THE LIBERATOR:
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Henry W. Williams, General Agent:

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

VOL. XIV.—NO. 40. BOSTON, FRIDAY, OCTOBER 4, 1844. WHOLE NO. 717.

AGENTS.

MAINE.—A. Soule, *Bath*; W. A. Dunn, *Hallowell*; D. S. Grandin, *Brunswick*.

NEW-HAMPSHIRE.—N. P. Rogers, *Concord*;—Wilson, *Hopkinton*; Prescott & Co., *Dover*.

VERMONT.—John Bement, *Weybridge*;—Rowland T. Robinson, *North Ferrisburg*.

MASSACHUSETTS.—Joseph Ricketson, *New Bedford*; Jno. L. Lord, *Newburyport*;—Luther Boutell, *Groton*; W. S. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*; C. Chace, *Duxbury*;—Jonathan Leavitt, *Lenox*;—Joseph V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Full River*; Isaac Austin, *Nantucket*;—Elias Richards, *Plymouth*;—B. F. Rice, *Worcester*;—W. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—B. Freeman, *Brewster*; Joseph Brown, *Falmouth*;—Jno. Cox, Jr., *Norton*;—Jno. Cotton, *Jun. Clement, Townsend*; *Geo. W. Benson, Attleborough*;—Alvan Ward, *Easthampton*.

RHODE-ISLAND.—Amasa Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. B. Gould, *Newport*.

[☞ For a continuation of this list, see the last page of the Liberator.

REFUGE OF OPPRESSION.

From the Boston Mercantile Journal.

Abby Kelley.

The staid editor of the Exeter News Letter was *sorely vexed*, by the expectation of hearing the voice of Abby Kelley, at Exeter, on the Sabbath. Portsmouth, N. H., where he had an opportunity for the first time to listen to the eloquence of Abby Kelley, the Roxbury anti-slavery orator. The effect of her eloquence on the feelings of our friend the editor, as appears by the following extract from his article on the subject in the News-Letter, appears to have been neither very convincing nor satisfactory.

"Was holden in the Temple, consecrated to Christ, in Christ's name, and, if not to Intemperance in language, yet, it is open to almost every thing of a like nature, whether extra, ultra, or moderate. On this occasion, it was occupied by Miss Abby Kelley, who is making a zealous harangue against the Constitution of the United States—the Government under which she was living and enjoying, perhaps to a much the privilege of unveiling herself with impunity. She held the Constitution in her hand, and railed against it in good set terms. She spoke her hands—stamped with her feet—smote on her hand—shook her garments—struck her breast—[illegible] notice—and defied opposition. To these she seemed to such exhibitions, it might be well enough, but to us we confess it was painful. We heard of women in Europe, who were yoked up like cattle, and ploughing the fields of France; or, in Asia, harnessed in drawing coal in the mines of England. We had heard, too, of women, corrupt and profligate cities, who were among the most conspicuous abandoned of the human race—we had read of females who were forced out in war, and hurrying into battle, kept their husbands and sons engaged at home, with the disheloth—tuff; but we had never dreamed to see any of our Amazons, slave, or reprobates.

The women of New-England are of a different character entirely different. They are modest, retiring, delicate, sensitive—shrinking from the public gaze, devoted to home, and constituting the charm that makes home so delightful—devoted to husbands, and constituting the sunlight of their existence—devoted to their families, and constituting that silken cord which binds their very hearts in indissoluble unity. O may women be ever and every where, such! But such was not Abby. She stood in the midst of the great assembly—she sought and her applause—she basked in their censure—she was unappalled, unabashed, and boldly met the gaze of the hoblest. The temple was filled—not a seat vacant—standing room was occupied, persons were present listening to her crudities, or gloating at the able exhibition of her form and gestures. She addressed fiercely, superficially, impertinently, and seriously. A man high-minded and honorable would not act as she spoke, and act as she acted. She trampled the Constitution of her country under her feet—and in the act—and declared that it was a libel on humanity, a disgrace to Christianity, accursed of God and accursed of man!

