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From our English Correspondent.

MENWELL HILL, near London, 1844.

Sir,—Where the differences which exist among abolitionists in America; and the severance from them of abolitionists, have their origin, I know not, I am aware that this is a frequent occurrence among men, who, though they agree in one great object, and that an object of vital importance, yet refuse to unite in working it because they do not see alike on some other point. This is so with us; it would be for the brethren to see that, needing each other's assistance, they might, at another time they would not, travel different journeys.

I have here in view the Anti-Corn-Law-League as a strong evidence of the wisdom of knowing men only for the purpose of looking at nothing but the one object in which, as Leagues, they associate. They are Whigs, Tories, Radicals, and men who, upon all other points, are anything-arians, yet united on this; they are and I hazard no less than a wide conflict, steadily keep it distinct from all other topics. They associate on the platform as abolitionists of this hateful and impious monopoly, this curse of the poor. They know no more, on occasions, after his politics, but as an abolitionist; and they abstain from harsh language and unseemly, though however boldly against principles and bad arguments—trying *them* with power and earnestness. This I hope is, I feel sure, will be the course of the abolitionists here, if they would not lose time and strength. On any subject, we may condemn men, it seems to me, if they are not of that subject. Jesus spoke plainly, decidedly of the Pharisees of his day; and had to the unjust Judge, who commanded him to do contrary to the law. Upon matters of conscience or conscientious slavery, it is possible for a bigoted, and be dull of vision; but as to personal slavery, it at first seems to us here almost beyond belief, that men, intelligent men, should be indifferent, when their attention is called to the subject, to conceive it possible, that that which men see and are habituated to see, and act upon from birth upwards, may—nay, I had almost said must appear to them right; and that even when the eyes, under the immediate influence of a strong light, may have prescribed to the truth of that object, yet that the surrounding circumstances, if such is not constantly kept before them, will take the impression, and the habit resume its power. It is proverbial that 'use is second nature,' and habit is used. Abolitionists, therefore, in view of these considerations, will not be seen in denunciation of persons, but as strong as those in the denunciation of false principles, and of unsound arguments—of sophistry. Let but these be strong, and the motives or weakness of the party will not be found to heed other denunciations.

Those who are convinced by argument, need no violence to excite the motives of those who operate that appears to them to be truth; and those are not convinced, will for that reason necessarily, find themselves injured by calling into question the motives. The other class, those who are wrong, will not own their convictions, only because of their wrong motives. Of themselves motives, under the persuasion that they are right.

We are few of us, who are not prone to scold opponent. It results from the competitive state of society, and it results from the constitution of our motives. Men have, that is to say, strong desires for their comforts. Food, clothes, and all which, under just social arrangements, would be only of acquisition by all, are matters of interest, and the great majority, though they are willing to work, and even those who are of the middle class are in a constant state of anxiety, lest disappointment, casualties or the mere accidents of life, may to this world of incidents, should reduce their individual stores and them to dependance upon the generosity of others. The laboring class, in this world of incidents, should reduce their individual stores and them to dependance upon the generosity of others. The laboring class, under the great uncertainty of their provision, and the great uncertainty of their provision, and the great uncertainty of their provision, and

From the Green Mountain Freeman.

Whig Desperation—Clay and Texas—LIBERTY.

When we hear the Whigs advocate the election of Mr. Clay to defeat the scheme of slaveholders, the loyalty of the Bawlver always occurs to our mind. Will Satan cast out Satan? Will Henry Clay, the owner of slaves, be satisfied with the interests of slavery, and avowedly opposed to the candidate or *prospective* abolition of slavery—will he stand up and bend this Juggernaut, Moloch?—Contending as he does, that slavery has become sanctioned and *sanctified* by more than 200 years of legislation, and that it is a crime against God, to have *individual rights*; and seeking, as he does, to hold up the abolitionists, unmixed from the rest of community without the possibility of their ever recovering the overwhelming force of public indignation—will he turn *abolitionist*, and lead on the Liberty host, conquering and to conquer? No! just as sure will Beelzebub make war upon his own kingdom, and turn it into a paradise! Look at the acts of Mr. Clay upon this subject: some of his *opinions* are referred to, but, by notice now, we mean acts as extending the principle and dominion of slavery. He has been a slaveholder 40 or 50 years, and now holds 60 human beings as property. When he fell for the admission of Michigan into the Union was before the U. S. Senate, he *made a motion to deprive free* citizens of color of the right to vote on the question of its acceptance by the people.—*See Senate Journal.* By his speeches and personal influence, he secured the admission of Missouri into the Union with the privilege of holding slaves. Of this he boasted during his late Southern tour. And when, during the discussion on the Missouri question, the intolerant spirit of slavery was announced, he drew a comparison between the *slaves* of the South and the *laboring whites* of the North, and *instantly struck the balance in favor of the* POLITER! He gave his casting vote, Feb. 1819, in favor of perpetual slavery in Arkansas, at a time when that territory was almost uninhabited, thus being *the direct instrument* of extending slavery to its utmost limit, and giving it that balance of power which it now holds against the North. He has earnestly contended against the prohibition of slavery in the District of Columbia, or in any territory of the United States, and introduced resolutions into the U. S. Senate, May, 1838, denouncing the interference of the citizens of any of the States to effect either of these objects. In 1839, he zealously opposed the calling of a convention in Kentucky, a measure *aimed which emancipation by law could take place in that State.* He used his influence, and wrote letters remonstrating against the measure, and it was lost. In Feb. 1840, he made his great anti-abolition speech in the Senate, in which he said—"The liberty of the descendants of Africa in the United States is incompatible with the liberty of the European descendants!" thus making Liberty a beast of *prey*, that must subsist by rioting upon the *inalienable rights of men!* And not but a few weeks since, Mr. Clay, in a speech at Raleigh, N. C., refers to this infamous speech as expressing his present views on the *unfortunate* subject of abolition, and adds, 'if that be not sufficient, I do not to be any reply to Mr. Mendenhall, of Indiana.' This *reply*, it will be remembered, was—'*Go home and mind your business; my slaves are fat and sleek!*' —when respectfully asked, in behalf of thousands of Indiana freemen, to emancipate his slaves!

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Annexation of Texas.

Papers to the 20th of June from the city of Mexico contain Santa Ana's letter to his Minister of Foreign Relations, written after the interview which he had with Mr. Ker, the Commissioner, recent special agent of the United States to Mexico.

The following is an extract:

'The President of the United States, in my opinion, has not acted very properly in treating of the annexation of Texas, not as actual possession, because the majority of these, being but a portion of the American community, although with the same rights with the rest, have no right to enter into a Treaty of Territory which does not belong to them. That Mexico being resolved to sustain her rights without ever yielding them, and to combine them with consequential, thinks the proposition made on the part of the Americans to be inadmissible, and renounces all idea of ceding her territory. That Mexico is resolved to undertake vigorously the campaign against Texas, for which she holds in readiness a large army with all the necessary resources which the present state has left her, and which, in the general prosperity of the country, have enabled her to obtain. That if she has not proceeded to open the campaign during the present year, it is because she has been awaiting the result of the armistice agreed upon, in order to treat of the termination of the actual war. That Mexico, in consequence, is so good as to avoid the disorder which exists there so much to their prejudice, their best plan is to induce Texas to recognize the sovereignty of Mexico, on being at the same time, in the meantime, the actual situation, religion, customs, &c., may require, but that in no manner will she consent to dismember her territory, and that, if Texas, in the last extremity, should be necessary to sustain her rights; and that as nations do not die, the right of recouping her lost territory belongs to our children or our grand-children. That this is the opinion of the Government and of the Mexicans.'

The Mexican Congress have refused to grant Santa Ana the additional thirty thousand men and four million dollars which he asked for the prosecution of Texas. Mexico, it is stated, has now a force of thirty-six thousand men. Congress has voted that the army shall be made up to that number, this body the number asked for, provided he calls into active service a corresponding number of the 'national militia,' and that it will allow him one million of dollars, if he can raise that amount *without forcing a loan.* The proposition does not suit the views of Santa Ana, and unless he can carry out his original plan, the invasion of Texas, is thought, will be abandoned—at least for the present.

Mexico and the United States.

The New Orleans Bulletin copies from a paper published in the city of Mexico, a letter from Mr. Ker, the late Commissioner of the United States, to Secretary Bocanegra,—announcing to that functionary the signing of the annexation treaty by the plenipotentiaries of the United States and Texas,—together with the Mexican Minister's reply to Green's rejoinder. We have space to-day for the conclusion only of Mr. Bocanegra's letter:

'It is undeniable that the President of the United States, which fixes the limits between them, Mexico is disposed to comply with them, and to give them a scientific survey, such being the only requisite wanting; and that the Government of Mexico, in virtue of the principles of international law, will be to forake a legitimate obligation to enter into a negotiation failing to the Mexican Nation, the origin, and on which no new proceeding can be based.

In conclusion, the undersigned cannot do less than call the attention of his Excellency the President to the satisfaction required not only on account of the annexation arranged by the treaty, but also on the manner in which it was effected, and the injury to its dignity and its rights, by the signing of the said treaty; and Mexico flatters herself with the hope that the President will be pleased to recall and founded by the immortal Washington, will not consummate constitutionally an act condemned by reason and justice. But if, unfortunately and against the wishes of the President of the United States, Mexico, in an event so important, will consider herself in that position in which she must act in conformity with the rights of nations and her protests. The undersigned, &c.

(Signed) JOSE MARIA DE BOCANEGRA.'

From the London Standard, July 1.

President Tyler and Texas.

