addresses, pettions, or remonstrances, redress of the wrongs done them, and of the grievances they suffer. The Constitution evidently implies, by the language used in the same article, that the right of pettion shall be exercised in an orderly and peaceable manner; and parliamentary usage further requires that such petitions, &c. shall be respectful in terms to-ward the legislative body, in order that they may comply with these conditions of the Constitution.

Your committee have examined this petition, and find that it consists of two distinct parts; the former of which is a respectful prayer for the ab-lishment of capital punishment; and if the petition stopped here, your committee would recommend that the petition be laid upon the table, inasmuch as the joint committee have already agreed upon a report on that subject.

The latter part of the petition consists of a prayer.

subject.
The latter part of the petition consists of a prayer that the office of hangmen, instead of being longer

The latter part of the petition consists of a prayer that the office of hangmen, instead of being longer imposed on sheriffs, it capital punishments are not abolished, may be performed by a portion of the clergy, to be selected out of those of that profession who are the most 'zealous advocates of judicial murder, and through whose influênce the inbaman practice has been so long continued. This is the substance of this part of the petition.

And your committee think that it is at least somewhat indecrous, to speak of an existing law of the Commonwealth as requiring its executive officers to be the instruments of judicial murders, if, however, the petitioners so regard the law, they are certainly warranted in using strong language to urge its repeat; but, not content with this, they go further, and request the Logislature to exercise an inquisitorial authority over the opinions of 'a numerous portion of the clergy,' for the purpose of ascerdaining what is their conscientious belief as to the teachings of revelation upon the subject of taking life for the commission of, any crimes against human society; and, having ascertained what their convictions are, that the Legislature shall proceed further, and require such portion of the clergy to-be the executioners of the law on this subject.

It appears manifest to your committee, that the petitioners call upon the Legislature to do that which

require sate present the same process intruct, and require such reprise to the law on this subject.

It appears manifest to your committee, that the petitioners call-upon the Legislature to do that which no human tribunal can do—to search the hearts and judge the motives of their fellow-beings,—and, whatever the design of the petitioners may have been, and respectable as is the office of sheriff, and high-minded and humane as are the incumbents of that office, your committee cannot but repard the prayer of the petitioners as highly disrespectful to the clergy of our Commonwealth, as tending to hold "a ninemous portion" of them up to oblenys and contempt; and, especially, as invading the right of private judgment, which this respectable portion of our fellow-citizens are equally-entitled to suply with the rest of the people of this Commonwealth; and for the undisturbed elopyment of which, and the right to express their opinions, as to what are, and what are not, the laws of God and the language of inspiration, they certainly ought to be guaranteed, at least, an equal security and protection with other classes and individuals in the community.

Your committee hold the right of petition to be sacred and inviolable; that its preservation and full enjoyment, when respectfully-exercised, is essential to the perpetuity of a free government; but they hold, as equally-scared, the right of private judgment, and that no class of the community ought ever to be arraigned for the peaceable and full expression of their opinions, upon matters which concern the welfare of society.

Your committee are aware, that petitions may be

to be arranged for the peaceasis and the explanation of their opinions, upon matters which concorn the welfare of society.

Your committee are aware, that petitions may be received, considered and disposed of, without the action of a committee, and yet without wiolation of the Constitution; but they respectfully submit, as their unainjunous opinion, that, in all cases where petitions are submitted in the Legislature, there is far more danger of rolating the right of petition, by hasty or mistaken action, if the practice should obtain of considering petitions instanter, and giving petitioners leave to withdraw, without examination of their prayer by a committee, than there is of doing injustice to the very best of our fellow-citizens, by a reference of petitions to a committee, over if the language of "the petitions seems discourteous and opprobrious towards my class in the community; added to which, such discussions as must be expected to arise upon the question of rejecting a petition, or young triving leave to withdraw, will be attended with much excitement and consumption of time, and will often fail therefore to result in a deliberate expression of the sense of the Legislature upon the subject of the petition.

Your committee are, however, of opinion, that when a subject has been considered by a committee and reported upon to the Legislature, it is no infringement of the right of petition, to lay upon the table without debate, and without reference, a petition resembling in the proper the matter which has previously been reported upon.

Your committee recommend, for the reasons see forth in this report, that the politioners have leave to

withdraw.

All which is respectfully submitted.

Per order of the Committee, SAM. H. WALLEY, Jr., Chair

ter having been withdrawn from the House, agreeably in the vote of that body, was presented to the Senate, by whom it was unanimously referred to the Joint Committee on Capital Punishment; and on being sent down to the House for concurrence, was laid upon the table. Mr. Wright, of Norfolk, a few days since, presented a similar petition to the Sonate, from nineteen citizens of Hanson, which was referred to the same Committee. We very much regret that, for want of space, we are unable to accompany the proceedings of the Hanson with such comments as are suggested to our mind.—
Altogether, it is a very remarkable and highly in-structive affair, and will create quite a sensation, and much conversation and discussion, in and out of this Commonwealth. The proposition to appoint clergy-men to officiate as hangmen is certainly a keen application of the argumentum ad hominem ]

#### REPORT ON THE ANNEXATION OF TEXAS

CONSTRUCTION OF TEXAS.

CONSTRUCTE OF Massacrivestris.

The Joint Special Committee, to whom was referred so much of the documents appended to His Excellency & Message, of the 30th annual last, as related to the amountain of Texas to the united States, and leave to

## REPORT:

REPORT:

The papers referred to consist of resolutions pa ed by the Legislatures of the States of Tennessee: Mississippi. The preamble of the former runs follows:

follows:

Whereas, the people of Texas have awinced an urconquerable fove of liberty; by their Sparten frames in the Alame, and their heroic conduct at San Jacinto, and, whereas the same people have proved their creams and explained their creams and explained to the free and republican Constitution and laws.

merous body of the clergy who are in favor of hanging, and by whose influence the inhuman and barbarous system of individual murder is continued, signed by James N. Boffom, and 25 other citizens of Lynn, was presented and read.

Mr. Walley moved to refer the petition to a special committee, to report what order should be taken on it.

Mr. Kinnicutt was opposed to this course. The House had received the petition—it had been read—the thought the members were prepared now to act

the year One Thousand Eight Hundred and Forty RESOLVES

Against the annexation of Texas to the Union Against the amount of or creams in the Union.

Resolved, That under no circumstances whatswere can the people of Massachusetts regard the proposition to admit Texas into the Union, in any other light than as dangerous to, its continuance in peace, in prosperity, and in the enjoyment of those blessings which it is the object of a free government to secure. Resolved, That the Senators and Representatives of Massachusetts, in the Congress of the United States he requested to spare no exertions to oppose, and, if excelled, in a revent the admin of the prosperity of the proposition to recognition to

be requested to spare to exertions to appose, and, if possible, to prevent the adoption of the proposition referred to.

Resolved, That His Excellency the Governor be requested to transmit one copy of these resolutions to the Executive of each of the United States, and a like copy to each Senator and Representative in Congress from Massachusetts.

#### COMMUNICATIONS.

#### Resolutions,

Passed at Westminster, Dec 2, 1842, at the Quar-terly meeting of the Worcester County (North Division) Anti-Slavery Society.

Whereas, human constitutions and laws ne expression of human will, which is nev

Whereas, human constitutions and laws are but the expression of human will, which is never infallible. nor always morally right; and whereas, the moral law of God is founded in the nature and constitution of things, is immutable, eternal and paramount to all human legislation; therefore

Resolved, That civil compacts or human laws can never, as such, be authoritative rules of faith orders tice, and when they contravene divine laws must be regarded as treason against the government of God.

Whereas, the law of God says in positive and unequivocal terms, 'Thou shalt not deliver unto his master the servant who is escaped from his master the servant who is escaped from his master unto thee; he shall dwell with thee, even among you in that place, where he shall choose, in one of thy gates, where it liketh him best;' and we are further urged, 'Take counsel, execute judgment, to nake our shadow as the night in the midst of the nonday, to hide the outcasts, to bewray not him that wandereth, to let the outcasts dwell with thee, and to be a covert to them from the face of the spoil-or,' therefore

Resolved, That the clause in the Constitution of

er, therefore Resolved, That the clause in the Constitution of the United States, and the act of Congress of 1783, which require us to deliver up the flying fugitive into the hands of his blood-thirsty pursuers, are acts of hostility to the law of God and the rights of man, and are; therefore, pail and void, and of no obligate-

and are; therefore, nail and void, and of no obligatory; force whatever.

Resolved, That the union of the northern churches with the southern in church fellowship, the union of the northern States with the southern in one government, are unions which are cemented by the blood of the slave; unions which give perpetuity to his bonds; which wring his heart with the agony of despair, and which plunge him into the depths of intellectual and moral death.

The Worcester County North Division Anti-Sla very Society held its annual meeting at Princeton Feb. 1st, and was called to order by the President Des. J. T. Everett, at 11 o'clock, A. M. at the Bap tist meeting-house.

Dea. J. T. Everett, at 11 o'clock, A. M. at the Baptist mecting-house.
Prayer was offered by Rev. Mr. Stone of Gardner.
On motion, a committee of five were appointed to prepare resolutions and report-other business to the meeting, viz:

Stone, Samuel Gay, T. P. Locke, Catherine Swan, and Abel Brown, were on the committee. On motion, a committee of three, for the nomination of officers, were chosen, viz:
Albert C. Howe, George Miles, Joseph Raymond.
Mr. Kilburn of Princeton, addressed the meeting, during the absence of the business committee, giving an accept of his recent observations of the 'peculiar institution,' while travelling South.
On motion,
Resolved, That persons present, or who may be present, be invited to participate in the discussions and take part in the proceedings of the Convention.
Rev. Mr. Stone from the business committee, presented the following resolutions:

1. Resolved, That the anti-slavery enterprise of our country is virtually and essentially a Christian tenterprise, and is, therefore, imperative in its claims

cassedly christian churches of our land.
2. Resolved, That we recognize in Lewis Washngton, (a fugitive from southern bondage.) present man, a brother, and welcome him into this State, toolemnly pledging ourselves to extend to him our sympathy and protection, to save him from the op-

sympathy and protection, to save him from the op-pressor's grasp.

3. Whereas, To emancipate slaves in the United States, is only to cease to rob them of their inalien-able rights; such as— 1st. The right of— 1st. The right of— 1st. The right of— provides of giving testimony in civil and ecclesis-tical courts. 5th. The rights of marriage. 6th. The privilege of education. 7th. Of the Bible and means of of salvation. Therefore, 4. Resolved, That we cannot recognize that man as a Christian, who does not give his influence to obtain the immediate emancipation of our brethern in bonds.

in bonds.