Whether the audience came to hear such a lecture, and such a lecturer; is credible to those who make up the crowd, we leave others to judge. Being upon occasions one of the number, we are not disposed judge them harshly. Probably many of the assembly went as we did, and waited as we did, to see the Hutchinsons. But Abby's fluency was unfailing, and there was no checking it till after 9 o'clock, when the songsters gave us a short specimen their powers, which, we think, must have filled the house with wonder and amazement. On Wednesday Evening we were indeed much that we were obliged to leave Portsmouth before their Concert. They are admirable singers; and the expectations of several hundred decent and sensible people, who endured the penance of the lecture for the sake of the song, were greatly realized."

Spirit of Southern Methodism!

The following meek, courteous and charitable epistle from a Southern Methodist preacher to Dr. Bond, editor of the Methodist Christian Advocate and Journal, (which paper we have long been wont to the abolitionists,) is highly instructive.

SPARTA, Ga. July 29, 1844.

REV. DR. BOND—I am requested to order the Advocate and Journal directed to Mrs. W. Terrell, Sparta, Ga. to be stopped. She is the widow of a man, a lady of fine moral principle, the mistress of between two and three hundred slaves, and by her attention to the duties of her family, religion and morals I have ever known. She wishes it stopped because you interfere with the interests of the South in a violent and offensive manner; and they will be stopped throughout this whole country, if you not resign or make the *amende honorable*, at least by a strong address. Mr. Smith has proven you to be an abolitionist to the satisfaction of southern Methodists; and if any northern man among us persists in publishing a paper of a decided abolition tone, it will be forcibly stopped by authority of the law. The only wish every paper, or nearly all, has not been stopped before this, (so indignant are the people,) is because they are curious to know what you say on the part of the North. You see now that the Secretary of the Sparta Quarterly Conference did not belong to the little band of Methodists who spoke the sentiments of the whole South. I am a Christian and a minister, and profess to have the spirit of Christ, as much as Dr. Bond; and I verily believe that the judgment day will show the globe generally, that my religion is pure right, as I believe in my own existence. I am the friends of the slave, you are his enemies—bitter, unmerciful enemies, I fear. The abstract question of slavery is not the question—it is not that, it will not be touched by southern men. But we know—we feel—we believe—we know—we feel that liberty is a blessing, in contrast with emancipation, for the slave. They would be hung and shot down in the streets for their temporal, their moral and their immortal interests, if they had no masters to make them work, to provide for them both temporal and spiritual blessings. How are the mighty fallen! Methodist in South Carolina, Georgia, &c. 40 or 50 years ago. No man is less esteemed among us than he who consider you a recreant southern man, and unworthy the confidence of the South and South. May God bless the Church, and save us all.

E. M. PENDLETON, M. D.

From the (Philadelphia) Liberty Herald.

American Anti-Slavery Society.

We regret that the American Society has assumed a position which, in our opinion, will destroy its usefulness and influence as an anti-slavery organization. But its character during the last year has undergone a thorough change. It has turned from its battle against slavery, to raise a fratricidal hand against its fellow-laborers.

There are some adherents to the 'old platform,' yet—and we thank God there are some amongst us who refuse to join in the cry against their old friends on their own brethren. The Lorings, the Foxes, the Whites of Massachusetts, never can and never will give their countenance and support to a society, which loses sight of the great object of all our anti-slavery labor, that it may be better up an anti-slavery sect. Maintaining our own liberal principles, and maintaining their fellow-bondmen in every rightful endeavor, they will stand by, word and by deed, that it is in their hearts to strike at those who, by other means, are striving for the consummation of the hope and. Their foremost man—their very idol—has withdrawn from a movement, whose only merit has consisted zeal; and we venture to predict, will prevent at least, many of their tried and truest from following the example of GEORGE BANCROFT.

THE LIBERATOR

JAMES K. POLK AND HENRY CLAY!!