The President's Message accompanying the explanatory papers tells nothing that was not known before, namely, that the gentleman was very anxious to enlarge the *Empire* of the republic which he governs, and neither very deliberate nor very scrupulous in the steps to which he resorted. For the rest, the Message is a kind of *cento ad populum*, treating of the popularity of Texas, of Mr. Polk and his views, and overrule the decision of the Senate. There is one position of Mr. Tyler's, however, that, though it is perfectly true, will, no doubt, be, on this side of the Atlantic, have, according to the President, nothing to do with American affairs, which must be left altogether to the disposal of the United States.

Great Britain, France, Prussia, Austria, &c., have reason to be grateful, no doubt, for the rigid rule, which the Constitution of the United States has prescribed to themselves not to interfere in the national concerns of Europe. It is true that certain contributions to the public fund, in consequence of Texas being tied to drive these States into a dissolution of the Union, and will furnish new calumnies against republican government, by exposing the gross contradiction of the people professing to be free, and yet seeking to extend and perpetuate the subjection of their slaves.

In March last, Mr. Calhoun, and some previously to the democratic meeting at Weymouth—the House of Representatives passed their resolutions. The question of annexation was put, and the Yeas and Nays. The sitting members of that House from the town of Weymouth were Ira Curtis and Oren White—and this IRA CURTIS AND THIS OREN WHITE, SOTE VOTED IN FAVOR OF THE RESOLUTIONS.

In March 1844, Ira Curtis of Weymouth, declared—also under the responsibility of his signature, that the general Government has not a Constitutional power to unite an independent foreign State with the United States.

In June 1844, the same Ira Curtis, of Weymouth, comes forward and declares, (☞that the annexation of Texas ought to be made at the earliest practicable time.

In March, 1844, Oren White of Weymouth, declared—also under the responsibility of his signature, (☞that the general Government has not a Constitutional power to unite an independent foreign State with the United States.

In June 1844, the same Oren White sits as a Secretary of a meeting in Weymouth, records and gives his assent to a resolution affirming, that (☞

CELEBRATION AT HINGHAM.

1st August, 1844.

The following gentlemen have been appointed to cooperate with the Chief Marshal in carrying into effect the arrangements for the Festival on the 1st of August; and they are earnestly requested to use their best exertions to secure a large attendance from their respective counties:—

AIDS.

NATHAN LINCOLN, HENRY W. WILLIAMS,
JESSE HUTCHINSON, Jr. WILLIAM C. NELL.

COUNTY MARSHALS.

Plymouth.

EDWARD T. PERRY, of Hanover.

Suffolk.

HENRY I. BOWDITCH, of Boston.

Norfolk.

ELIJAH RICHARDS, of Weymouth.

Essex.

JESSE N. BUTTON, of Lynn.

The place of rendezvous for the Norfolk delegation will be at WEYMOUTH, OLD SPAIN; and for Plymouth County at SOUTH HINGHAM; where those friends who attend the celebration in their own vicinity are requested to assemble *precisely at half past 11 o'clock*, and proceed together to Hingham, under the direction of the Chief Marshals of their counties. Arrangements will be made for providing for the care of the horses of those who attend, at a reduced charge, that no obstacle may present an unanimous assembling of all who love the cause and desire to add aspect to its progress.

After leaving their vehicles, the delegations from the towns in Norfolk and Plymouth counties will assemble in FOUNTAIN SQUARE, where a procession will be formed at 2 o'clock, and proceed a short distance, accompanied by the Dedham Pic-Nic Band, to receive the delegations from Suffolk and Essex counties.

The Grand Procession will be formed immediately after the disembarkation of the Suffolk delegation, and will proceed through the principal streets to TRIMOUNT GROVE; where a Pic-Nic Collation will be provided, and the remainder of the day devoted to exercises of a highly interesting character.

Among the eloquent and devoted advocates of our cause who are expected to address the assemblage are WENDELL PHILLIPS, WILLIAM LLOYD GARRISON, ELIZA QUINCY, CHARLES L. REMOND, and JAMES FREEMAN CLARKE.

Addresses will also be made by the HUTCHINSONS, Freedom's own vocalists, in the peculiar style of eloquence for which they are so justly celebrated.

Music by the Instrumental Bands, and by a select choir, will also be introduced, to give variety to the exercises.

As on all similar occasions, the *refreshments will be furnished by those who attended the Pic-Nic, with entire understanding of propriety.* Those who find it more convenient to send their provisions previously to the day of the celebration, can forward them, either to Hingham, or the Anti-Slavery Office, Boston; where a subscription may also be found by those who prefer to make deductions in money for the payment of the expenses of the Festival, rather than furnish a portion of the refreshments.

The delegation from Suffolk county will leave LIVERPOOL WHARF, *at the foot of Pearl-street*, at HALF O'CLOCK, in the steamer General Lincoln, or in two steamers if necessary, and will arrive here a moment after East Boston, to receive the friends from Essex county. The Essex delegation will leave Salem and Lynn in the cars, *at seven and a half o'clock*, and will remain at East Boston until the arrival of the steamer for Hingham. *The fare from Salem to Boston will be reduced one half.*

From Boston and Hingham and back, price of passage will be only eighteen cents each way

Tickets for the cars from Salem, and for the steamers to Hingham, may be procured of James N. Buffum, Lynn, or of Elias Richards, Weymouth.

The site for the steamer to and from Hingham may be obtained at the Anti Slavery Office, No. 25 Cornhill, and all are requested to procure them previous to the first.

The Boston delegation will be accompanied by a fine Band of Music.

If the weather prove unfavorable, the celebration will take place the first fair day.

The delegates from Plymouth and Norfolk counties will form, as previously announced, in Fountain Square, at 9 o'clock, and will proceed a short distance to receive the representatives of Suffolk and Essex counties; *but they will remain in their ranks*, that no further delay may be experienced in forming the Grand Order of March, than will be necessary to give time for deputation to Suffolk and Essex counties.

The various towns will form, *under their respective centres, in alphabetical order*, with the exception that the friends in Hingham will precede the Procession, as an escort.

The Chief Marshal takes this opportunity of urging especially upon the friends in Plymouth and Norfolk counties, the absolute necessity of punctuality in arriving at the hour appointed; and of expressing the hope that all, who are not prevented by physical inability, will *take place in the Procession.*

The Grand Procession will be formed as follows:

Aid. Chief Marshal. Aid.
Music.
Aid. Marshal of Plymouth County. Aid.
Plymouth County,
preceded by Hingham.
Marshal. Presidents and Vice Presidents, Marshal.
and Orators of the Day.
Aid. Marshal of Essex County. Aid.
Delegation from Essex.
The splendid Banner of the
American Society.
Aid. Marshal of Suffolk. Aid.
Music.
Delegates from Suffolk.
Aid. Marshal of Norfolk. Aid.
Delegates from Norfolk County.
Marshal.
Delegates from other Counties.

All towns are requested to appoint their Marshals and Standard Bearers before the day of the Festival.

JAIRUS LINCOLN, *Chief Marshal.*

Suffolk County.

The persons named below are invited to act as Marshals in the Suffolk delegation, on the first of August, at Hingham; and they are requested to report themselves at the Anti-Slavery Office, on or before Tuesday, 30th instant:

James Barter, Jun. Edmund Jackson,
Cornelius Bramhall, Benj. P. Bassett,
Benj. W. Gage, Robert Morris,
Daniel N. Haskell, John Curtis, Jun.
S. B. Kendell, John G. King,
George Bartlett, John L. Emmons.

All persons are desired to procure tickets at 25, Cornhill, immediately, that adequate arrangements may be made for transportation.

HENRY I. BOWDITCH,
Chief Marshal Suffolk Co.

CELEBRATION AT CONCORD.

To the Friends of Freedom in Middlesex and the neighboring Counties.

All who feel interested in the slave's welfare and the progress of human rights, of whatever sect or sex, age or character, are invited to meet at Concord, on the approaching 1st of August, to celebrate the anniversary of the emancipation of 800,000 slaves in the British West Indies—an event the most note-worthy of modern times, one which appeals to the noblest feelings of the heart; which was stained with no blood, and achieved by no physical strife, but accomplished by the wonder-working power of truth and ever-loaded justice; which has caused no tears to flow but those of joy, unless the tyrant weeps over victims snatched away; which has proved that obedience to the laws of God is for man's best interest; which has raised thousands from the position of brutes to that of men, and carried the light of knowledge and Christianity to the homes of thousands in darkness before; and which is, in fact, the crowning glory of Christianity in this age.

The exercises will commence at 11 o'clock, and will consist of singing by an anti-slavery choir, and an address by RALPH WALDO EMERSON. At noon, there will be a collation in the woods—tickets 25 cents—and afterwards, addresses by John Pierpont, S. J. May, E. D. Hayden, George Bradburn, W. A. White, Walter Channing, and other distinguished friends of liberty.

It is desirable that the friends who propose coming, should send an estimate of the number that will probably attend from their respective towns, that suitable provision may be made. Please address WM. A. WHITE, Watertown, or Mrs. M. M. BROOKS, Concord.

Colored Citizens' Celebration of First of August.

The anniversary of British West India Emancipation will be celebrated by the Colored Citizens of Boston on the 1st of August, by public addresses, and a Soiree in the evening.

The colored citizens and friends of freedom will assemble at the Baptist meeting-house in Belknap-street at 1 o'clock. A procession will be formed, and pass through Cambridge, Charles, Beacon and Park streets, to the Tremont Chapel, where addresses will be delivered by several gentlemen who are engaged for the occasion. Friends of the cause in the city and country are invited to be present.