5. Resolved, That the existing prejudice, which excludes a portion of our colored citizens from equal privileges in our churches and public conveyances, its anti-christian, and cannot be tolerated for a moment by a Christian community.

Rev. Mr. Stope made some spirited remarks, with reference to the first resolution, and was followed by C. Swan, A. Brywn, and T. P. Locke.

Adjourned to 1.2 o'clock, P. M.

#### AFTERNOON SESSION.

AFTERNOON SESSION.

Met according to adjournment.

Prayer was offered by Rev. Samuel Gay.

Levis Washington, (the fagitive slave) was called to the stand, as givor personal of the recognition contained in the second resolution. His remarks were characterised by native shrewdness, quickness of perception, and an expansiveness of thought and expression truly surprising in view of the soul-crushing system to which he had been subject.

Song, 'I am an abolitionist,' was sung in the spirit of freedom, by a young friend of the cause.

The resolution was farther discussed by Federick Douglass, Charles Lendx Remond and William Jackson.

Jackson.

Rev. Abel Brown of the Vigilance Committee
Albany, N. Y. related several amusing incidents
having occurred within his own experience, to show
that the prejudice existing against persons of coloi
is not on account of their complexion but condition.

### EVENING SESSION.

Prayer was offered by T. P. Locke. Song, 'God speed the right,' in a manner, that seemed to carry with it an assurance that God ever has, does, and will speed the right, in the cause of the oppressed, and sighing of the need.

A committee consisting of Isaac Smith, Alfred Beman and George Miles, having been chosen to appoint the next time and place of meeting, reported the second Wednesday of March next, at Leonins-

appoint the next lime and place of meeting, reported the second Wednesday of March next, at Leominster. Report was accepted.

Albert C. Howe of the committee for the nomination of officers, presented the following report:

Joshua T. Everett, President. James Davenport, Joseph Raymond, Stillman Flint, George Kendali, Timathy F. Downe, Theodore P. Locke, Vice-Presidents. Calherine Swan, Corresponding Secretary. Benjamin Wyman, Recording Secretary. James M. Eveleth, Treasurer. Albert C. Howe, Auditor, Edward Kendall, Nathan Tolman, George Miles, John Mirick, Rev. Mr. Stone, Moses Smith, Henry Humphreys, Rev. Samuel Gay, Elisha A. Mirick and Benjamin Snow, Connsellers—The report was unsnimously adopted.

Prederick Douglass then addressed the andierice, on virious topics kindred to the cause.

The resolutions passed at the last quarterly meeting were read, and on motion,

Voted, That they be open for discussion, with those alread, and on motion,

C. L. Remond speke with reference to the second resolution of the list named series, alluding to the

case of George Latimer, and showing by the light of anti-slavery truth, the true character of New England freadom for the slave. Mr. Remond'was then requested by the President, to give an account of the treatment he received during his visit in Great Britain. He accordingly complied, describing the hospitality and kindness bestowed on him, with all the viridness of grateful recollection.

Song, 'Come join the abolitionists,' reverberated from opposite parts of the house, when 'every voice seemed an echo' to the call.

Tunners. Manuscul.

song, 'Come join the aboutionate', reverberated from opposite parts of the house, when 'every voice seemed an echo' to the call.

Adjourned.

TRURSDAY MORNING.

On motion, F. Douglass and C. L. Remond were added to the business committee.

F. Douglass introduced the following resolution: Resolved, That the hands of the American church are full of blood, and that she is not, while she continues thus, what she assumes to be, the heaven-appointed instrumentality for reforming the world.

Mr. Douglass said, that the idea surgested in the resolution was not original with him, but was drawn from holy writ. He introduced the remarks, not because he liked to deal harshly with any, but because he believed to deal harshly with any, but because he would prove by facts of the most conclusive character. \* \* \* \* He also proved the instrumentality of the church in the support of this great evil, exhibiting the pit of slavery where there is weeping and guashing of teeth; \*Rachel weeping for her children because they are not.' He pointed to the priest, who, with his deacons, (no allusion to Mr. President, of course, who he believed was a deacon,) but pro-slavery deacons, walking in the footsteps of their leader, (for how could they do otherwise and maintain their office?) on their way to the Sanhedrinn, to the mountain, to discuss some new topic, or gain some new truth; and when passing, spread over this pit his pontifical robe. And the writer would add (by way of interpolation) that this institution was everymore esteemed secred by virtue of his sacred office, to say nothing of this covering of light over darkness, in our American Aceldems.

On motion, T. P. Locke, Joseph Raymond and Isaach Smith were chosen a committee on finance. Singing, during the interlude for business.

In a short time, the committee reported a subscription, rising fifty dollars.

C. L. Remond introduced the three following resolutions:

I. Resolved, That the interests and honor of our country, humanity, justice and duty to our God, the

country, humanity, justice and duty to our God, the progress and welfare of our race, demand a dissolu-tion of the Union between northern liberty and

tion of the Union between northern liberty and southern slavery.

2. Resolved, That this Convention has no sympathy with the Third party, too called), and that we pledge our confidence and co-operation with the political principles of the American and Massachusetts Anti-Slavery Societies.

3. Resolved, That, in consideration of the overwhelming and almost universal influences marshalled against us, yet cheered by the success of our past efforts, we recognise the duty of personal, carnest, self-denying exertions in behalf of the oppressed, and promise correctives to remit no effort in our power, to hasten the hour of their genancipation.

AFTERNOON SESSION. APTERNOON SESSION.

Prayer was offered by Prederick Douglass.

C. L. Remond discussed the lat resolution under consideration with reference to the dissolution of the Union, and sustained his remarks with great power and eloquence. He was followed by Prederick Douglass in his usual free and interesting style. Alluding to the recent anti-slavery gathering at Boston, he said liberty was seen sparking from under the cyc-brows of that Convention, land we were glad to experience something of its radiating influence in the exhibition of anti-slavery truth amid the cold snows of Princeton. He spoke of the progress of the cause, from William Lloyd Garrison single-handed with his paper, to the present time—with all its fresh accumulation of resources, remarking, that the success stending our enterprise had ever been in proportion to the means employed in accordance with the will of God. Adjourned.

## EVENING SESSION.

EVENING SESSION.

Rev. Mr. Cuningham, of Princeton, addressed the Throne of Grace.

The various resolutions were again discussed by F. Douglass, John Fay, Benj. Wyman, Nathan Danforth, C. L. Remond, John Merrick, Mr. Loring and J. T. Everett, and were adopted. Music was interspersed (during the remarks) with pleasing variety and effect, and at a late hour the Convention adjourned.

BENJ. WYMAN, Rec. Sec. C. Swan. Cor. Sec.

journed. C. Swan, Cor. Sec. Mohocracy in Western News Vork.

LITTLE FALLS, Herkimer Co. Feb. 17, 1843.

Dear Sin—The Anti-Slavery Society of central New-York are now holding a Convention in this place. It commenced on Wedneady morning. A most glorious time we have had. This is professedly a democratic county, and from what I have witnessed. It this the soil first rate for abolition seed. The true-hearted yeomarry poured into the Convention from the hills and vallies, giving a hearty response to the call. The Convention was organized, and went on quietly and in order during the day. In the evening, there were some ricotus indications, which, however, did not break out to disturb the meeting much. Full liberty of speech and to vote was given to all. A resolution, condemning the course of Governor Bouck, in that part of his message relating to the 'Virginia question' and the 'Jury-trial bill,' was under discussion, which made no small sit among the demagogues and office-holders under him. The resolution was passed by an overwhelming majority, after being fully discussed on both sides. On Thursday, the larger hall was full, and the business of the Convention went on with spirit and animation, throughout the day; but, in the evening, the scenes of the Utica Convention were acted over again, with this exception—the mob was headed by a Judge and other office-holders, instead of the Priests and Editors.

I never eave a rabble more clearly identified with their leaders than this. They responded to the appeals of the Ludge and his associates, seen to the barking like dogs. Their conduct was what might have been expected from the low and vulgar appeals on the conduction of the presence of the Utigar appeals of the total conduction of the presence of the low and vulgar appeals on the lander of the presence of the low and vulgar appeals and the term of the presence of the low and vulgar appeals and the term of the presence of the low and vulgar appeals and the presence of the low and vulgar appeals and the presence of the low and vulgar appeals and the presence of the low and vulgar appeals and the presence of the low and vul

their leaders than this. They responded to the appeals of the Judge and his associates, even to the
barking like dogs. Their conduct was what might
have been expected from the low and vulgar appeals made to their passions by their leaders, and
resulted in breaking up the deliberations of the
Convention, the trampling of freedom of speech under their feet, and the destruction of some twenty
settees. The conduct of the leaders of the rioters
is properly appreciated by all whose good opinion is
of any value, whether abolitionists or not, and the
Judge and his associates have all the glory of arousing the spirit of mobarracy, and carrying on the
war.

On Friday morning, the Convention assembled
again, finished all their business, and closed their
services, in a most happy spirit of love and unity,
and devotion to the cause of anti-slavery, and parted
to return to their homes, greatly strengthened to de
all in their power to 'help the cause along,' until
'slavery is no more.'

Yours, in the bonds of humanity,

F. WRIGHT.

# Terrible Calamity !

DESTRUCTION OF POINT PETER, GAUDALOUP.
SEVERAL THOUSAND LIVES LOST! Capt. Thomp of brig Frances Janc, at 'this port yesterday 't'.
St. Joins, reports the occurrence of an earthquake that place on the 8th Feb. which did no espedange. In St. Thomas it was very severe, and

IT Here we have another choice specimen of the consistency of Liberty party abolitionists.

IT Wears heartily glad to learn that the 'Liberty party,' so called, who hast year ran a separate conditate for Counsellor in this district, and no defensed as choice by the people, resolved unanimostic the Counsellor meeting at South Marlow lost week, as support Avata Surra, Equ. the whig conditions for counsellor. This ensures Mr. Smith's elections of a state of the council can go, consistent with the integrity of the Union, no whig can object to him as the open and a rowed enemy of alexeny—Kerne, N. H. Sentinel.

## THE LIBERATOR

BOSTON:

FRIDAY MORNING, MARCH 10, 1843.

UT A REPEAL OF THE UNION BETWEEN NORTHERN LIBERTY AND SUCTIERN SLAVERY IS ESSENTIAL TO THE ASOLITION OF THE ONE, AND THE PRESERVA-

#### The Intermarriage Law.

The Intermarriage Law.

Another characteristic article, in relation to this law, from the pen of NATHAN HALE, editor of the Daily Advertiser, we have placed in its proper department—the 'Refuge of Oppression.'