'These be thy gods, O Israel!'

☞ We devote a considerable portion of our present number to an authentic and official presentation of the views of the rival Whig and Democratic candidates for the Presidency of the United States, on the great question of HUMAN RIGHTS. In view of it, what can be said of those who are shouting the praises of these twin-monsters of tyranny, and sparing no pains to secure their election, but that in this matter they are led captive by Satan at his will, and acting a most wicked and impious part?

From the Pennsylvania Freeman.

At the great Anti-Slavery Convention held at London in June, 1840, an Address was prepared and ordered to be directed to the respective Governors of the different slaveholding States of the American Union. It is now the turn to this Address, that the following cavalier-like letter of Gov. Polk, of Tennessee, was written.

From the Nashville Union.

Real Cause of Alarm.

We have seen in the office of the Secretary of State, two communications from the *World's Convention of Abolitionists*, held in the metropolis of British and Foreign Abolition Society, one of them *FRANKED* by S. M. GATES, A WHIG MEMBER OF CONGRESS, from New-York, and both addressed to 'His Excellency, James K. Polk, Governor of the State of Tennessee.' *They are* INCENDIARY, or we would lay them before the public. We have permission, however, to publish the letter of the Governor in reply to Gates, which is as follows:

NASHVILLE, (Tenn.) Oct. 28, 1840.

TO THE HONORABLE S. M. GATES,
Member of Congress from the State of N. Y.:

SIR—I have received, through the post office, a communication, under your official frank as a member of Congress, containing certain proceedings of a body of men styling themselves 'A Convention of the friends of the negro, assembled from various parts of the world, convened for the purpose of promoting the immediate, total and universal abolition of slavery and the slave trade.' This Convention, it appears, was holden at London in the month of June last. The envelope covering the communication, which comes to me under your frank, is post-marked at the city of New-York—is sealed with a stamp bearing the pictorial representation of a person in an imploring attitude, and encircled with the words, '*British and Foreign Anti-Slavery Society.*' The communication itself contains an 'appeal to the Governor of Tennessee' to employ all the influence and power with which Divine Providence has entrusted him, to secure immediate and unconditional liberty to the slaves.'

The fact is indisputable that you have lent your official frank to this self-styled 'World's Convention of Abolitionists,' as a means of enabling them to send their infamous publications in manuscript through the United States mails, free of expense, and the presumption therefore is, that you countenance and approve the proceedings which you and them to circulate. In a postscript to the communication bearing your frank, I am requested to acknowledge its receipt, and to be addressed to the 'President of the Convention at London.' This request I shall disregard. I am not recognize by any act of mine, official or unofficial, the right of foreigners to make an attempt, in itself so impertinent and impudent, to intermeddle or interfere with the domestic institutions of the States. I am, sir, not an American citizen, and by the part you have borne have made yourself equally criminal and responsible with the foreign agitators and fanatics with whom you have entered into the unhallowed partnership. I am not for the official station which you occupy, I am free to declare that I should treat the part which you have borne in this dark transaction, with the scorn and contempt which I entertain for the proceedings themselves, and which I am sure all patriotic citizens entirely attached to the Union, and desiring its preservation, will pronounce upon your conduct.

It is to be regretted that the affected and hypocritical philanthropy of British and foreign abolitionists, with whom your official frank identifies you, had not been reserved for the suffering subjects of their own dominions, whose unremitting toil, even in seasons of profound peace, is in many instances, scarcely rewarded by the means of procuring wholesome food and decent raiment. Unauthorized as the Convention, whose proceedings you endorse and circulate by your frank, seems to have been with the peculiar relations of master and slave in the United States, their advice is as worthless as it is gratuitous.