A Soiree will be had in the evening, to commence at 8 o'clock. Tickets 50 cents each. It is expected that Mr. Garrison will address the audience on the occasion. Let all come who feel disposed to pass an agreeable evening. The Soiree will be held in the Infant School Room.

FIRST OF AUGUST IN NEW-BEDFORD!

A Pic Nic will be held at Parker's Grove, NEW-BEDFORD, to which the friends in the neighboring towns are invited on the First of August, to celebrate the emancipation of the slaves in the British West Indies.

Speakers are expected from abroad to address the gathering on that occasion.

☞ Procession will move from the new Town Hall.

Per order of Committee.

New-Bedford, July 24, 1844.

The Glorious Jubilee.

On Thursday next, the anniversary of British West India Emancipation will be celebrated in this region with unusual demonstrations of joy and gratitude. The gathering at Hingham bids fair to be truly immense. Plymouth and Norfolk are resolved on presenting an array, formidable only to tyrants—and Suffolk and Essex will not be found wanting on the score of zeal and numbers. At Concord, there will doubtless be a great demonstration. In the morning, an address will be delivered by Ralph Waldo Emerson, which we presume it will amply repay making a long journey to hear. Other addresses will be delivered by John Pierpont, George Bradburn, Frederick Douglass, Samuel J. May, Wm. A. White, Walter Channing, and others. This is a strong phalanx. The speakers at Hingham will be Wendell Phillips, Chas. L. Remond, W. L. Garrison, James Freeman Clarke, &c. &c. '*The Hutchinsons*' will be present on the occasion, to sing the songs of jubilee in their unequalled strains. [See the *Programme*, in the preceding column.]

The event to be celebrated constitutes a brilliant era in the history of the human race, and will make the nineteenth century illustrious to the end of time. Every freeman should hail the return of the first of August with exultation, and consecrate it to the deliverance of our enslaved countrymen, and of all who are pining in bondage, wherever they may be. Especially should abolitionists spare no pains or expense to celebrate it in a becoming manner. They should be a day for a NUMERICAL AS WELL AS A MORAL DEMONSTRATION—the great minister day and general review of all our anti-slavery forces. Let every man, woman and child resolve to turn out. On such a thrilling occasion, do not mind the distance, time or expense. 'ALL OUT!' is the word.

Our colored friends in the city are to have a special celebration, and in the evening a Soiree, at which they hope to see many of their white friends.

Our Bristol county coadjutors are to have a grand Pic Nic at New-Bedford. Let them not allow themselves to be outdone by any of the other counties.

☞ Let it not be forgotten that it is expected of those who go to Hingham, that they will carry provisions with them, and contribute in money before the time to help defray the expenses. At Concord, the dinner is to be provided by tickets, at 25 cents each.

Middlesex Standard.

The first number of a new paper, with this title, to be devoted to the interests of the Liberty party, and edited by John G. Whittier, is to be issued on the 1st, to be published weekly, in Lowell, at $1,50 per annum. Our views of the Liberty party are so well known, as to render it superfluous for us to say that we regret to see our friend Whittier giving it his countenance. Politically, the party is as needless as a fifth wheel to a coach, and its moral effect on our great movements is highly injurious, because it changes a moral into a political conflict, and diverts attention from 'the bulwarks of American slavery.' Besides, we are against every party that is for supporting the present Constitution of the United States and the existing American Union. The true issue, both politically and religiously, is—'*No union with slaveholders!*'—and the sooner it is met by all the friends of emancipation, the sooner will the slaves be set free. Friend Whittier says, 'the Liberty party recognizes the inestimable worth of man—the brotherhood and equality of our race.'—Now, that party differs from the Whig and Democratic parties only as to the question of southern slavery. Like them, it unfurls 'the stars and stripes.' Is that banner an emblem of 'the brotherhood of our race'? Like them, it is for army and navy. Are these friendly to the human brotherhood? Like them, it is geographical in its patriotism and philanthropy, and strenuous for that accursed *nationality*, which has filled the earth with wars, and covered it with human blood. Like them, it disregards the sacred rights of women, and gives them no voice either in the choice of rulers, or in the enactment and administration of the laws—notwithstanding it is affirmed in the Declaration of Independence, that 'all governments derive their just powers from the consent of the governed.' We say nothing of the Liberty party, 'the brotherhood of the race' is such a party—and therefore we are against it.

It has long been to us a mystery, how a Quaker can electioneer in favor of a government which is based on military power, and raises for its safety an army and navy; and grants 'letters of marque and reprisal,' and makes the President commander-in-chief of all the military and naval forces, and writes its edicts in human blood, and disregards all the injunctions and precepts of the gospel of peace. Our friend Whittier, we think, 'ought in delicacy to withdraw from such a government, or give up his Quakerism.

Imprisonment of Charles T. Torrey.

A citizen of Massachusetts lies incarcerated in a loathsome prison in Maryland, charged with the high misdemeanor of having endeavored to deliver him that is spoiled out of the hands of his oppressor, and to set the bondman free—but, however, by any act of violence, but in the spirit of good will to the oppressed, and without injury to the oppressor. A demand for the person has been made upon the Executive of Maryland by the Executive of Virginia, in order that he may be tried by the laws of the latter State; but whether the requisition will be complied with is yet a matter of uncertainty. Between the upper and lower authorities, he is undoubtedly in great danger of being crushed, no matter how innocent he may be of the charge now preferred against him. In a case like this, no great amount of evidence is needed to convict him; for 'trifles light as air' will be regarded as strong proofs of his guilt by the slaveholding banditti who have made him their captive. I know, by experience, what chance he has for a fair trial and a speedy release. I spent forty-nine days in the same prison in which he is now confined, and the cell which I occupied had just been occupied by a murderer. Every effort was made, during the domestic slave trade as but in principle, and as atrocious in practice, as the foreign traffic; in saying that they who were engaged in the former, were deserving of the same punishment as had been decreed to those, who should be caught in the trade on the coast of Africa; in stating that the ship Francis, of Newburyport, (my native place,) had sailed from the port of Baltimore with a cargo of seventy-five slaves, confined in the usual manner, for the New-Orleans market; and in severely denouncing the author of that outrage. On my trial, I proved by the custom-house books that eighty-eight, instead of seventy-five slaves had been transported in the Francis; but of what value was evidence under such circumstances? I was tried before a slaveholding judge, (Nicholas Brewer, notorious as the author of the crime of emancipation,) and pronounced guilty by a packed jury of slaveholders and slave-traders, who sentenced me to pay a fine of one thousand dollars, in addition to my seven weeks' imprisonment. Mr. Torrey, as an avowed abolitionist, has had a good deal of reason for expecting a fate trial, whether in Baltimore or Richmond, as a lamb in the embrace of a wolf has of being set at liberty, without any bodily harm.

I can think of nothing that will be likely to work in his favor, except the apprehension that we may probably be called upon, in case of his conviction and punishment in the penitentiary, a fresh excitement will be produced against slavery throughout the country—a specimen of which has somewhat recently been given in the case of John L. Brown, of South Carolina, on his arrival at Boston in the Creole. It was mainly the sentence of death pronounced on Brown, that caused the deep sensation of horror that ensued; but the fact that he was even arraigned as a felon, for performing so merciful an act, in this professedly christian and dem-cratic country, excited universal abhorrence and indignation throughout the land. If Torrey is to be tried on a similar charge, and ought to receive the sympathy and aid of all who, being in bondage, would bless the hand that should be extended to break their fetters.

Circumstances have occurred in the painful divisions which have taken place in the anti-slavery ranks, to impair my confidence in Mr. Torrey as a true-hearted abolitionist. Probably, of all the false friends who have lifted up their heels against me—of the host of enemies who have maliciously sought to destroy my influence in the anti-slavery cause, by covertly misrepresenting and misrepresenting my religious sentiments—no one has surpassed him in the venom or subtlety of his attacks upon me, especially during his agency in behalf of the Massachusetts Abolition Society. But I care nothing for the past. He is now in distress and in prison, and ought to be, and will be, my friend, if he is worthy of our sympathy and aid. Let all the anti-slavery journals speak out in thunder tones on this subject.

Stereotype Edition.

'*The Brotherhood of Thieves; or, A True Picture of the American Church and Clergy. By Stephen S. Foster. Boston: Anti-Slavery Office, Cornhill.*—1844.' *pp. 72.*

Several editions of this work having been exhausted by a rapid sale, the author has had it stereotyped, so that it may be scattered at a cheap rate throughout the country. Although the boldness of the charge contained in its title page is calculated at first to offend and astonish those who have never examined the connection of the American church and clergy with the slave system, yet every candid reader who shall carefully weigh its facts and arguments in the scales of eternal justice, must confess that Mr. Foster has fully substantiated his charge, and exonerated himself from the imputation of being a false witness. The evidence which he has adduced against those corrupt bodies has been taken from their own documents and proceedings, and not from any foreign source; and they stand, therefore, condemned out of their own mouths. Yet Mr. Foster has not presented one hundredth part of the amount that might be brought in confirmation of his position; for volumes would be required to contain it all. The work has excited a good deal of howling among 'the brotherhood'—but no one has yet ventured to come forward to disprove its allegations, or expose the unsoundness of his reasoning. It stands as a challenge, and will remain so, to the end of time, for those who 'fear God and work righteousness,' but to COME OUT from our American Babylon, they may not be partakers of her sing, and thus may escape her plagues.'