The merited castigation that we bestowed upon this 'respectable' enemy of human rights, in the Liberator of the 24th ultimo, has greatly she@ked the tender sensibilities of the penny editor of the Daily Times, who pronounces it 'a furious and gross attack '—'a malignant and venouous situsk '—'an impotent and worthless attack,' by 'a libellous and foul-mouthed issailant,' 'a dirty libeller, who revels in congenial fillth, '&c. &c. He gives Mr. Hale a certificate of character, as 'a public journalist of most envisible character, as 'a public journalist of most enviable reputation,' who 'has invariably pursued a course cal-culated to sustain the honor of the press most nobly, than whom 'ao man is held in higher estimation by

than whom ao man is held in higher estimation by his contemporaries, and who has honeally labored to promote the welfare of society.

Having thus come to the defence of Mr. Hale, and endorsed all that he has written in contempt of the free colored inhabitants of this Commonwealth, and in opposition to the anti-slavery movement, the editor of the Times will understand that the article which has a ruffled his composition is now an object he which has a ruffled his composition is now an object he which has a ruffled his composition is now an object he was the same of the control of the manufacture of the manufacture is now an object he was not the control of the manufacture in the manufacture of the manufacture of the manufacture is now and the manufacture of the ma has so ruffled his composure is now applied by us emphatically to himself as to Mr. Hale

emphatically to time at a to Mr. Hate.

His assertion that Mr. Hate is 'a most respecte
member of the city press,' and that our animadver
sions on the course of the Advertiser are nothing by sions on the course of the Advertiser are nothing but ribaldry, falsehood and folly, is mere wind. Let him, if he dare, copy what we have written into the Times, that his readers may see on what grounds we have administered severe chastisement to Mr. Hale; and if he can then convince them that our article is infamous, we will cheerfully submit to their censure. We will now turn to the editorial article from the Advertiser, on our first page, respecting the Internarriage Law. It is as replete with proud inhumanity and polished villany as the English language can make it.

Mr. Hale says- The ground on which most m Mr. Hafe anys—' The ground on which most men beers have been inclined to pass the law is, that the believe the prohibition of the present law is inopen time.' This, if true, is certainly a poor compliment their sense of justice, and their regard for equal rights for the only just' ground ' for the repeal of the law i not that it is 'inoperative,' but that it is palpably relidulous, grossly iniquitous, and positively uncon-utional. But Mr. Hale is extremely happy to info them, that the law has not been a dead letter, and that the knowledge that such alliances are illegal in this State has prevented their being contracted. We challenge him to name a single case to rustain his confident assertion. But, allowing his assertion to be true, what is his argument? Simply this—that because a tyransical and an immoral enectment accomplishes its purpose, its successful enforcement farnishes a sound reason for its perpetuity! In nearly every slaveholding State, there is a law prohibiting the emancipation of slaves, exception condition of their expatriation. This law is not 'inoperative' hem, that the law has not been a dead

man or divine, does it derive its authority for this e traordinary legislation, and to become a general i spector of skins? Why may it not decree that inte marriage shall not be allowed between persons Americas and French, Americas and Irish, Americ nd Dutch descent, as well as between those of An

can measure the sawount of anguish and misery the inflicted on the parties is tendedly attached to see other? In this particular, their freedom is a mocker—they have no rights—they are impotent as chattel personal—they are severely pusished for no crims and degraded before all the world; and a most fingrant insult is offered to Almighry God, because o him lies the responsibility of baving given them different complexions.

# \*Wo, we to these who trample on the mind, A deathless thing! They know not what they do, Or what they deal with! Or suppose that, in defiance of the law, the part

#### Skins may differ, but affection Dwells in white and black the Whom God hath joined together, let not m

St. Johns, reports the occurrence of an earthquake at that place on the Sth Feb. which did no especial damage. In St. Thomas it was very severe, and lasted over two minutes, but no one was hirt. In Nevis every thing except the bath-house is said to be downmand the steamer passing Martinique, Guadaloupe and Montserral, saw those islands covered with a dense cloud of smoke.

Sr. Johns, P. R. Feb 15.

We yesterday received advices from the windward. The effects of the earthquake of the 8th have been awful indeed. The town of Point Petre, Guadaloupy, is entirely destroyed, and ten thousand persons are exposed to have been fairly destroyed, and ten thousand persons are exposed to have been fairly destroyed, in the fairly three has been a great loss of property, but few lives destroyed. The sager works are injured, and the greater part of the order will be the the fairly and the late. Mantserral, Barbadoes, &c. the work of the same of the consistency of Liberty party abolitionists.

LT Here we have another choice specimen of the consistency of Liberty party abolitionists.

LT Weare heartily glid to learn that the 'Liberty party, so called, who hast year ma a segirate candidate for Counsellor in this district, and so defented as a choice by the people, received unanimously at the Counsellor meeting at South Marlow last week, to empore Atvant Sarray, Eng. the owing candidate for Counsellor in this district, and so defented as a choice by the people, received unanimously at the Counsellor meeting at South Marlow last week, to empore Atvant Sarray, Eng. the owing candidate for Counsellor in this district, and so defented as a choice by the people, received unanimously at the Counsellor meeting at South Marlow last week, to empore Atvant Sarray, Eng. the owing candidate for Counsellor in this district, and county the county of th

le!! Again, he says—'The misfortune of these persons [children] is evere enough, it is true, to owing their existence to so unsaturally exserted parents.' If we were to exclaim, 'The blackguard!' we should un-

questionably again disturb the compose of the Times, and cause him to bloss strain through his penny trumpet; for are not to be called by their right sam speciability is in the case. Natural try to be no respector of try to be no respecter of persons, prejudice and ruffian pride as they what quarter they may. This fill sorted parents, is indicative of a foolish and abusive, equally indee is there 'unnatural' in the 'comp race? At what particular shad come unnatural, and worthy of Can Nathan Hale tell us where tion begins, and where it ends? membered that, among our color it is for tall and short, fo attempt to make any all Europe, a

res o o catable, with his St se with the se there as the recent of the research of the researc

re ny see a see a

inalienable rights, that they ould this authorize tion with the respectable portion of our versity of the constitute only twenty-set (all females, too.) out of a population of sand. And these worthless creatures, were obtained by falsehood and causifuncted witnesses of Nathan Hale to post very large portion of the intelligent colors aff opposed to the change!!

very large portion of the intension and opposed to the change!!

\*That there are colored people, he says, rises a rather before known of accomplishing the case, there is no doubt. Base and contemple rises why should he not resert to mears and surround a satisfaction of the color of the colo

· 日本二月日 · 日本王をおる - 日本日 · 日子 - 日

ctive of color or condi sed, continues this 're

ble age, has been doubled

y the census, by emigra-nothing. If this be any

place, that there are tsome few de white or colored?) who would soon not of their approbation of it, stration. This, indeed, con-cobjection to the proposed y attend to his own concerns

stready stried that Mr. Cheever hands but in the Bible, on which to build his argue of capital purishment, (Gen. 1)a. 6.) at lies interpretation of that passage is a time the law which his finds in 'At was mankful, and that it was not modified by isoperating, and is not repealed lift any injuries and is not repealed lift any injuries and in the second of the second lift o s assertions, with all possible his conclusions are formed with re but his conclusional are formed with re-vision. Having satisfied his own min-k, that have put on Christ, and whose awegons sarial, not only may, but are solemnly at to death the man slayer, he truns through arrise of metapherical confusion. to find figures to illustrate the humanity, benevo-ior, and mirral felicary of the gallows; and in bold relief, the cruelty, fanaticism and those who, are for abolishing that instru-dicial murder. We look, in vain, for any and elaborate argument that com-achings, example or spirit of Christ; soul lifted above the fear of those We find a readiness to use the pistol, th astification for carrying deadly wea person, in order to be prepared to re and redress any wrong. To be thus a person, in order to be prepared to the thus the thousand the thousand the third to the thousand the third that the third tha

anot toward enemies?! Hear him:

"the effort for the abolition of this
cunjust, if you do not give to socieus of self-defence against assassins,
pith for the protection of the gasto out, were arms—but why? Bethe assassins, as the self-defence against the government
in the sains way, if need for "The whole
he golden it is the protection of the golden in the sains way, if need for "The whole
the golden it is the middle of the protection of the golden in the protection of the golden in the protection of the golden in the gold

the two races unsupported b

tion; and that refers, in confi

form the law, is the winder of it y wish to be deg t of equal being declare, that it and shot the me not originate w naties. It is of effort to reform on is,—la the it norable or dish

isapprehension ficed people, at ust the manage ads and advo ce, not because white person ad personnial

he says, 'mba in the cange, a materipation of temperature and argamm's he quity, are sain at the canal and the canal argamm's he can be cannot be cannot

med that men have a right to we samed that men have a right to wear to do so when the government fails to ect in. This we deny, in the name of he dectrine of ruffians, pirates, and men wardlower. Nothing like, it can be tamity. And here let it be temembered, on is not, whether even a despotic government, and the common tynch law; but it is, whether, as folding the members of his body, we are autocherich the wish, to put even assessing the common control when we have the common control of the common tynch and the common tynch are as a control of the common control of the common tynch and the common tynch are as a control of the common tynch and the common tynch are the common tynch are the common tynch are the common tynch and the common tynch are the common tynch ar cherish the wish, to put even assu-obreak men's necks on the gallow whatever—to take life for life. in his phrascology will show the absu

er's reasoning. \* Christians do no yone who puts his trust for safety ar and to regard him, in view of his profes inter of Him who prayed, even in the terrible death, for the forgiveness of his

diement; for the law of Chriss, instead of law for the law of Chriss, instead of law field in the foreign and f our colored cil-renty-one person-tion of two the-res, whose name cunning, are the to prove that ant colored people and the figiveness of enemies willout excepse day of being inarinless, non-resisting, dovetes sheep in the midst of wolves 1; of overtest with good; of leaving vengeance to
write the series of leaving vengeance to
write good; of leaving vengeance
was all manderers, even as Christ treated his.

were suatains his argument by repeatedly
the peasion. Thus—'If a, murderer were
yet you to kill yan, you would kill him in
face. Now this wholly depends on the perla mant by the pronount you. If he be one
he temper of Mr. Choever, undoubtedly he
face; but if he be one who has 'the same
at was in Christ Jesus, 'then the 'declaration
would meekly lay down his life, and not
to the that of his assailant. Mr. Cheever

Id on the who 'was led as a lamb to the major fad any giber alternative? If any man was the spirit of Christ, he is none of his.