A more potent weapon against the enslavers of our fellow-countrymen cannot be found than this comprehensive and most instructive pamphlet; and it should be in the hand of every reformer, and especially of every 'COME-OUTER.' Abolitionists in all parts of the country should procure copies of it, and circulate them without delay among the people, that 'the ears of the deaf may hear, that the eyes of the blind may see, and that the maimed and the halt may be enabled to walk in the light of the Lord,' and in the path of liberty and love.

Out at Last.

From the moment Martin Van Buren was so wantonly thrown overboard, and James K. Polk chosen as the democratic leader, by the Baltimore Convention, the anti slavery journals affirmed that it was solely the Texas question, which called that extraordinary result. In the letter of Andrew Jackson, on our first page, addressed to Gen. Plauche, of Louisiana, he 'lets the cat out of the bag' as follows:—'Had he [Mr. Van Buren] *come out for immediate annexation*, he would have received the unanimous vote of the convention as a candidate for the Presidency.'☞ This tells the whole story in a single sentence. Mr. Van Buren, for once, with great deference, caution and reluctance, ventured to differ with Gen. Jackson on the mere question of time as to the annexation; and for this he has been cast aside with indignation and contempt! It is now clear as the noonday sun, that Polk received the nomination at Baltimore, by the dictation of 'Andrew Jackson,' who, while pretending to be friendly to the election of Mr. Van Buren, secretly plotting for the election of '*Ex tu, Brute?*' For a definition of 'American democracy,' therefore, see *Texas*—which means PERPETUAL SLAVERY!

In the same letter, which is a precious specimen of prodigious, selfishness and cowardice, Gen. Jackson utters the palpable falsehood, that Mr. Frelinghuysen is '*the friend also of abolition.*' But why should he strain at a single misstatement, when he can so easily swallow TEXAS, with all its oppression and villany? This 'hero of New-Orleans' is manifestly any thing but a brave and good man!

ABBY KELLEY. All letters and papers intended for Abby Kelley should be directed to her at Denver, N. H. until further notice.

Another Trial!

WEST BROOKFIELD, July 7, 1844.

FRIEND GARRISON!

Some of your readers may recollect an account published in the Liberator, a few weeks since, of a little gathering known as the Congregational Church and society, for the offence charged upon me, of disturbing the public worship of God, of which I was convicted before a magistrate, and duly suffered the penalty. The magistrate alluded to pronounces your paper a scurrilous sheet, for the reason undoubtedly of the admission of that account, and consequently the bitterly of being maliciously slandered in the affair.

Of all topics for a print, intended for the public eye, and intended to have a salutary impression upon the public mind, through a widely diffused circulation, that of personal altercation between individuals, occupying a humble and an obscure sphere in the world, I believe to be the most uninteresting and the least profitable. Whenever it shall appear to you that I propose to descend to personalities for the object of revenge, or to gratify any improper propensities I have imbibed, I will be obliged to you to dash on such a may savor of that, and, if you please, the whole for the sake of that.

It may be necessary for the advancement of principles, that the specific actions of individuals, in some cases, be spread before the public mind, in illustration of the operation of a wrong system. Whoever throws himself in the way of the progress of reform, and desires to be considered a willing obstruction to such reform, certainly ought to hold himself amenable to public opinion, and be willing to have his actions fully exposed.

I have just now narrowly escaped the infliction of another penalty for a like offence. I propose to inform your readers of the state of religion in this place at the present time. I think I can do it by showing what it takes to disturb a religious meeting, and break it up, and discipline it.

Two weeks since, at a third religious meeting, an excommunicated deacon asked leave of the minister to make an inquiry, which the minister was not pleased to notice with the glance of his eye, or the answer of his tongue. A second effort was made in same manner. Being present, I advised the minister, in imitation of Jesus Christ, to answer the man; whereupon the minister declared the meeting dissolved, and we respectively departed for our respective places of abode, and arrived safely thither.

The revolution of a few weeks brought the magistrate's corporal, with a citation for the deacon and myself to appear before his honor, and answer to the offended laws of Church and State! The magistrate before alluded to had now turned informer and complainant, and appeared before the Court as attorney for the Commonwealth. He exhibited a zeal for the conviction and punishment of the deacon, which would be commendable in any good cause. The facts developed in the trial were mainly these:—That deacon Josiah Henshaw had been an active member and officer in the church in this place, for a long series of years, and had contributed to the defence of upon him in a respectable and acceptable manner;—that it had been common for him to take part in the religious exercises of meetings of the kind at which the offence was committed, and also to conduct them in the absence of the Deacon Wegmann; and that it was common and established usage of the church to solicit and urge, though the minister, the free exercise of remark and a free participation in all its exercises; that deacon Henshaw improved these privileges in common with others, to the acceptance of all concerned; that a curtailment of these privileges was suggested some five years since by the minister, in consequence of the introduction of the subject of American slavery into meetings appointed for prayer for the conversion of the whole world, and that an increasing restraint upon ley members had taken place, until free remarks were discontinued; that the deacon had rendered himself disagreeable to the church by his advocacy of anti-slavery doctrines and his connection with the anti-slavery society, and had been excommunicated for that cause, and for that only; that an ecclesiastical council assembled at the request of the church, in action of the church in his case, and had unanimously decided that he ought to be restored to good standing in the church, and recommended to the church so to do. But it appeared that the church had never adopted the recommendation of the council, nor taken any action upon it. The evidence was, that deacon Henshaw was, of right, virtually a member of the church, in good standing. No impeachment of his character or conduct was attempted, saving the charge of having made several attempts, of late, to get an opportunity to speak on extra meetings of the minister, which once bore a social character, but are now invariably superintended by a paid theologian, who watches every movement with as much vigilance as would the keeper of an insane retreat watch his patients, if guartered in the armory of a company of lancers. It appeared, furthermore, that the Anti-Slavery Society of this place, of which deacon Henshaw is president, has enjoyed the privilege of holding a meeting in the church vestry on the evening of one Sabbath in each month, for some five years, until last spring, when the society, through the influence of the minister, was driven out, under the pretence of wanting it for their own use. It was sheer pretence, however, as they have their regular place of meeting above, and equally convenient, which they could quite as well improve. But, to make it certain that they did not turn out the anti-slavery meeting to make room for a more worthy party, the anti-slavery people were denied the privilege of holding a session, after the last meeting of the clergyman had closed, which would discommode no one. The committee testified that they were forbidden to grant the use of the vestry to any body or any individual, on the Sabbath, and that they had refused the use of it to the anti-slavery friends after the close of the third meeting, on the day of the disturbance, or on any other Sunday. The minister, a Rev. Mr. Parker, testified that he declined giving notice of an anti-slavery collection to be taken on that evening, because it was against the established rules of the parish, to admit any thing into the vestry on the Sabbath, but a religious meeting, and he was not disposed to do any thing conflicting with the action of the majority. Yet the person, in his simplicity, testified, that he expected to have the anti-slavery meeting in the vestry, as the parish had let it for some wax figure exhibition. His meeting, however, contrary to his expectation, was held in the vestry. It is surmised that some one or more bethought themselves that, to vote the Anti-Slavery Society out of the vestry on all holy days, and to deny them the privilege of the hall for the fourth course, after the people had been satisfied with evangelical feasting, and then to let the hall for the shows of an itinerant lecturer, would not help to prove the sincerity of their anti-slavery pretensions. The meeting was held in defiance of the hall 'swept and garnished,' and the multitude assembled to perform their devotions in increased numbers.

The Anti-Slavery Society has not relinquished the plan of taking up a monthly contribution in aid of the cause, although they have not been able to hold a meeting of their own. As the only feasible course, they have taken the collection in connexion with the minister's meeting.

On the Sabbath alluded to, Rev. Mr. Parker rather craved the privilege of giving the notice of our collection, in order, probably, to save some layman the trouble of making himself conspicuous, while the minister waited for him to give what has heretofore been considered a contraband notice. He dictated one to suit himself, and gave it, 'That the anti-slavery friends would take up their collection in the usual manner.' The usual manner has been, to take it up on that day, at the hour and place where the meeting was held, and has been the first business of the meeting. He made no appointment for himself, having forgot it, as he says, in making some comments upon the anti-slavery notice. He was punctual, however, at the ringing of the bell, and so thought the extension of the parish deprived upon the expedition means of his meaning, he waited for nothing, not even for the collection he had notified.

After some of the exercises had been gone through, and at a suitable opening, the deacon signified his wish to ask a question, when a response was given to the assembly by the minister, that 'he loved the cause of the slave,' and if he could be permitted, he would discourse to them about it—when the meeting was brought to a close, as before stated. I had the pleasure of hearing him discourse to his employers on 'the cause of the slave,' on the following Sabbath, or, rather, I might say, on the character of the slaves' friends; and, surely, I fear if I had as contemptible an opinion of them as he exhibited, I should seldom, if ever, look at them.

The magistrate before whom the culprits were brought, (Purdon, Keyes, Esq.) a very clever man, heard the arguments upon both sides with a considerable degree of patience; and in commenting upon the circumstances to come to a verdict, he remarked that, in all his experience, he had never known of an individual presuming to speak in a religious meeting without permission, or an invitation of the minister, save one instance, which occurred in his own town, about thirty-five years ago—that it occasioned a tremendous excitement at the time, and that, in consequence of threats of instituting a prosecution, the offender was induced to make an apology, (to the clergyman, I suppose,) and that settled it. Consequently, he felt it his duty (as was anticipated from his relation to society and the church) to impose a 'moderate fine' of five dollars! This sentence seemed to appease the complainant, who proposed to withdraw his complaint, which appeared to be provided I would say I had no wicked intent in the part which I took in the transaction, which I cheerfully complied with. I had prepared myself with counsel to defend, before the magistrate, in the person of Charles Lenox Remond, who, pending the trial of the deacon, had delivered one of his most eloquent lectures in behalf of the slave. The complainant, who is not thoroughly versed in anti-slavery matters, (and who, by the way, drew all his precedents from the newspaper reports of Dr. Lamson and Abigail Folsom,) wished to withdraw his action against me, and give my lawyer the whole field to himself, and very generously proposed, as chairman of the parish committee, to grant the use of the vestry for friend Remond to deliver a lecture, as a substitute for the trial. Under any other circumstances, the anti-slavery friends would have had to pay one dollar for the room.

The court, complainant, witnesses and spectators, and a goodly company attended, and gave good audience for two hours to an eloquent lecture, setting forth the obstacles which obstruct the slave's emancipation, the political, social and religious world; and he made a thrilling appeal to his hearers to break away from the pro-slavery influences which now surround them, and to come up to the help of the Lord against the abomination of American Christianity and republicanism.

I charged my friends and neighbors with so much gospel preaching had and delivered them by friend Remond at my expense, and no better gospel do they get. It was my contribution to the missionary cause for evangelizing the world (not to say the heathen.) So, you see, we have made some progress in reconciling the brethren to anti slavery encroachments. My fine, a few months ago, for a like offence, was six dollars. The deacon's is but five, and the hall thrown in for an anti-slavery lecture, which certainly reduces it to four dollars. Our next advance may be backward in most minds; nevertheless, we do not progress.

The history of these transactions is important and valuable, only as it exposes the bitter hostility which is lurking in the church against the promulgation of anti-slavery doctrines.

A plain, recital of facts, where ministers and churches lent their aid, and exerted their influence, to disparage the outspoken abolitionist, and thrust him out of their synagogues, and whatever they could to prevent his 'speaking at all, or teaching' these doctrines, even in the name of God, and in behalf of truth, for the few years past, would sound like idle tales; and there will none be found to claim the honor of having assisted in dragging to justice such incorrigible offenders as we now appear to many.

A minister of Jesus, forsooth, who pretends to 'love the cause of the slave,' disdaining to notice an individual, who makes equally high pretensions to care for the slave; and that, too, upon an occasion devoted to the consideration of that specific subject—for the reason, it may be, that he fancies his theological dignity will be sullied by such condescension, or that his craft is in danger to be set at nought, or that 'the temple of the great goddess should be despised, and her magnificence should be destroyed, whom all America and the world worshippeth.'

Well it was, surely, that Christ did not confine the casting out of evil spirits to the Jewish Synagogue, or, I fear, it would be for them if they would bear in mind how easily his immediate disciples fell into that delusion. J. H. FISKE.

Abington Anti-Slavery Society.

The eighth annual meeting of the Abington A. S. Society was holden at the town house, in Abington, on Wednesday, July 10th, 1844. Samuel Reed, President of the Society, in the chair.

On motion of H. H. Brigham, a committee of three were chosen, on nomination of officers, viz—Lewis Ford, Micah H. Pool and John Hayes, Jr.

In the absence of the committee, the meeting was entertained by interesting remarks from the President. He alluded to the anti-slavery feeling at the east part of the town—the mighty obstacles the Society had to contend against, provided they are faithful to principle—the efforts of the clergy heretofore, to crush the Society, and their present misrepresentations of us and our conductors. But, said he, they have not succeeded—we yet live to maintain the principles of primitive abolition.

The committee on nomination made the following report:

President—Samuel Reed.
Vice-Presidents—John Corthell, Solomon Ford and Samuel Dyer.
Secretary—H. H. Brigham.
Treasurer—Micah H. Pool.
Directors—Christopher Dyer, Briggs Arnold, Rebecca T. Pool, Sarah Wilks, Daniel Holbrook, Catherine B. Norton, Elorldge Sprague. Accepted.

Voted to meet quarterly on Sabbath evenings.

Voted to choose a committee of three to assist the Secretary in giving notices of the meetings, viz.—M. H. Pool, L. Ford, and Hiram Dyer.

Voted that the officers of the Society, in case no place can be obtained to hold such meetings, be authorized to hire some hall or other suitable place.

After attending to the business matters of the Society, voted to raise a committee to solicit aid in money, or other property, procure donations, &c., for celebrating the 1st of August, with the anti-slavery host at Hingham.

Voted, That we form a procession at Hingham on that occasion, and that the committee procure a banner, if thought best, bearing the following motto:

'NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY!'

The following persons constitute the committee of arrangements, viz.—Samuel Dyer, Briggs Arnold, Lewis Ford, M. H. Pool, I. J. Howard, Thomas Norton, and H. H. Brigham.

Voted, That we invite the three bands of music in Abington to accompany us.

The following resolution was offered by H. H. Brigham:

Resolved, That the Society do most fully concur in opinion with the New-England Convention, so forcibly expressed, and unanimously, in what that body and slavery are antagonisms—that freemen can have no union with slaveholders—that the Constitution of the United States is a slaveholding instrument, and that no abolitionist can take office, vote, or swear to support it, without gross and palpable violation of the abolition principle.

The resolution was discussed by T. J. Howard, H. H. Brigham, Samuel Reed, and others; but, for want of time for more thorough discussion, was laid upon the table for further consideration at the next meeting.

The meeting was quite interesting, and a good spirit prevailed. The Society have taken important action, and are determined to assail pro-slavery wherever it may be found. The Society have been represented and calumniated by the church and clergy but, believing our cause a just one, based on truth immutable, we faint not, neither are we disheartened Our motto is '*Onward*,' and '*No union with slaveholders!*' SAMUEL REED, *Pres.*

H. H. BRIGHAM, *Sec.*

South Abington, July 13, 1844.

To the Friends of a Re-Organization of Society

THAT SMALL SUBSTITUTE FRATERNAL CO-OPERATION FOR ANTAGONISTIC SELF-DISTRACTED SOCIETY—REGENERATION OF LIFE AND LABOR, SOUL AND BODY, TIME AND ETERNITY, IN HARMONY WITH THE LAWS OF GOD AND OF LIFE, INSTEAD OF FRAGMENTARY, SPASMODIC FEET.

THE NORTHAMPTON ASSOCIATION OF EDUCATION AND INDUSTRY, having struggled through many obstacles and difficulties, and overcome prejudices and especially to those that are opposed to ancient prejudices, feel themselves now on the threshhold of earnest progress. Although they have heretofore been somewhat embarrassed by a debt of some magnitude, yet they now have the satisfaction of being able to announce that by subscriptions to their capital, and valuable accessions to their resources in other respects, they find themselves placed in a situation more favorable than ever before for pecuniary success. 'A thoroughly organized system of labor has recently been introduced, which promises a great degree of efficiency to their industrial operations, and cannot fail of being attended with the most favorable results. Indeed, such is their present condition—so encouraging—so full of hope—that they feel an unswerving determination to make it a home, which they hope to share with them, and to share with them in their enjoyments as well as in their labors, they feel confident that they are not inviting them to participate in a hazardous or doubtful experiment. They wish, without further delay, to make provision for extending their operations and increasing their resources, by something like their ultimate limits. With their present accommodations for dwellings, they can receive but few persons more. They must have a building for that purpose; and they wish now to make such definite arrangements as will enable them to commence immediately the erection of a commodious dwelling, which they hope to see completed and occupied by 100 families before two years more shall have passed away. For this purpose, and to receive suggestions from their friends in reference to the improvement and perfection of their plan, and to consult with them on all subjects connected with their enterprise, they propose holding a CONVENTION, AT THEIR ASSOCIATE HOME ON SATURDAY, THE 31st OF AUGUST NEXT. To this Convention, they earnestly invite those who wish to know more of their principles and undertaking, those who wish to take part in it, and those who wish to aid with their counsel, to spend as much time as may be found profitable in discussing principles and plans, and in devising ways and means to have them realized; that so a home for humanity, worthy of her high aspirations may be speedily perfected.

They desire the aid and counsel of the friends of Progress in this enterprise. Especially do they desire the co-operation of intelligent and industrious mechanics and farmers with moderate capital, but with spirits and energies ardent and resolute for the redemption of the race from *all servitude* to the perfect liberty of obedience to the laws of God.

Although their accommodations are limited, yet they can provide lodgings for a considerable number of their friends on the above occasion. If the number should be greater than can be thus taken care of, good accommodations will be procured by such as desire them at the public houses in the town of Northampton, only two miles distant.

By direction of the Executive Council of Northampton Association of Education and Industry,

DAVID MACK, *Sec.*

Broughton Meadows, Northampton, Mass. July 19th, 1844.

☞ The Phalanx, Herald of Freedom, Practical Christian, National A. S. Standard, Essex County Washingtonian, and any other papers friendly to the objects of the above Call, will confer a favor by giving it a place in their columns.

Noah Smith.

I was glad to see a notice of the death of Noah Smith, of Sudbury, in a late Liberator. I regretted that one so true should pass to his home and his reward, without any notice in the paper he loved so well, and read and digested so thoroughly.

Friend Smith was a man of uncommon energy of character. Although the house of his tabernacle was imperfect, in it dwelt a strong mind and a noble heart. He had long been a tried and true abolitionist. In him the slave's friend and brother never found warm sympathy and immediate help. His property, like himself, was devoted to the cause of humanity. Like every other true abolitionist, he joined heartily in all the reforms of the times, doing with his might the work of a real reformer and a true Christian. He had a comprehension of what this world calls riches, but his great earthly treasure was in his home—his interesting and affectionate family. But his greatest riches, his enduring substance were, we trust, in his own redeemed soul, and in the mansions of the blest. Of him, we feel it may well be said, 'Blessed are the dead who die in the Lord—they rest from their labors, and their works do follow them.'