(Geri-When was it ever known that sheep put had been, or stood up in 'self-defence' against we show a seek of the christ was a seek as the seeking their lives?

argues procisely in the same manner as do all men of violence, and will find warm supporters among desperadoes of every description; but every one who is horn of God knows that he bears false witness against Christianity, and slanders a crucified Saviour. From the role, 'Thou shalt love thy neighbor as thyself,' Mr. Cheever deduces the right to carry deadly weapous, to erect the gallows, and to take life! From the same mle, Bishop Hedding deduces the right of one man to en-law his follow-man, and to make merchanton to en-law his follow-man, and to make merchant

any statute in the decalogue. Its authority, like that of the Becalogue, is demonstrable, because the precep thority of the principle, Thou shalt love thy neighbor as thyself. But how can commande, which expressly conflict with each other, be equally obligatory a moral duties? The sixth commandment of the dec moral duties? The sixth commandment of the dec-alogue reads—'Thou skalt not kill.' The 'Noachie precept,' as Mr. C. learnedly terms it, and argues from it, authorizes one man, in certain cases and under certain circumstances, to kill another. Here the twe are brought into collision with each other; and we put it to the theological and scholestic ingenuity of Mr. Cheever to veconcile them, if he can. Will he say that the sixth commandment was intended to control the conduct of the private individual, but no to apply to governmental bodies? But are not these composed of individuals, who can never divest them-selves of their moral obligation? To which of the to apply to governmental bodies? But are not those composed of individuals, who can never divest themselves of their moral obligation? To which of the other commands in the decalogue does he allow a similar exception to be made? If an individual may not, may 'the powers that be,' commit adultery, or steal, or bear false witness, or covet, or take the name of the Lord in vain, or make any graven images, or have other gode than Jehovah, under any circumstances? Can the Moral Governor of the universe authories and require a violation of the moral precepts of the decalogue by any judicial or legislative body of men? If he can in the sixth, can he not in the first, second, third, seventh, &c. &c.? Or is it not to 'kill' a man, by breaking his neck on the gallows? If &every individual in the world is expressly forbidden to take the life of his fellow-man, how can he do so with others, o elicivity, (any more than to steal or commit adultery,) without violating a moral pracept?

One man kills another, and in order to put a check on man-killing, certain other persons (called a government) kill him; a second commits adultery, and those same persons, to prevent the spreading of licentiousness, imitate his example; a third is an idolator, and again those very individuals; to make idolatry ofious, follow in the footsteps of their idolatrous predecessor! We would respectfully ask Mr. Cheever, is this rux

We would respectfully ask Mr. Cheever, is this THE MORAL LAW, or in accordance with it? May an exception be made in one case, and not in the other?

We have, says Mr. Cheever, the unanimous con-urrence and practice of the whole ancient world to ustain our interpretation of the Noachic ordinance. ics, and in the benighted condition and awful fate of the whole ancient world, you also have the clearest vidence that they were in the gall of bitterness, and he bonds of iniquity. They took the sword, and weighed by the sword.

'You find at the period of our Saviour's abode udea, a great abuse of the whole law, with all 'You find at the period of our Saviour's abode in Judea, a great abuse of the whole. law, with all its penalties, for the purposes of private revenge. Does the present Law-giver abrogate this statute? No: He condemns most severely the spirit of recenge, but confirms the law, and corrects the ministes of any who supposed he would destroy it. 'Think not that I am come to destroy the law [to hang criminals!] or the prophets; I am not come to destroy, but to fulfal. [What! to act in the capacity of a hangman?]

the law of retaliation. It is not true that he referre to cases of private revenge. It is not true that he used severe language in discoursing on this particul-

used severe language in discoursing on this particular topic. It is not the that, in referring to 'the law and the prophets,' he meant either the Noachic or the Levitical law of capital punishment.

When he said, 'Ye have, leard that it was said by them of old time, Thou shalt not commit adultery,' did he alltide only to the abuses of the command, or to the command itself? When he also said, 'Ye have heard that it hut, been said, An eye for an eye, and a tooth for a tooth,' did he, not expressly refer,' word for word, comma for comma,' to that part of the judicial code of Moses, as expressed in Exodus xxi. 23, 24, 25? And in stronguing tid he not ty did he not ty did he not ty

any other deadly weapons that may be necessary!
We shall probably have occasion to examine the formidable argument, in some other particulars, in

#### Letter of Joseph Barker.

Letter of Joseph Barker.

Accompanying the excellent letter from this respected individual, which we have placed on our lest page, we received a note from Elizabeth Peace, of Darlington, in which she says,—I feel assured that such an expression of interest inclose great and leading reforms of the age, in which thou art seeing so important a part, cannot, fail to be acceptable to thee. His [J. B.\*] name is already known to thee, through the various tracts and periodicals which I have sont to this self and other friends in America; and I am sure they will form his best introduction to thee and to thy readers—distinguished as they are by the evidences of an honest, investigating, and truly christian spirit, and rare freedom of thought.

Repeat or the Istermanniage Law. The bill for the repeal of this law has passed both houses of the Legislature, and received the signature of Gov. Morton. It is a most signal victory over prejudice and the spirit of caste.

The Convention appointed for South Woburn on Saturday next, will be held in Stoneham.

State of Things in England. WELL HILL, (near London,) Jan. 27, 1843.

To the Editor of the Liberator.

or the persons of the established Church, or the Per

lected by the influence of the aristocracy.

stepped in and laughed at them.

It was found, many years ago in England, utterly impossible in the silk trade to sustain a duty above 12 per cont.; whenever they did, the great teacher of

and then, to the revenue cruisers; so now with re ference to our fiscal laws, it is found that a high dur

pitching them off.

Thanks to some friend in your good city, I received
the numbers of the Latimer Journal, and have been
able thereby to participate more fully in the steps taken
to rescue that poor creature from the sharks:

the source from whence the laws proceed, than we are. Democracy, bad as it is, is trilling when its sudden and fifful outbreaks are compared with the steady continuous, oppressive and suppressive legislation of our aristocracy, i. e. when, as in England, they, it virtue of their position, and the foudal system which spawned them upon us, held the great proportion of the land of the kingdom, and the appointment of a parson in every parish, to suck up a tenth, not of the increase, mind, but of the produce of the land.

Then add the power to influence the chairs of the state of the land.

e has the appointment from amongst the lander quirearchy of all the magistrates—it is considered a

spirit and the sectional interest are kept up and perpetuated. It would be difficult to give you an adequate idea of the perfect system of oppression which our statute book, enacted by this class, and this class only, presents, when it is examined, for Jaws against the poor, and contrasted with those against the rich.

Allowing for the difference of the two systems of slavery which prevail in the United States and in England, in the one personal and avowed and direct, and in the other disavowed and infered, but as certain in subduing the slave class, the laws are the same in England, in their effect, as those which you make against the black population. Your laws are openly tyranical—ours circuitous in language, but as tyranical in the contrast of the contrast of

supposed that I would imply that property ought note held sucred—it ought. It is an essential to the poor that the fruits of his labor should be secored to him, as to the rich that their superabundance should be made safe to them. But liberty is still more value able to all, to the poor in particular, for it is their only

lishmen: the rich man paying £20 and the dam

Peel and the Squirearchy, the 'country gentlemen par excellence, the park owners; and all the tribe of the aristocrats shouted, Behold a Solon, a Lyeur gus is here! If Diogenes had been there, could he have found a thinking man amongst the assembly calling themselves the assembly of the first gentlemen in England. Just men they are not.

E. SEARCH.

Letters from David L. Child.

Since my last, Mr. Adams has proposed four sets solutions, each of an interesting character. T

foreign governments will enforce the cla sooner than pay her bonds—Mr. Adams asked wha would the United States do if it came to that, Would

ing themselves into the opposite parties, and, by the time the country gets ready to enter in earnest upon the next election, will have acquired a paramount importance. Certain it is, that either general repudiation, or assumption by the general government must come. The intimate relation which this government must come. The intimate relation which this government may have to State measures of this sort, is illustrated by certain occurrences subsequent to the revolution. The State of Virginia passed a law, repudiating substantially all debts owed by Virginia to British subjects. The debtors were not relieved from them, but were ordered to pay them in® the treasury of the State. In respect to British creditors and to the State, it was repudiation. When the British saw this, they refused to surrender the American posts all along the northern and north-western line. The Supreme Federal Court decided that the act of Virginia was unconstitutional; the money-was paid over, and the affair thas happily ended. It was, however, in consequence of this case, that the mischievous amendment was introduced into the Constitution, that no State should be made a party to a suit in favor of an individual of another State, or of a foreign nation.

The third set of resolutions declared that two out of the nine Jadges of the Supreme Court ought to be appointed from free States; that the next chief justice

iste in the evening of the 3d of March, and the ordinary din of this rittens assembly was so increased by the admission of women into the members seats, (a very absurd thing, of which many deposed members complained bitterly out of the hearing of the fair usurpers) that I could not lear distinctly. The purport was that any navalor military commander who shall, without authority, make invasions or depredations upon any foreign territory or people, ought to be surrendered to the government of such nation to be dealt with according to the laws thereof, in such case made and provided. This proposition of course refers to the late affair at Montercy. If we had enacted such a law at an early period of our history, it would have saved as from the greatest misfortune and disgrace, that have ever befullen us as a people.

erer befallen us as n people.

You will have observed by speeches and votes which I have heretofore noticed, how faithfully Mr.
Cushing has labored to qualify himself for his recent quanization by a Virginia slaveholder, breeder and trader, for the high office of Secretary of the Treasury.
Mr. Cushing possesses talents more than ordinarily spited to that station. As to his moral fitness, I choose to leave him to the verdict of your readers upon the facts heretofore stated. Only three days ago, he made a fresh effort to enhance his claims upon Mr. Tyler by appending suite gravitiously to his speech on Tyler by appending quite gratuitously to his speech of the British treaty the following:

he British treaty the following:

'He had only this to add, before he took leave of he subject. On this, as on other occasions, the Ustates had ample cause to regret that she had avertise in to eastimental legislation. The only debat ble point in this whole matter, and it was a debate the point—was a question under the law of nation which might arise on the piracy statute. We had also native the law of the piracy statute. We had also native the law trade '!!

and the step, when we gave a false a mane to the slave trade. 'I. This is progress. This is echoing the democratic autocrat of all South Carolina! It was the Southern representation, which proposed and urged the enactment of this 'piracy statute'; and they found it excellent, so long as it operated simply to protect the domestic slave trade, and to secure to Vrigyina slave-breeders a monopoly of the domestic slave market; but now, when their own branding-iron, held in abolition hands, is burning deep into their consciences, this same terrific word, they would fain repudiate-it! A conventional conscience shrinks so much the more from these terrible letters of the law. But it cannot be done. They themselves dare not propose it, though I can see plainly that they are a sining to prepare the public mind apace for its repeal. But they cannot repeal the dictionary. We shall see what will come of all this corrupt, complicated, and accumulated plotting—this vast and malignant villany. Something awful, I am sure—a world-lesson, beyond all doubt. Mr. Cushing was listened to on this 'sentimental topic with evident delight by one portion of the House, and with strong disgust by another. The slave-breeders were grateful to him, for saying for them, that which they could not, without confusion. of face, say for themselves. They manifested the same overflowing give that they did a few days go, when, in reply to Mr. Giddings's manly and impressive speech,

He took his cue from Wire, and told.