Of a man so faithful, it is pleasant to speak. I might say much more; less I could not, and give any picture of our friend, as he manifested himself in all the relations of life. Your friend,

Acton. H. C.

ANTI-SLAVERY CONVENTION.

An Anti-Slavery Convention will be held at Nashua, on Friday, 26th inst. and continue over the Sabbath. The following persons are specially invited to attend, and participate in the discussions:—William Lloyd Garrison, Jonathan Blanchard, Wendell Phillips, Frederick Douglass, Lunsford Lane, Edmund Quincy, George Bradburn, H. H. Brigham, J. K. Fosdick, Parker Pillsbury, S. S. Foster, Abby Kelley, Charles L. Remond, Charles Spear, J. M. Spear, C. C. Burleigh, John Pierpont, Stephen Symonds Foster, A. A. White, Henry Clapp, Jr.,—and it is hoped and expected that at least a majority of the persons named will pay early and cordial heed to the 'Brotherhood family' will also be present on the occasion.

PAWTUCKET ANTI-SLAVERY FAIR.

The public are hereby informed that the ninth annual Fair of the Pawtucket Female Anti-Slavery Society will take place on Wednesday, Aug. 28th, at Columbian Hall, High-street, Providence, R. I.

The Fairs of this association have been so long before the public, that it seems superfluous at this time to do more than simply to announce the yearly return of another, in order to insure a full gathering. This we confidently hope and expect will be the case.

E. SHOVE,
I. J. ADAMS, } *Committee.*
S. SISSON,

WANTED.

A SITUATION as nurse or chambermaid is wanted by a young woman recently a fugitive from slavery. She has the best recommendations from a family in Providence, with whom she has recently resided.

Apply immediately at the Anti-Slavery Office, or to John T. Hilton, 13 Beacon street.

POETRY.

For the Liberator.

THE CHILD'S BURIAL.

'Twas night o'er Georgia's fairy bowers,
Where softly sigh her lonely flowers,
While calmly shone the moon around
Upon the mossy covered ground;
And there was borne upon the breeze
Sweet fragrance from the orange trees,
And from the bought above was heard
The singing of the evening bird,
Mingling with the incessant sound
Of the dark river's ceaseless bound:
All, all conspired to make the place
Blest with every heavenlier grace;
But, hark! amidst them no sound to mar
The beauty of the place? From far
Is heard man's suffering wail—it tells
In this fair land of streams and dells,
Reigns slavery, with resistless power!
It mingl *beings* in every hour
To those dark sons of our own land,
O'er whom we rule with stern command.
There came into this lovely place
Two persons of the Afric race;
They bore their child—its soul had fled—
And now it slumbered with the dead;
They bore it there, a grave to find,
Where all things beautiful combined:
They laid their child beneath the flowers,
Away from strife where evil reigns—
These words were few, their tears fell not
Upon that highly favored spot.
Strange it seemed, that a parent's heart
Could thus with its loved offspring part;
Then seated on the new-made mound,
They looked with cautious eye around.

'Dear Rachel, we shall see no more
Our lovely little boy,
Playing beside our humble door,
With countenance of joy.
When we return at close of day,
Oppressed with toil and heat,
No more he'll meet us on our way,
With footsteps light and fleet.
And where with bounding heart, of late,
He sat down by our side,
'I will now indeed be desolate,
For he, our joy, has died!
We will not mourn that he has fled
And slumbers in the grave;
Since now we've laid him with the dead,
He cannot be a slave.
A bondman's lo'he would have known,
With all its misery;
And o'er his pathway thickly strown,
Would want and suffering be.
But, sleeping here, he ne'er shall know
What 'tis to be a slave;
There ne'er will enter grief nor woe,
Within this peaceful grave.'
'Ah, yes, Lamere, our little boy
Has fled from want and pain;
E'er sorrow could his peace destroy,
Or sin his soul could stain.
He's gone unto the world above,
Unto his Father God;
And resting in Eternal Love,
Now heaven's his blest abode.
And, when our tedious life is o'er,
Again our son we'll see,
And we shall part with him no more,
Throughout eternity.'
And kneeling down upon the sod,
They poured their souls in prayer to God;
They then returned to their dreary home,
To live as slaves till death should come.

South Scituate. C. R. G.

From the Hartford Times.

OLE BULL.

Io Pean! Io sing,
Honor to the Fiddle-King!
King, by right divine, and holy,
All the world has crowned thee, Ole!

Had the Northern hordes of old,
Forth from Scandinavia cold,
Rushing like starved wolves for prey—
Had they, Ole, heard thee play,
They had ever kept at home,
They had never plundered Rome.

Hadst thou lived in those old days,
When music met such fitting praise,
The trees that moved at Orpheus' tones,
The trees and beasts, and senseless stones,
Ne'er would they have sought thee so—
Running would have been too slow,
They'd have ta'en the railroad car,
And came to thee from near and far.

Whence the magic didst thou learn
Into golden sounds to turn
All thou touchest—all to change
'Into something rich and strange?'
So and thy mournful measures flow,
We seem to hear, in realms below,
The Lord of ancient melody,
Lamenting lost Eurydice!
Yet when thou soarest free and high,
'As if native to the sky,'
We're sure Apollo's selfhas given
Thee lessons in the highest heaven!

Listening thy wild music, we
Mighty panoramas see,
And such sounds we seem to hear
As were too great for mortal ear;
Now a changeful streamlet's flow,
Rippling gaily, murmuring, slow;
Now the little sounds advance,
Nimble as fairies to the dance,
And like the sunbeam's tiny motes,
Each in golden glory floats;
Now the sweetness such doth seem
As of song heard in a dream;
Or the hearts of lovers bind,
Beating music in the breast,
Both one measure—until we
Grow faint, as an o'erladen bee—
With excess of harmony;
And our minds in nervelessness air
Seem dissolved, and here and there
We sway and slide, without a will,
Slaves of slightest impulse, till—
Crash!—as when the thunder's stroke
Topples down the lofty oak,
And the quivering birds dart out
From their nests upon its top—
Such our fancy's fearful rout
'At that startling sound—and now
Our souls are drives, like an ocean
Before the hurricane's fierce motion—
Wilder, louder, grows the storm—
Every sound, and every form,
As terribly we sweep along,
Mingle like a maniac throng!
Norway's awful whirlpool roars,
Like the lake that hath no shores;
Norway's vast black rocks arise,
Like hell-smoke soaring to the skies!

Io Pean! Io sing,
Honor to the Minstrel-King!
Thousand years shall come and go,
Thousand nations shall 'lie low,'
And new races shall arise,
From seed Time scatters as he flies;
Old stars shall fade, and new ones bloom—
Flowers o'er the world's gigantic tomb—
But men shall ever wait in vain
To look upon thy like again.
Another Homer may arise
Another Newton light the skies—
Another Venus burst the foam—
Another Ole ne'er shall come!

REFORMATORY.

Thoughts on Peace and War.

We are indebted to Dr. Walter Channing, of Boston, for a copy of his admirable Address delivered before the Massachusetts Peace Society, at its annual meeting, May 27, 1844, from which we take the following extracts:

In the most touching, and, at the same time, sublime passage in the life of Christ, his visible consecration to his office as man, his baptism, the word came from the excellent majesty of heaven, and that word was peace! 'On earth, peace, good-will towards men.' Christ went up out of the waters of baptism with the investiture of peace, as it were, and passed under the cloud of the shadow of death, in his great ministry of life to the world, but peace went up with him, and never laid aside that beautiful garment, his robe of salvation. When about to be offered up, *the* sacrifice, among his last words of sacred bequest, he left peace as his legacy to his disciples, and to us amongst them, peace had its august place. The first word in his ministry, it was the last of his life,—'Peace I leave with you.'

You ask for counsel. The record is with you unto the end of the age. You ask not a word more, —not a letter, a syllable of explanation, or of enforcement of the word. Is that strange? Is my Christian brethren, you are filled, you are satisfied with that. . . . Is not ask, if the Church, the visible body of Christ, has been true to that sacred, that divine testament, that blessed legacy. I do not ask, if we, men and women here assembled, have been followers after peace, and in its divine guidance have found its great blessedness, and have given to others what we have so freely received. We have come together, that we might think and speak, to, of this great theme, this heavenly grace, and of the elements of peace. Let us further speak of it, and commend it, as we may be able, to the reverence, the love, the obedience of each other, and so of all within our reach.

I cannot well omit speaking, for a moment, of a recent occurrence which has some bearing on the subject of peace in its Christian relations. I refer to the debate in Congress, on that portion of the appropriation bill which provides for the pay of army and navy chaplains. A member from Indiana, named Pettit, moved to strike out this clause, on the ground that Christianity denounces war; enforces the obligation of peace and forbearance, prohibits requiring that evil should never be resisted, but that it should be overcome with good. In other words, he showed how utterly inconsistent it was with the whole spirit of Christianity to have its doctrines taught to armies,—to bodies of men collected together and supported for the express purpose of violating a fundamental principle of Christianity, which commands us to save life, not to kill.