# He took his cue from Wise, and told A sentimental tale, How cruel men kidnapped and sold An unoffending schale.

But I must hasten to that denouen gled the sweet voices of a thousand enchantresses. A thousand brilliant lights were obscured by two thous and still more brilliant ; for these threw their rays in and still more brilliant; for these threw their rays into the scoil. Mr. Cushing, the observed of all observers, had just finished a speech in holiday and lady terms, commending universal love and perpetual union to the liege meh of the great monarch. The syren voice of flattery said to the floathed here, 'There is no doubt that you will go.' His other self, Sir Henry de Slave-pen, had ulso with his blandest accounts pleased 'The listening fancy's ear.'

'The listening fancy's ear.'

'The listening fancy's ear.'
'I leave this House,' he said, 'with nought b
kindness in my heart.' It was now 'the witchir
time of night.' Suddenly, the crowd was agitate
and every face was upturned to the muse of histoistanding on high; and lo: on her tablet was grave
this fatal word—

#### REJECTED!

It appears that both Cushing and Wise were nomi-pated three times. This pertinacity, on the part of the President, was absurd, undignified, and disrespect ful to the Sanate. On the first nomination, there were in favor of Cushing 19, against him 27. On the se-cond, 10 in favor, and 27 against; and the third, 2 to

29. For Wise, on the first nomination, there were against him 24; on the second, 8 to 26; and on th third, 2 to 29!

of these rejections. It is said that Benton was hostil o, Wise, because he once called him 'a thief.' I be ieve that neither of them has much right to take o

the government, precisely because they had been treacherous, must have had great weight.

erous, must have had great weight.

W. W. Irwin was confirmed as Charge des Affaires
to Denmark. This may seem to militate against the
above position, for he is of the guard. But that post
is of inferior importance, and Irwin is a quiet, harmless man. A joke was made of a familiar quotation
from Shakspeare, in various quarters, as soon as his
nomination was announced. One member said,
Well, I have heard there was "sometding rotten in
Deumark," and if there is "t, there weit de." Another
said, 'I suropes the President thought there weit there were de-Denmark, "and if there isn't, there well be. Another said, 'I suppose the President thought there must be "something rotten in Denmark."

It is understood that Messer. Cushing and Wise in the said of the said o

It is understood that Messrs. Guaning and richards to 'take the stump' in their respective districts.

'Le guarde meuri, et ne sé ronde pas.'

D. L. C.

be made a party to a suit in favor of an individual of another State, or of a foreign nation.

The third set of resolutions declared that five out of the nine Judges of the Supreme Court ought to be appointed from free States; that the next chief justice

The letter of Mahlon Preston, Loudon Grova, Pa containing wanty-two dollars, was duly received and copies will be furwarded, according to direction to Thos. Whitson, Joseph Mitchener, and Simpson Preston.

To Correspondents.

We have received a manuscript of 23 pages from osbus Wilder, of South Hingdom, in reply to an alusion which was made to him in a report of the proceedings of the Plymouth County A. S. Society at hat place, published in the Liberator of Jan. 27th. We must decline publishing it, for various reasons, that too imperfect to anone; in print—its rest least the second of the county A. S. Society at the county A. S. Society at the place of the county of the count We must decline publishing it, for various to the state of our colin is too imperfect to appear in print—its great length is not adapted to the present crowded state of our colin in the present crowded state of our collins in the present crowded state of our collins in the present crowded state of our collins in the present crowded state of our crowded state our crow

We must decline publishing it, for various reasons, it is too imperfect to appear in print—its great length is not adapted to the present crowded state of our columns—a large portion of it is not necessary to the personal vindication of the author—and it relates to an occurrence of local, and not general interest. Mr. Wilder conceives that he has received injustice at the heads of the reporter, and we shall therefore attempt to give as concisely as we can, in fairnest to himself, what he says on that point.

The reporter charged him with having 'accused friend Boyle of misrepresentation and high coloring, in order to create an excitament.' He replies—11 'G.' thinks that I anticipated any excitement from the few remarks that I made in the meeting, on the occasion that believed called for them, he is no discerner of my spirit; for I spoke, as I told the meeting at the time, not to increase, but to allay excitement. It was particularly 'in regard to the quiet of the ladies' that the made his remarks, as he was apprehensive that they 'might be alarmed for their asfety, in consequence of hearing Mr. Boyle assert 'shat we had no law to protect any free citizen from immediate slevery.' He is satisfied that his remarks 'very much lessend, rather than increased the excitement of any one, excepting Mr. Boyle and his abetters.' He says he did not hear Mr. Russell call him 'friend Quaker Wilder,' and thinks 'G.' applied the epithet to him in derision or scorn,' but feels no uneasiness on that point. In reply to the statement, that, after it was too late to do much good, he retracted his accussions gainst Messers. Boyle and Remond, he says—'Spposing, as I did, that these men were, beyond all doubt, infatuated men, and not sarie on this subject, I acconcrated them from designedly overstating and celoring the dangers to slavery, to which they said we were exposed, in defiance of all law. I admitted that hey might be henest, but I said to them, I do not believe as you do.' He admits that the decision of the Supreme Court in th Supreme Court in the case of Prigg vis. Pennsylvania-puts in jeopardy the security of free citizens, but not to the extent represented by Mr. Boyle and othera. By a strange blunder, he says that that decision 'an-nulled the law of Congress of 1703,' which was enacted for the more perfect security of the free cit-izen'!! From the language used by Mr. Remond, he was convinced that, on the subject of slavery, he (Mr. R.) was far from being a sound man.' He com-plains of 'G.' for reporting that 'South Hingham is al-most tarra incernia to a natisalway,' and accuses him most terra incognita to anti-slavery,' and a most terra incognita to anti-slavery, and accuses him of having twice before inselled the incelligence of the people of that place. For one, he pleads 'not guilty of either ignorance or want of interest in the welfare of the bondman and his master; and he makes the same plea in behalf of his fellow-citizens generally. He calls himself' as thorough an anti-slavery person as is G. or Mr. Boyle,' and proceeds to cite instances in which he, has circulated anti-slavery poblications for several years past. He says that 'fanaticism is a malady of mind most easily cured, if there is no food administered to it from without it. Finally, he gives several reasons why he has stood aloof from the anti-slavery societies, and these are chiefly because he does not like their arguments or weapons.

We have thus given a comprehensive summary of this long manuscript, with which 'friend Wilder,' we trust, will be satisfied. G.' will perceive that nor joinder is needed, and here let the matter drop.

The proceedings of the A. S. Convention at Upton—the letters of John M. Fisk, Solomon Weat, Enorom, 'Pair Play,' Richard Allen, Lewis Ford, of having twice before insulted the intelligence of the

Enorom, 'Fair Play,' Richard Allen, Lewis Ford, Edmund Crosby, Jacob Ferris, and Nelson Bostwick -and a phranological description of the character of Stephen S. Foster-are on file for insertion.

#### To the Rescue!

The abolitionists of 'Old Essex,' and elsewhere, without regard to color, clime, sex, sect or age, are earnestly invited to come to the Anti-Slavery Convention, to be held in this place on Wednesday next. vention, to be held in this place on Wednesday next. We have thus far spared no pains in arranging the preliminaries, and shall be exceedingly disappointed if the friends of humanity do not rally, en masse, at this last trumpet-call for freedom. We have secured the services of some of the most devoted and zealous lecturers, and the Hutchinson family, or at least a part of them, have promised to be present. To one and all, again we say, COME, and have your pure minds stirred up by way of resemptrance, and the blessing of stirred up by way of temembrance, and the blessing those ready to perish rest upon you. Let us make long pull, a strong pull, and a pull altogether.'
ANTI-SLAVERY MEN AND WOMEN.

Andover, March 8, 1843,

#### NOTICES.

Abolitionists of Massachusetts, awake !

You are earnestly invited to co-operate with and of Managers of the Massachusetts A. S. Soc the following places, and at the time specified below Charles Lenox Remond, James Boyle, C. M. Bur leigh, J. N. Buffum, and other able speakers, will be

meeting in the surrounding country, and to secure ac commodation for the strangers from out of town.

Princeton-Friday,
Gardner-Saturday,
Townsend-Monday, March 3d. nd—bio... —Tuesday, Concord-Wedn do, 8th. do. 11th Stoneham-Saturday, • do. 11th. Lowell-Monday and Tuesday, do. 13th and 14th Andover-Wednesday, Haverbill-Thursday, do. 16th. Georgetown-Friday, S. Danvers-Saturday do. 17th. 8. Danvers—cautory,
Weymouth—Monday,
N. Marshfield—Tuesday,
E. Abington—Monday,
— Bridgewater—Thureday,
Norton—Friday,
Foxboro'—Saturday,
Holliston—Monday, do. 21st. do. 23d, do. 24th J. A. COLLINS

# ANTI-SLAVERY LECTURES.

AT AMORY HALL.

The next lecture of the series will be delivered Monday evening next, at helf past 7 o'clock, I WILLIAM LLOYD GARRINOY. Subject.—What the Nor

#### PROPERTY CONVENTION.

The undersigned, who were appointed a committee, at the Convention recently holden in Lynn, to call another Convention for the purpose of examining more at length the rights of property, and the best means of recognizing society, would affectionately invite the friends of reform, far and near, to meet in Worcester, on TUESDAY and WEDNESDAY, March 28th and 29th.

WILLIAM BASSETT, JESSE HUTCHINSON, ISRAEL BUFFUM, J. A. COLLINS.

MARRIED—In this city, by Elder Holman, Mr. Senect Page to Miss Mary Butler.
Teb. 23d, by Rev. J. C. Beman, Mr. John Fatal to Mrs. Sarah Baker.
Feb. 26th, Mr. Jacob Hammond to Miss Marian Akin.

DIED-1st instant, Mrs. Frances Leonard, aged 45.

XIII

PUBLISHING A VOLUME
OF THE
Writings of William Lloyd Garrie

The National Anti-Slavery Standard, Freedom, Herald of Freedom, Vermont and the Philanthropist, are trement

y reference A small compensation will be y received. Address B. F. R., 25, Corabi Boston, Feb. 9, 1843.

JUNIER'S OYSTER ROOM, 21 Howard-Street.
BILL OF FARE,

Situation Wanted.

For the Liberator THE FIERY TRIAL. THE FIERY TRIAL.

The fire shall try every men's work, of what Eternal truth and beavenly light—
The light that shines from God's own throns Truth that is clothed in godlike might, The truth that comes from God alone—
A fire shall light in every soul, Through all the land, from pole to pole:—
Dur works by fire must all be tried, And naught but holiness abide.

The men that framed unequal laws, And bound with chains whoe'er they could,

And bound with calains whose r iney c Alleging this the only cause, Why on the people's necks they stood, That some a colored skin did wear, That more the famale form did bear-Must see their works by fire all fried, And naught but holiness abide. The priest that claimed the godlike power To bind the feet, and chain the tongue, = And made a fellow mortal cower,

On whose blest lips salvation hung; Who rebbed God's poor of timely nid, Because some should not work, he said; Will find his works by fire all tried, And naught but holiness abide. Woman, who made the cursed vow

Man to obey, instead of God— Degrading her own soul to bow, And wait a fellow-creature's nod; Her birthright sold, made man her lord, And took oppression for reward— Shall have her works by fire all tried, And naught but holiness abide.

Vain and ungodly custom, (so, That put the crown on Folly's head, And gave the lazy what was due To those, on whom the burden laid; That cast the weak and needs down, And helped rich sinners of renown; By light and truth will soon be tried, And naught but holiness abide. Doctrines and creeds, throughout the world,

Doctrines and creeds, throughout the world, Taught and received as if from God, To his high throne their darts have hurled, And spread their conquests all abroad; And blindly taught, that wrong and right Are both most precious in God's sight; Yet these by fire must all be tried, And naught but holiness abide.

One rule for all, from first to last, For rich and poor, for bond and free; The werd from God's own lips has passed-The judgment waits both you and me; The furnace shall consume the dross, The gold remain without a loss : By light and truth all must be tried, And naught but holiness abide.

THE LAND OF THE FREE, AND THE HOME OF THE BRAVE.

Hall, Land of my Birth! Rear ye not on the wind, The taunt ringing aye in the ears of mankind? Your motto is false—you're a nation of knaves— Away with your, boast, or relinquish your slaves! Away with your laws to the pit whence they came are there hearts in your bosonis, and is there need to shame?

How can yo profess in JEHOVAH to trust, And till grind the fece of his image to dust?

The Land of the Free!' where the sons of the soil Are destined for life to unrecompensed toil; Where millions of men, as the census records. Are treated as brutes by flieir civilized lords The Home of the Brave! 'tis most 'brave,' to

To plunder and torture the helpless and poor : "Tis ' brave' to tear brothiren and sisters apart, And to sever their sire from the wife of his heart!

'Tis ' brave' to withhold every light from the soul, And then call it stupid, benighted and of Alas, the poor slave! if not lit to be free He's as fit as the pirate has taught him to be.

Go on, sordid wretch, and efface, if you can, In yourself and your slave, all resemblance to man: Though base laws may screen you from buman awa You cansor escape the revence of the Lond!

ARISE, BLOW THE TRUMPET!

Br W. M'cowA.

Arise! blow the trumpet, the jubilec hailing;
O Zion! proclaim what Jehovah hath wrought!
Let graittude, over each rival prevailing. Give fire to each word, and give life to each thought Exalt thy Redeemer; break forth Into singing; Like dow drops in number thy converts appear; The bles of the West with salvation are ringing; The negro re-echoes our jubilee year !

Arise ! blow the trumpet, for slavery banished;
Arise ! blow the trumpet, for slavery banished;
The negre is reasonted in body and mind;
For fetters, and scourges, and tortures are vanished,
And of their existence no wreek left behind.
See Africa, taking her harp from the willows.
Her children to welcome once more to her strand;
Who weep tents of joy, as they fly o'er the billows,
To plant the 'true vine' in their own fatherland.

Arise, blow the trumpet!—the East and her sages The Shaster reject, and the Bible receive; The darkness is past that deceived them for ages, The true light now ahines, and on Clinist they be

o India, rejoice !- for thy suttee has fallen,
And Juggernaut, bending, shall soon kiss ground;
These horrid delasions, --so cridel, appailing, -The gospel of Christ shall for ever confound

Arise, blow the trempet!—God's promise, unslaken.

Assures us all nations life glory shall use;

O, Zion! thy tribers and thy watchmen awakeh,

And soon we shall welcome the grand jubilee.

And see while we sing how the heavens are bowing.

And Jesus descends, o'er the nations to reign;

While Gentiles and Jews to his temple are flowing,

With joy to appear in his glorious train!

I HATE THAT DRUM. I hate that drum's discordant sound. Parading round, and round, and round; To thoughtless youth it pleasure yields. And lures from cities and from fields, To sell their liberty for charms Of tawdry lace and glittering arms; And, when Ambition's voice comma To march, and fight, and fall, in foreign lands. I hate that drum's discordant sound,

Parading round, and round, and round, To me it talks of rave; all plaine, And burning fowns, and ruind a swaine, And burning fowns, and ruind a swaine, And widows tears, and orphans' monars, And widows tears, and orphans' monars, And all that Misery's hand bettows, To fill the catalogue of human wors.

TO LIFE. By MRS. BARBAULD.

Life! we've been long together,
Through pleasant and through cloudy weather;
"Its hard to part, when friends are dear,
Perhaps 'twill cruce a-digh, a tear;
The stead away, give little warning,
Choose thine own time, Choose thine own time,
Say not good night, but in some higher clime
Bid me good morning.

#### CHRISTIAN REFORM.

Interesting Letter from England. NEWCASTLE, (Eng.) Dec. 25, 1842.

To Wm. L. GARRISON: My DEAR FRIEND-I greet you across th

coan; I wish you health and happiness; and I pray that success may attend all your endeavors to promote the improvement and the welfare of mankind. I have often heard of you, and I have sometimes had the opportunity of reading your paper, and though your views may not in all points agree easely with my own, and though your way of expression may not your own. truth, as a brother in Christ, and as a friend and

benefactor of mankind. I believe God is employing you in shaking and in pulling down the strong-holds of sin, and in promoting the extension and establishment of his kingdom among men.

I am glad you are free from the bondage of secturianism. I am glad you have thrown off the yoke of human authority, and placed yourself under the authority of Christ alone. There is not a lovelier sight under heaven to me, than the sight of an emancipated soul. I can see no beauty in man, while he remains a voluntary slave. Whether a man choose for his master a pope or a king, a bishop or a king angel. a voluntary slave. Whether a man choose for his master a pope or a king, a bishop or a kidnapper, a captain or a conference, he loses his beauty and his glory, the moment he consents to be a slave. Whether, his work be preaching or killing, whether it be stealing or ruling, if a man be a slave,—if he has given himself up to be guided or governed by snother,—if he has hired himself or good bimself, to any man or to any party, he is, in my view, a fallen, miserable creature. He has lost his form and comeliness; he has lost his worth and glory; he has 'breaken God ; he has lost his Maker,'s image; he has become an object of pity to the pure spirits of heaves, and an occasion of borrible exultation to the bad spirits of hell. God alone,—the man that looks after truth, and embraces it whenever he finds it; the man that inquires lief of the truth as it is in Jesus, and a surrender after the will of God, and does it as soon as he disafter the will of God, and does it as soon as he dis-covers it; the man that regards the authority of man as usurpation, and that tooks on bishops and kings, on synods and conferences, on arthies and gadlers, and mobs, without fear,—the man whose only law is the will of God, and whose whole soul and life, under the in-fluence of godly love, are devoted to the cause of God and human happiness.—The man who, without reand human happiness,-the man who, without reship with God, and with his Son Jesus Christ; he works with 'God and with his Son in holy partner-ship; he takes his share in the great and glorious plan of enlightening and redeeming, of raising and blessing the whole 'family of main. This is man's greatness and glory; it is his perfection and blessedness. It matters not how a man be circumstanced, whether he be rich or poor, whether he live in a garret, or dwell in a comfortable house, or have not where to lay his head; it matters not what may be his country, or what, may be his color; if he love God and his fellow men,—if ceasing to be the vlave of earth and of hell, he asks only what 'God would have him to do; if while he lives on earth, he lives have him to do; if while he lives on earth, he lives only to glorify his God and bless mankind; he is a

great, an nonorante, a giorente, and a godine neingy.

I am glad to learn that there are some such men in America, and I am especially glad to see reason to believe that the number of such men is increasing in your land. There are men and women that it single ing and toiling after this blessedness in the islands of There are men and women in these islands that call no man father upon earth, and that call no man master; who acknowledge none as their father but God, and who call no man master but Christ. There are men and women who regard the claims of sects and governments to rule their judg-ments and their consciences as an infornal usurpation. There are men and women who have asserted their There are men and women who have asserted their liberty to think and act for themselves as the servants of God along; who have thrown off the yoke of the oppressor, and have declared their resolution to be free before the whole world. There are men and women who are crucified to the world, and who live only to God: who, at the call of Christ, have given up their all, and taken up their aross and followed him. There are men and women in these hands, who are delivered from the God Christ. are delivered from the fear of man, and from the fear are delivered from the fear of man, and from the fear of death: who know no evil but sin, and who covet no portion but the favor and blessing of God. There are men and women who love their fellow-men, and who take pleasure in employing their wealth, in spending their time, and in exerting to the unmost their powers both of body and mind in the work of regenerating and blessing the human race. There are men and women who have suffered reproach and persecution for the sake of Christ, and who are willing to suffer still further, rather than fall in their force to suffer still further, rather than fail in their doty to iness, that they are counted, by the selfish and

great, an honorable, a glorious, and a godlike being.

creams in these lands. The light and influence of ther by the interpretations of the ancients or of the be religion of Christ are spreading. Men and wonen in connexion with the various sects, are receiving of pope or bishop, of parliament or conference. I fresh light, and awaking to new life. And many that were sleeping away their days in dreams of flesh hear or read of human origin, by the teachings of the parliament of the parliament or conference. I have been roused from their guilty slumbers of the parliament of the parliame creasing in these lands. The light and influ by pleasure, have been round-from their guilty slumbers, and been brought to give themselves to God. Men and women are meeting together, not as believers in Wesley, or Calvin, or Fox; but as believers in Wesley, or Calvin, or Fox; but as believers in Christ alone; and they are laboring, not as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of bishops, or conferences, of eyects, or governments, but as the servants of Bostops, or conferences, of eyects of manufacts of the souls of men are because of the souls of men are because of the souls of men are better the proper in the first. And when I have discovered the truth, or when, after g free and full investigation, and recurse in prayer to the Great Father of Lights, for his assistance and blossing, any thing presents the truth, or when, after g free and full investigation, and recurse in prayer to the Great Father of Lights, for his assistance and blossing, any thing presents in the manifest to many, that brighter and better days draw ingh. What sorrows and struggles may remain for us, we cannot tril! we expect our sufferings to be used. manifest to many, that brighter and better days draw nigh. What serrows and struggles may remain for us, we cannot tell: we expect our sufferings to be greatly multiplied for d while, at least; but we have not a doubt but truth and righteousness will triumph, and that light and putity, and peace and joy shall out through the world like a flood. We believe the day will come when men shall long to be lords over their fellow-men no more; when acts of fraud and violence shall cease; and when all the children of men shall live in loving and delightful fellowship, an image of the reciety of beaven.