When the member had sat down, many others followed each other in rapid succession in defence of Christianity, and in defence of the appropriation, on Christian grounds. The member from Indiana was called an 'infidel,'—his speech 'blasphemous,'—in short, nothing was left undone that could be piled up on that member for his anti-christian argument, so called, against the appropriation for the army and navy chaplains. In the course of the debate a member rose, not to defend the Indiana member, but to defend Christianity against its friends. His speech was dignified, solemn, reverential. He rebuked the spirit in which our religion has been defended. You felt grateful for so much wisdom, so much true piety. Who does not, with that honorable member, see the inconsistency of the public sanction, by the act of appropriation, which comes of connecting with it in any way the religion of the Prince of Peace? Who does not sympathize with that 'infidelity?' If such it be, which, in the speech of that member from Indiana, declared the utter incompatibility of war, and of armies and navies, with Christianity; and which denounced the idea of a place in the appropriation was, and ever must be, for paying the salaries of their chaplains?

Few people know in our public history are more instructive, or have a deeper meaning, than that Congress debate on the connexion between war and Christianity. Let the friends of peace keep it in mind.

I have spoken of war and of the soldier, as they appear to me. Bear with me, while I read a short extract of a living author, Douglas Jerrold, who, with Sidney Smith, and Albany Fonblanque, and others, have devoted noble minds, and the keenest satire, wit, and humor, to the cause of humanity:

'Now look aside,' says Jerrold, 'and contemplate God's image with a musket! What a fine looking thing is war! Yes, dress it as you may, dress and feather it, daub it with gold, huzza it, and sing swaggering songs about it,—what it is, nine times out of ten, but murder? Call it glory, and talk of the scarlet's shifting? . . . Yet, O man of war! at this very moment, you are shrinking, withering, like an aged giant. The fingers of Opinion have been busy at your plumes—you are not the feathered thing you were; and then this little tube, the goose-quill, has sent its silent shots into your heart-strings; and the consciences of men, as they look at it, and think it shines so brightly, is eating, with a tooth of iron, into your sword.'—*Jerrold's Pilly of the Sword.*

Let us now, as was proposed, look at war in its MOTIVE. 'From whence come wars and fightings among you?' asks an apostle.

'What did they kill each other for?' asks the child, in the ballad. The answer of James is well known. He gives us the Christian answer. The ballad avoids the question somewhat. The child is told,

'It was a glorious victory.'

Perhaps, few have a better reply at hand. What is the motive for war? A few weeks since, in Congress, when the question was on the army supplies, I remember, I think, from New-Hampshire, moved that the appropriation for the West Point Military Academy should be annexed to the bill. The ground is his reason for his proposed amendment. As soon as he had taken his seat, a member from South Carolina rose, and opposed the amendment. He said that if the amendment prevailed, he would at once move that the permanent peace establishment should be immediately increased to many thousands, and a contingent army of a hundred thousand more be at once provided, in order to be ready for a war,—I think, with Mexico. What the war was to be for, did not appear, or could not, or dare not make it; but war was surely to be, if the appropriation for West Point were not voted. Here was a member of the American Congress, representing a Christian people, too, for the country, who was ready to fight with any body, if a paltry item in an appropriation bill should fail. Does not the answer to the question of quarrels, in the belief of a great part of our country, be that war is a tree, then did that speech of the honorable member from South Carolina? The motive for war is never very distant when the war-spirit is; and a very slight one ordinarily suffices.

'To my shame,' says Hamlet, 'I see
The imminent death of twenty thousand men,
That, for a fantasy and trick of fame,
Go to their graves like beds; fight for a plot,
Whereon the numbers cannot try the cause,
Which is not tomb enough, and continent,
To hide the slain.'

We have seen that war is physical in its nature, and in its means. Is it not in its motive? Look at its preparation. What is that army—that fort—that ship—that arsenal, but the physical conservation of war? Do they not contain a 'foregone conclusion?' Are they not promise and prophecy of war? Why this waste of mind, of money, of material, of the man's hard earnings, and the rich man's wealth, in this long peace, but to be ready for war; and if to be ready, what else can their agency be, but to produce it? This it is which gives a death blow to the current honor of nations, and this it is which finds an insult of that honor, in the most trifling differences in life, every-day relations and business of life. Nations say that this preparation is to preserve peace. And how does peace come of it? It comes of it, wisely and solely, from fear, from prudence, never from true courage. This nation would shake England from its propriety, by its mighty armamentis, its war-steamers, its invincible fortresses, its vast armies. And England proposes to scare us into continued peace by its greater war preparation. The peace of nations is thus the product of mutual fear; and when the balance is tolerably well kept, international good behavior is thought to be secured, and peace preserved. What is there in all this worthy a man's or a nation's thought for a single moment? Is it not more child's play, a real weakness, an ever present fear, covered over, indeed, and very properly, too, by an assumed manliness, and a noisy courage? Or rather, is it not the supremacy of the physical over the moral, the rational, the sublime, and the noble in man?

From the Practical Christian.

The Regenerator.

This is the title of a weekly paper published the last six months in New-York city, and edited by Orson Murray, formerly of the Boston Mass. Yelegraph. It is printed on a handsome sheet, in very neat typographical style, at $2 per annum. We perceive by the last number, that it is published at Tiffin, Seneca County, *Logan Co. Ohio*, and to be suspended till the first of January next, unless favorable circumstances should warrant its resumption sooner. We have received two copies of the paper, and at this place, and it has been read, sometimes to be sure with astonishment at its bold, radical, eccentric doctrines, but always with the deepest interest. We feel indebted to the publishers for their kindness in furnishing our community with their paper. Probably we are altogether too much conscientious and ignorant to become proselytes to the distinguishing religious tenets of the Regenerator. Nor is it likely we shall be speedily converted to its physiological faith and practice as its publisher. He has narrower minded sectarian as some professed reformers choose to consider us, we have courage and firmness enough to receive the Regenerator, and to assay the satisfactory, if not the *digestion*, of its strong meat. We like its freedom of investigation; we like its honest frankness; we like its bold spirit; and we like a great deal that it says. But we do not like its anti-christianity—its contempt of things which we hold sacred—its *infidelity*—that we are infidels to the fundamental principles of the day. For all this, we say to friend Murray, speak out freely and boldly. You cannot throw out any thing founded in truth and well-meaning, but it will find and take your chance. Nobody is obliged to endorse your dicta, and you bid all to dissent wherever their conscions requires them to do so. There are little faith in the Bible, in Christ, in spiritualism, and in religion as you have, and as much in the omnipotence of physiology, doubtless we will think and speak your dicta. Till then, we must put physiology second to Jesus Christ and his religion, as the means of human salvation.

Friend Murray says in his last, respecting the Bible—I do verily deem it to be candor and moderation when I say, that all other books I have ever read were together but the shell of the balance compared with that book for lewd tendencies—provided, as I said before, the book in general is to be taken for authority, as coming from the source of pretty good morals. How can a man, who is physiologically clear headed make such an assertion? It is utterly extravagant. Be the Bible what it may, it cannot be made out to be any thing as this. Our philosophers, who have got so far along in wisdom, can make very sweeping and unprovable assertions. It is best for them to avoid morbid antipathies, and splenetic extravagance, even against the old book; which rightly used, may turn out to be the best of books, after all.

Again speaking of Christ, he says—' He teaches that a man is not defiled by what he eats and drinks. It is a matter of indifference, then, as to his purity, whether he drinks rum and beer, and eats carrion, salt, opium and tobacco, or drinks pure water and eats wholesome fruits.' Now what candor is there in this? Is this a correct representation of Jesus the result of the new diedetics, ablutions and hair-growing? Was Jesus speaking physiologically, or with any reference to the ultimate moral effects of meats and drinks on the consciences of men? Not at all. But with sole reference to the tradition ceremonies of the Pharisees about eating with unwasher hands. To eat with unwashed hands even cups and platters not formally purified, was held to defile men. Christ rejected these groundless traditions of the Pharisees. Was he right or wrong? Is it well to eat without these ceremonies having any effect? Will friend Murray turn Pharisee in these things? But perhaps he will say that Jesus ought to have taught the necessity of wholesome diedetics, if he was obviously ever nothing important in the matter. Did he ever license gluttony and drunkenness? Never. 'But he did not specifically mention the rock of evil, and did not apply the axe to it—he was not a scientific physiologist—therefore he is not the Saviour of the world! But do not assume too much. The world had a wholesome physiologic diedetics a thousand years ago as any of our moderns. The Essenes of Judea, and the ascetic philosophers made people live pretty through the work in it; but even *they* did not effect much. Christ had a higher mission, and if physiology cannot grow under his religion, we predict it will never flourish on its ruins.

MISCELLANY.

The Hutchinson Home.

The following letter is from a late number of the 'New Mirror,' and contains a recent account of the delightful home of 'The Hutchinson Family.'

My Dear Sir: Having recently been on a short tour 'down east,' I availed myself of the opportunity to pay a visit, by invitation, to the Hutchinsons of Kenosha, at their mountain home in 'the old granite State'—and as a thing pertaining to these children of song is always received with interest in this country, I will give a brief account of them as they appeared at the old homestead.

Upon arriving at the door, we were warmly welcomed by Father Jesse, a venerable-looking, though rather spare old gentleman, of sixty-five, who asked me into the house, and deputied one of 'the boys' to show me to my room, and to inform myself with 'the girls.' Five minutes had not elapsed before we felt perfectly at home—and feeling thus, we of course have a right to step out and take a survey of the premises.