I feel resolved, by the bleasing of heaven, to live and pray and labor for that day. I feel resolved to be separate from all systems of violence and blood. I feel resolved to be neither master nor slave to any one on earth. I will be free, by the bleasing of God. Men may lodge me in a juil; they may afflict my fleat; but, by the bleasing of heaven, I will still be free. They shall not, if God will help me, enslave my mind.

my mind.

Man cannot be a slave outright, but by his own cant. Men may chain or imprison, they may flot kill the body, but there is nothing more that it can do. They cannot kill the soul. If men are solved to act freely, there is no power, either that is not in hells that can enslave them. The trutter of the can be a single can be considered to act on the can enslave them. t is in Jesus makes all that receive it free. It deliver them from the fear of whips and chains and death; i raises them above the fear of teproach and torture and the man that is delivered from the fear of wha and the man that is delivered from the fear of what his fellow-man can do unto him, is emancipated. He begins from that time to judge for himself what is God's will, and to act according to his judgment. He cannot judge and act with freedom without incurring reproach and persecution, it is true, but he is still free. Af God allow men to afflict his body, he cannot murmur; for all things work together for good to them that love God. That which constitutes a man's freedom is deliverance from the fear of repreach and violence; deliverance from the fear of suffering and of lence; deliverance from the fear of suffering and of I say, then, that man cannot be enslaved but by his

creature. He has lost lifs form and comeliness; he has lost his worth and glory; he his Torasken God; he has forth his Makers; image; he has become an object of pity to the pure spirits of heaven, and an occasion of borrible exultation to the bad spirits of hell. When a man relinquishes his freedem, he falls from the rank of the sons of God, and however he may be clothed, whether in black or red or brown, and however he may be fed, whether on husks or on dainties, and whatever may be his work, whether talking or writing, or preaching or fighting, he is a fallen, an abject, a miserable man; a pitful and mouraful wreck: But a man that search his freedom—that is resolved to think, and speak, and act as the servant of God alone,—the man that looks after truth, and embraces it whenever he finds it; the man that inquires life of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of left of the truth as it is in Jesus, and a surrender of ignorance of the truth, and their fear of torment ar spect to any consideration of selfish case or pleasure, or of worldly wealth or greatness, thinks, reads, falks, writes, cats, drinks, lives, toils and dies, that he most foothy the most two derable, the most goldies sight on earth. He is the image of God, and the glory of man. He stands at the head of the creation of God, and takes rath next to the great Leader and Saviour of mankind. God is not ashamed to call him his son; Christ is not ashamed to acknowledge him as his brother. He is one with God; he has fellow as his brother. He is one with God; he has fellow as his brother. He is one with God; he has fellow as his brother. He is one with God; he has fellow the control of the creation of t using their liberty; but, if kept above the fear of death, they would still be free. Christ and his aport ucaun, mey would still be free. Christ and his appet thes suffered and died for using their liberty, but the were not slaves. Most of God's children have beer reproached and persecuted, when they have eagerl pursued the truth, and boldly and faithfully carrie out the principles of the gospel; but we have might have escaped their sufferings. Had they fear repreach, violence, or death, they would have give up their religion; they would have obeyed the me and the tyrants would have been satisfied. But the truth had made them free ; it had delivered them fre the fear of man; it had lifted them above the influ the fear of man; it had lifted them above the influ-ence of the flesh and of the world; it had made them deaf to the commands and threats of usurping men, and hence their sufferings. If the usurpers had found them slaves, governed by the hogge and fears of time, or if they had found them subjugating reason and con-science to the will and pleasure of the flesh, or if they could have made them slaves, they could have re-tried their fears of suffering and death by terrible representations, or partial inflictions of heir testimes. representations, or partial inflictions of their tortures the martyrs might then have been permitted to live i the mariyrs might then have been permitted to live in rejuct. But whom the truth makes free, are free indeed. Raised above earthly and fleshly considerations, man has no power to bring them under him, no means of bending them to his will. He has, therefore, no choice, when he meets with such characters, but either to let them alone when he finds he cannot enslave them by his crucities, or else dismiss them from the earth, and then their emancipation is complete. Men cannot, therefore, be slaves, but by their own consent; they cannot be slaves but through the influence of ignorance, or the power of carnel affect.

And from all these great enslavers, I am resolved by the blessing of Heaven, to be free. Teel resolved to seek after goapel truth with increasing diligence, and to reduce it to practice, when I discover it, with increasing faithfulness. I feel resolved to crucify the affections and desires of the flesh, and to cherish those higher principles of love, to God, and love to main, and scripulous regard to the suggestions or re-proofs of resolvenience. I have experienced something of the emancipating power of gospel truth, and I am wishful, to experience it in all its fullness. I feel something of that godlike freedom which consists in deliverance from the fear of reproach, and want, and death, and I long to feel still more. I feel resolved to use the freedom which I enjoy at present, until I have, by the blessing of God, worked out my full emancipation. by the blessing of Heaven, to be free.

whatever God has been pleased to reveal. I am re solved to search the scriptures, and to endeavor find out their meaning. I am resolved to judge as their meaning for myself. I will not bind mys

wants may appear to require, or as a sense of duty to God and to my fellow-men may prompt. I will neither turn away my own eyes from the truth, when it presents itself, nor will I, when I have received it to myself, refuse to profess it or declare it to others. to mysel, reuse to process to decisate to others. I will not keep back from my christian brothren, or from the world at large, any thing that may seem likely to be profitable to them. I should not like my brothren to hide in their hearts from me any useful ruth, and I feel resolved not to hide in my own of men ask you to so eart any useful truth from them.

heart any useful truth from them.

And I feel resolved to reduce whatever truth I may scover to practice. Whatever may appear to me to a command of Christ, I feel resolved to obey

see ever made, I feel resolved, by the blessing of God, to go forward. Though men should thrust me out of their synapogues, though they should turn me out of their synapogues, though they should turn me out of their seets, and shut me out of their company; though they should result me a heretic, a rebel, or an infidel; though they should regard me as a madman or a devil, it is all one; I feel personded that the course on which I have entered is the right one, and I am resolved to walk in it. And though the should, by walking in it, offend my hearres, and drive away my congregations, and alienate my friends, and lose my mortal supporters, and be loft clone; though I should be reduced to want, and left without a place where I may lay my head; though I should be dragged before magistrates, shirt up in a dungen, or delivered over to death, I am resolved, by the grace of God strengthening me, to hold on my course to the end.

followers of Christ; it is time we had something else. It is time that superstition and intolerance should be shocked; it is time that the terrors of the scribes and shocked; it is time that the terrors of the scribes and pharisees, and of the whole hand of selfish, temporizing hypocrites, should be set at naught. It is time that the minds of God's people should act freely, and that the minds of God's people should act freely, and that the yokes and fetters which earth and hell the yokes and fetters which earth and hell that the minds of the set of the shaken off. It is have fastened on them should be shaken off. It is time for us to go forth, to explore and reveal to our brethren the whole word of gospel truth, and to take our places on the mountains of God's holiness, and become the lights of the world, cities set on hills that cannot be hid. And, if I may speak in behalf of some who think and feel in harmony with me, we are re solved, by the help of God, to do so. We are weariet with the earthliness and selfishness of the mass of pro fessors; we are wearied with their blindness and in televary, we not wearned with mean binding about a refor-mation, or to die in the attempt. But death will not frustrate our endeavors. As it was in the case of Christ, so would it be in the case of his followers; the death of the martyrs would be the life of their cause God will preserve his people alive, till they have done all that life could do; he will not suffer them to of God, and till the whole family of man shall rejoic of God, and till the whole family of man shall rejoice in the blessings of the gospel of peace. But I must conclude. I did not think of writing so long a lefter when I began; I thought only of writing a few lines: but when my soul had once become excited with thoughts of the land to which my letter was going, and of the events which are taking place both in this part of the world and your own, I did not feel at liberty to cut my letter short. It is but right, when one writes to a christian friend and brother so far away, that he should send a fair portion and sample of his soul with it. I do not, therefore, feel as if I had done wrong in writing to you at such great length; and I do not feel as if you were likely to blame me and I do not feel as if you were likely to blame me for so doing. I shall, therefore, make no applogies for the liberty I have taken. I only pray, that God may bless you, and make you an abundant blessing. Will you please accept, along with my long letter, the two pamphlets, entitled "Non-Resistative," and "Pure Gaspel." Both the pamphlets and the letter are at your service; and I should be glad, if either you or your readers should receive pleasure or profit from perusing them. But I shall expect you, if you receive my letter and pamphlets with favor, to write and tell me so, and to accompany your schowledgement of my letter and pamphlets with favor, to write and tell me so, and to accompany your seknowledgment of their reception, with all the loving and gladly news you may be able to communicate. And I shall be all the more thankful if I hear from you soon. Farewell t The Lord that made heaven and earth bless thee/out of Zion. The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Stehd thee help from the sanctuary, and strengthen, then out of Zion, Remember all thy offerings, and accept thy burnt sacrifices. Grant thee according to thine own heart, and fulfil all thy counsel. The grace of our Lord Jesur Christ, and the love of God, and the fellowship of the Holy Spirit, be with you. Amen.

A friend and brother in Christ Jesus,

JOSEPH BARKER.

P. S. You will see a few words in the pamphlet on Non-Resistance, on the subject of gentleness and justice in speaking of the erring and ungodly: you must make the best use of it you can, and send me the best advice you have to give in return.

At a Pence Meeting held in the Royal Exchange, Dublin, (Ireland.) on Wednesday evening, Dec. 29th, JAMES HAUGUSO'S In the chair—the proceedings of which are published in the Dublin Morning Register -after excellent speeches by the chairman

William Antisel—
Mr. H. C. Wright, of Philadelphia, was introduced by the Chairman, and he was received with many demonstrations of kindness: He said—Mr. Chairman, I scarcely know how to begin what I have to say to you this evening. I have had to say hard things of my own slaveholding country, and I must any to you unis evening. I have had to say hard sings of my own slaveholding country, and I must los say some plain things to yourselves. You are blook los any some plain things to yourselves. You are well pable in not making yourselves acquainted with le institutions under which you live, civil, religious, and military; it is your duly to get information on il those subjects. You may be oppressed, and you ill be oppressed in ignorance—willing ignorance—in these subjects. It is "the military institution to hich I wish to call your attention this evening. It is sorbs, I understand, one third of all the revenues your centry; you have a deep interest in this. will be oppressed in goodness where it is the military institution to on these subjects. It is the military institution to which I wish to call your attention this evening. It absorbs, I understand, one third of all the revenue of your ceontry; you have a deep interest in this matter; you pay all the cost. The man who would prevent you from inquiring into what so deeply interest you, is a tyrait, and your enemy. Let us suppose a question: many men in Dablin are in want of employment; now, I wantoned thouse and men to work for me. Well, my friends, you would like to know something of the work I should see the country of the control of the work I should not connected with any anti-slavery societies. The committee said it would not be an insurmountable objection that he was opposed in scuting and men to work for me. Well, my friends, you would like to know something about this matter, well, then, the work I want you to do is, to become a manable of the total the control of the work of the manable of the work of the work is a supplied to the proposed it is sufficiently an are to have no conscience; that would be a troublesome companion to any man in my employment; you are to have no God; I am to be your commander; you are to kill, burn as in the your commander; you are to kill, burn as in the your commander; you are to kill, burn as in my employment; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to have no God; I am to be your commander; you are to hav

and a conquer another vice, the passion of revenge, and the war spirit which it fosters. I am told this is a dangerous doctrine—dangerous to whôm? Is at a dangerous doctrine—dangerous to whôm? Is it to the warrior? Surely the peace man will not him in the warrior? Surely the peace man will not him in the warrior? Surely the peace man will not a kinds. These fear our principles, because we want is to put an end to their practices. We are only dangerous to such as these. If I am nobbed of my watch, am I to punish the robber? Suppose him to be my friend, I, Webb, who does me the injury; and save my brother. If he won't be my brother, if Ill sek you all to help me to reclaim him, not to punish him we will leave all punishment to God. If we act thus, our brother will be saved. Do you think, my friends, the man will continue to do evil think, my friends, the man will continue to do evil think, my friends, the man will continue to do evil think my friends, the man will continue to do evil think my friends, the man will continue to do evil think my friends, the man will continue to do evil think my friends, the stuck the other violently—did he return the blows? No, he fundbled in his pockety, and found a piece of candy there; he thrust it right into his coponent's mouth; the quarrel was over in an instant! When you want to fight, my friends, shuys do so with a piece of sugar candy in your hands.

Mr. Wright illustrated his sentiments with the

Daniel O'Connell and American Slavery. At a recent meeting of the Irish Repeal Association Dublin—

Mr. Gilligan handed in 3l. 7s. 10d. from St. George's ward. The contributions were accompanied by a letter from Mr. James Haughton, of Eccles-street, who forwarded 1l. as his renewed subscription for the present year.

Mr. Ray then read Mr. Haughton's letter, which was received with loud cheers.

Mn. Ray then read Mr. Haughton's letter, which was received with load cheers.

Mr. O'Connell, said the letter was of the utmost importance, and should be inserted on the minutes. The sentiments which it breathed of the highest tone of humanity made it most valuable. There was not a more excellent gentleman in the community than Mr. Haughton; he was, in fact, the very apostle of benevolence and charity (cheers, He (Mr. O'Connell) was afraid the terms of the treaty entered into with America by Lord Ashburton were too distinct in fayor of the American slave-owner. The administration were ins uch a melancholy state, and they were so mixed up with Lord Ashburton, that he might as well ask Sir Robert Peel and, his supporters to swallow the rivers of Canada as to get them to make any change in the terms of the treaty. That treaty was mischievous, and it was idle for Mr. Haughton, or any man, to expect that any member, standing up in the House of Commons, would make any impression on the government. The anti-slavery party must again go to Exeter Hall, and threaten every, member of the House, calling on them to desert every administration that did not vindicate the right of every man to be free (hear, vindicate) the right of every man to be free (hear, vindicate) the right of every man to be free (hear, vindicate). slavery party must again go to Exeter Hall, and threagen every member of the House, calling on them to desert every administration that did not vindicate the right of every man to be free (hear, hear.) It would be impossible otherwise to obtain any thing favorable from England. England had truckled to America, and it was the Anti-Slavery Society alone who could do what Mr. Haughton called on them in his letter to do. As to India, Mr. Haughton was quite right; there were millions of slaves in India. India was still contaminated with the stain of slavery, and belied the old adage, that wherever England's flag flies, all were free. He had long wished to address the Irish in America, and he had now an opportunity of doing so, for he had received a communication from the Irish in Philadelphia, contradicting the report that they had been engaged in the late riots there. In reply to that, he would publish an address to the Irish in Philadelphia, and that reply would be an answer to the arguments put forward by a correspondent of the Dublin Evening Post, whose letter was dated from Philadelphia. He trusted he should be able to convince the writer of that letter, as well as the American public who agreed with him, that his (Mr. O-Connell's) views on the subject were just and wellfounded (hear, hear.)

From the National A. S. Standard.

From the National A. S. Standard, Southern Chivalry.

Southern Chivalry.

Southern Chivalry.

Less is known by Mr. Motte, Unitarian clergyman of Boston, than of Mr. Pierpont, in the anti-elavery cause; but he, too, descrete gratitude for his
manly advocacy of truth, at the expense of populariity. His scorching rebukes to southern slavery and
northern prejudice, are worth more from him than
from any other man, because he was born and educated in South Carolina. He has, moreover,
proved the sincerity of his words by his teorks.—
When his father died, several slaves fell to his share,
in the division of the estate. He immediately ordered that they should all receive their freedom.
But, unfortunately, these slaves had husbands, wives
and children, who belonged to other masters; and
if they received their freedom, the law would compel them to quit South Carolina. Having a small
share of worldly goods, he was unable to purchase
the families of his broutnen. But he did the best
he could. He ordered them to be sold to matters of
their own choosing, and to none other, whatever
price might be offered; and he placed the money in
suitable hands, as a fund for the use of the slaves
themselves, and their heirs forever; declining to
touch either principle or interest himself.

A society in Savannah, Ga. lately sent to the
Unitarian Association in Massachuseuts, to send
them a preacher to officiate for six montis. Mr.
Motte, being at fevisore, was elected as a suitable
person. On landing at Savannah, he sought out
the committee of the church. All being met, one
of them opened the basiness by saying that a very
unpleasant rumor had reached them the day before;
be trusted Mr. Motte would be able to contradict it,
as otherwise, it would fend to disappointment on
both sides. When Mr. Motte begged an explanation, they informed him that it was said he enterlained sentiments unifavorable to the inetitution of
slavery. He vas as southerer by birth and

and revision.

The price of the volume will be Oze Del greater than the price of the volume will be Oze Del greater than the price of the same on the appear work, shall be entitled to a sixth copy there charge. The undersigned carnestly ther charge. sections of this otter, and to forward the pre-size sections to him at 25, Cornbill, post packing and the pre-size section at the pre-size section and the pre-size section of A N individual, who has, had ten years at the printing business, its in wastens a compositor or pressuan, or to take newspaper establishment. He can product y reference A small collection products.

Clam Soup,
Oysters Raw,
" Honsted,
" Fried in Crumbs,
" I was a wa Pice, &c. &c. &c.

N. B. Oysters for sale by the gallon or m

Straw Bonnets, Fancy Goods, Milliner,

No. 13, Summer-street, Boston A. E. MANN

A. E. MANN

W OULD inform her customers and friest, the
she has increased her bissiners, and keep a
hand an easortment of Fancy Goods, Justices, (&
lery, &c. Straw bonnets dyd, alterted, closted a
pressed, in a superior manner. Fashiosable milions
attended to with neatness and deepatch.

N. B. Bonnets of all kinds made to order.

Boston, Oct. 22, 1842. ·BOARDING HOUSE

# FOR- COLORED SEAMEN.

The subscriber begs leave to inform suck e seamen as may visit Boston, that he has eper excellent Boarding House for their accounted No. 5, Sun Court S Boston, June 8, 1842.

## UNION HOUSE.

THE subscriber has lately opened agintel float ing. House, situated at No. 4 Scalet-North-house, bear her her house has been put in complex rapic at well calculated to accommodate all we say to 6 posed to award their patronage. Strangs with the city are solicited to call at the Line line where every exertion will be made to prefer her sojourn a plehsant one, and that too on the most assertate terms.

Boston Sept. 30th, 1842. JOHN ELY.

The Finest Hend of Hair produced Wyeth's Cream of Liles.

Wyeth's Cream of Lifes.
For sale only by the appointed agent, A. S. 102DAN, No. 2, Milk-street, second door from Waring

NEW PUBLICATIONS.

JUST Published and for sale at the Anti-Shung Depository, No. 25 Cornhill, THE COVENANT WITH JUDAS, a sermon by John Pierpont, occasioned by the imprisonment of burn Latimer.

TEN TEARS EXPERIENCE. By Mrs. M. W. Chy

DR. CHANNING'S LAST ADDRESS, second edited, t.\$1 per hundred. ANTI SLAVERY ALMANAC for 1943. By Mrs. L.B.

Child.

As Kiss ron a Brow, a collection of sterinsfor that ron, by Henry C, Wright,

Also for safe, Dickens's Notes on America, Harpers Dec. Q.

### THE TRICOPHEROUS,

OR MEDICATED COMPOUND, now acknowledged by thousand, who use, to be the only remedy to prevent ladder tore the hair that has fallen off, or become prevent grey hair; to cure and remover of scurf and dandroff from the prit in the most healthy, soft and gloss from all oily and greasy appearances tues of the Tricopherous, or Medicates virtues of the Tricopherous, or Mesicated are: 1st, Is bracing strengthening, and chaperties. 2d, Its gently stimulating the stain. 3d, Its in grodueing and encebraging in the bulb or root, and particularly in the receives the vessels and nerves, gring his to the hair. 4th; Its equalizing the circle studies. 5th, Its freeing the skin from the purepiration, sourf and daultoff, and, built to carl. 6th, And, its freepent was at the hair in beauty and beauth to the lister life. For sale at A. S. JORDAN'S, 2 Mirrow Walls, and the stain in the stain of the stain o

New State Register for 1843. New State Register 107 1034

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[SEE FIRST PAGE.]

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