The house is a large two-story wooden structure, evidently intended by its builders for people to live not in cities, but in the country. It is on a little overlooking, as far as the eye can reach on either side, a fertile and beautiful valley, through the centre of which runs a little stream, called the Southegan. At a distance of four or five miles, a stately mountain rears its head, enveloped in a sky-blue mist. Several smaller elevations appear also in the distance, and altogether the view from the house in front of the house is very beautiful. The grounds in the rear present a pleasing variety of hill and valley, forest and plain, and the jubilant and cheerful 'superintendence' are seen skipping and frolicking about, in all their original innocence. At the distance of forty or fifty rods from the house, there is a quarry, where we were shown some of the finest blocks of granite we have ever beheld. The farm contains one hundred and sixty acres, about three-fourths of which is tillable, and which, it is said, is cultivated again. At a distance of four or five miles, a stately mountain rears its head, enveloped in a sky-blue mist. Several smaller elevations appear also in the distance, and altogether the view from the house in front of the house is very beautiful. The grounds in the rear present a pleasing variety of hill and valley, forest and plain, and the jubilant and cheerful 'superintendence' are seen skipping and frolicking about, in all their original innocence. At the distance of forty or fifty rods from the house, there is a quarry, where we were shown some of the finest blocks of granite we have ever beheld. The farm contains one hundred and sixty acres, about three-fourths of which is tillable, and which, it is said, is cultivated. Attached to the house are a number of barns, sheds, stables, etc. of such ample size that the presumption is, there will never be occasion to 'tear down and build greater.' One of the out-houses was formerly used as a 'hop-kiln.' The family once cultivated hops very extensively, and found it profitable business; but the moment they perceived its bearing upon the cause of temperance, they gave it up, and then voluntarily relinquished a handsome yearly revenue. In this as well as in *other* matters, they do whatever they believe to be right, however their pecuniary interest may suffer in consequence.

Many of our readers will recall the family song of the Hutchinsons, and know something of their history and principles—but as they may have forgotten a *few* of the 'household words' which they sang, we will just mention that, in the words of the song,

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and we will also state, that every one of these, as well as their aged father and mother, are good singers, and good members of society. The parents, Father Jesse and Mother Abigail, live with Rhoda and her husband and blue-eyed baby, Benjamin, Asa, Abbe, 'cousin Ann,' and others, (who are in the employment of the family) all live under the same roof and eat at the same table—David, Noah, Zephaniah, Caleb and Joshua reside in the same town, about a mile and a quarter distant—Andrew is located in Boston, and Jesse in Lynn. The mother does not enjoy perfect health, and very properly leaves the domestic affairs, to a great extent, in the hands of her daughters, Judson-Jesse-law, and niece—and they almost quarrel for the privilege of attending them. The father, Judson, John, Asa, Rhoda's husband, Mr. Bartlett, manage the out-door concerns—Benjamin superintends the financial department, and occasionally lends a hand at cooking—Rhoda the blue-eyed baby aforesaid makes herself 'generally useful,' by putting on a cunning face, and drawing the whole family from their labors to caress her. As for 'sister Abbe,' she employs her time in reading, sewing, or housework, as inclination or convenience may dictate; and she is as much at home in either of these, as in charming an audience of thirty-five hundred people in Broadway Tabernacle. She sets her private cares aside, and much together. All of the family are in the habit of singing while at work; causing, as may easily be imagined, a perpetual concert of melodious music throughout the premises. By the way, we will just hint to your music-loving readers, (privately, of course,) that there is as rich a treat in store for them in the fall, as any thing they have yet heard, even yet enjoyed. We had the good fortune to be 'in at a rehearsal or two, during our visit, and therefore speak advisedly of the matter.

In pursuit of their daily avocations as 'tillers of the soil,' the dress and appearance of the Hutchinsons are suited to their work, and they engage in it as heartily and cheerfully, as they do, no doubt they enjoy it above any other mode of living they could possibly adopt. The utmost kindness and affection are manifested by the family towards each with another, and they seem highly grateful to their city friends for the support so generously showered upon them. That, surely, we take the liberty of saying, has not been unworthily bestowed. There are now a large number of people at work in the vicinity who, until recently, were destitute, or nearly destitute of employment, and whose improved condition is owing entirely to the liberality and enterprise of these mountain warblers. Long may they live, to enjoy the benefits of the fruits of their kindness, and delight the senses of all by their melodies.

Yours truly, I. T. B.

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Extract of a letter from the Postmaster in Belleville, Illinois, to a gentleman in Philadelphia, dated June 23, 1844:

'We are in the midst of the greatest flood on the American bottom, that ever has been, or that has been with little intermission for the last six or seven weeks. Our crops are only half crops, the best of them, and the farmers are all in a state of poverty from one-fourth to half a crop. I write of the country generally. On the American Bottom, nearly all is lost. Where the land was not entirely inundated, it is now wooded so densely as to be almost impenetrable. Hundreds and thousands of cattle, horses and hogs have been drowned, and great loss of property.

It is believed whole families have been drowned, but until the waters subside, the number of lives and extent of the loss cannot be ascertained. There are many houses on small elevations, the farms being low, and in the least still lower grounds and the waters in the low lands have attained the depth of 10 or 12 feet. The people have been suddenly cut off from getting out to the high grounds, (having no skiffs or canoes,) and have all perished.

Yesterday, my family and some friends went down to the bluffs to see the 'great river.'

We first went to a high mound on the margin of the bluffs—the sight was grand and awful. The steam ferry-boat from St. Louis made two trips out to the bluffs to the public road, and went down to the French village, as far as Marlow's house. He told me the ground between the mound and the bluffs was dry this morning; we got there at 10 o'clock, A. M., and found the water about twelve inches deep, his dwelling being surrounded by it.

I walked near the last house on the levee, about two hundred yards, where I found between 60 and 100 men, with teams and carts, (the men, teamsters, &c., employed in bringing stock from the high points in the Prairies, swimming horses beside canoes, and driving cattle through the water. A Pennsylvanian told me that all his stock were drowned. This was the case with many others. The men had got out about 100 head, and had driving them up to the Bluff.

We have heard that five men were drowned near Canteen creek, yesterday.

The water from the Missouri river has broken the narrow strip of ground opposite its mouth, filling up all the lakes and low grounds, and is now driving the current down the Mississippi with great force, and is driving the current upward through the Grand Marais lake. To-day, a gentleman told me the water was three feet deep near Belleville, and 12 or 18 inches yesterday.

The stage goes only to Marlow's, and the mail is then sent in by a boat, seven or eight miles, by water.

Mr. Arbor, the wealthy Frenchman, who brought out Mr. Cloyole and others, was drowned yesterday while attempting to save his cattle. They swam against and upset the skiff. Henry Hay has just informed me that a young Frenchman was drowned at while driving out some horses. This latter he rode beneath entangled and plunged, and he was lost. In Illinois-Bottom, there are thousands of cattle and some are upset. The water is three feet over the levee at the French village, and there is no dry ground in the American Bottom, except at two points. Colonel Jarrot says his entire crop is lost, as some of his ground was under water 10 and 12 feet.

The people in Illinois-Bottom, who could remove, went over to St. Louis, while many poor families got out on a high sand bank, one fourth of a mile east of Pay's house, with their cattle, men, women and children were exposed to the hard rain.

Mr. Morrison has just returned from St. Louis, having attended the Democratic Convention at Peoria. He states that, since yesterday, about ten houses were seen passing down the Mississippi river, and storage, passing down the Missouri, and the cry of a child heard; the boat passing near, found it contained a child, brought in by the Missouri river.

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A meeting is called in Belleville, for the purpose of inquiring into the wants of those who have suffered in the American Bottom, by the inundation.

P. S.—Sunday morning, 24th, 9 o'clock, A. M. We have raised $100. Mr. C. (sheriff of the county) and others, have left to procure able skiffmen to navigate the whole Bottom where farms are known to be.

There were several hundred men engaged in trying to save the lives and property of the people.

I. MITCHELL.

The Destruction of the city of Kaskaskia, and town of Chester, Illinois. We have seen, in the Western papers, that the city of Kaskaskia, Illinois, has been swept away by the flood, a few buildings only being left to mark the place where a city of 5000 stood a flourishing city. Chester is ruined also. Millions of dollars' worth of property have been swept from the shores of the Mississippi, Missouri, Illinois rivers, and their tributaries. The business of Mississippi and Illinois is sadly destroyed. Farmers, mechanics, gardeners, all have suffered; and there is a gloom over the prairies. Only a few years since, we were shown some of the finest blocks of granite we have ever beheld. The farm contains one hundred and sixty acres, about three-fourths of which is tillable, and which, it is said, is cultivated. Attached to the house are a number of barns, sheds, stables, etc. of such ample size that the presumption is, there will never be occasion to 'tear down and build greater.' One of the out-houses was formerly used as a 'hop-kiln.' The family once cultivated hops very extensively, and found it profitable business; but the moment they perceived its bearing upon the cause of temperance, they gave it up, and then voluntarily relinquished a handsome yearly revenue. In this as well as in *other* matters, they do whatever they believe to be right, however their pecuniary interest may suffer in consequence.

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I. MITCHELL.

Storm.—A most frightful storm passed through the northern part of Wayne county, Indiana, on the evening of the 20th. The Richmond (Ind.) Palladium thus describes its effects:

'Some farms have been stripped of their most valuable timber—fences blown down, and whole fields of grain and corn levelled to the ground. In one place, a great was the flood of water, that in some of the bottom fields, the water stood around the wheat stocks a foot deep—the wheat was laid down, and will rot completely. In Williamsburg, a small shoe shop was blown a considerable distance. From its place, several other buildings were moved from their foundations—one unroofed—windows broken out—doors taken from their hinges, and other damage done. In Jonathan Jackson's, the house was unroofed, and one of his children was carried a considerable distance, and thrown into the corner of a fence, much bruised, and some bones fractured. The house was set on fire by the wind, was taken up and