The foreigner, in extension of his crime, may plead ignorance of our Constitution and laws. From you, sir, his American aider and abettor, no such plea is admissible. He may be actuated by the desire to produce insurrection in the heart of a foreign nation. But what apology have you, sir, for lending your official privilege, as a member of Congress, to aid him in an attempt to produce sanguinary confusion in one of the constituent sovereignties of your own government? Have you seriously reflected upon the dangers of the crusade in which you are engaged—a crusade of a hostile alliance with foreigners, which not only threatens the peace and harmony of the Union, but may endanger its existence, if the wicked agitation to which you give your countenance, is persisted in? Are you so deliberately reckless of consequences as to be willing to lend the aid of your official station to encourage and abet foreigners in proceedings calculated to excite sectional jealousies and heart-burnings—to divide the States by geographical lines—to array one section against another—and that, too, at the imminent peril of producing domestic insurrection and servile war? Have you yet to be informed that always excited by the abolitionists, the agitation never has achieved? Have you yet to learn that at the adoption of the Constitution, the adjustment of the slave question was considered by the great patriots who framed and signed it, as a compromise of vital importance to the formation of the Union which had to be encountered—and that it was ultimately settled on principles of mutual concession and compromise? Would you disturb the fundamental compact on which the union of the States rests? But I will not argue the question. *It is not one* which I feel at liberty.

It is a matter of sincere regret that any American citizen should be guilty of such high treason to the first principles upon which these States became united. Your official frank covering these proceedings stands up in judgment against you, as a witness whose testimony is not to be impeached.

The only farther point which I think it safe of these nefarious proceedings of foreigners, with whom you stand associated, will be to expose them to the indignant reprobation of the people of Tennessee.

JAMES K. POLK.

James K. Polk on Slavery.

As a slaveholder, and as a champion of the 'peculiar institution,' James K. Polk occupies an unfortunate position as well as Henry Clay. He is a tyrant, both in precept and practice, and the fact that he upholds the vilest system of oppression the sun ever shone upon, proves that his democracy is the merest sham. Will true-hearted democrats be whipped or cajoled into the support of this oppressor? Is his love-man? Never.

We subjoin an extract from Gov. Polk's Inaugural address, delivered at Nashville, on the 14th of October, 1839. The sentiments which he then avowed, he still entertains. We ask democratic abolitionists to read them, and judge whether they can prostitute their suffrages to the elevation of such a man. We shall have more to say of Mr. Polk's democracy, in our earliest leisure.—*Signal of Liberty.*

'It becomes the duty of all the States, and especially of those whose Constitutions recognize the existence of slavery, to watch, with the most wakefulness to the attempts which have been recently made to disturb the rights secured to them by the Constitution of the United States. The agitation of the abolitionists can by no possibility produce good to any portion of the Union, and must, if persisted in, lead to incalculable mischief. The institution of domestic slavery, as it exists at the adoption of the Constitution of the United States, and as it still exists in some of the States, formed the subject of the compromises of opinion and of interest, upon the settlement of which all the old States became parties to the compact, and agreed to enter the Union. The new States were admitted into the Union upon an equal footing with the old States, and are equally bound by the terms of the compact. Any attempt on the part of the Federal Government to act, on the subject of slavery, as it exists in these States, would be a clear infraction of the Constitution; and to disturb it within the District of Columbia, would be a palpable violation of the public faith, as well as of the clear meaning and obvious intention of the framers of the Constitution. They intended to leave, and they did in fact leave, the subject to the exclusive regulation and action of the States and Territories within which slavery existed or might exist. They intended to place, and they did in fact place it beyond the pale of discussion within the constitutional power of the Federal Government. No power has been conferred upon the Federal Government, either by express grant or necessary implication, to take cognizance of, or in any manner to act upon the subject of domestic slavery, the existence of which, in many of the States, is expressly recognized by the Constitution of the United States.

Whether the agitation we have recently witnessed upon this delicate and disturbing subject, has proceeded from a mistaken philanthropy, as may have been the case with a few misguided persons; or whether, as I regret to say, there is but too much reason to fear, from a desire on the part of many persons, who manifest by their conduct a reckless disregard of the harmony of the Union, and of the public good, to interfere with the domestic relations, with a view to control elections, its progress should be firmly resisted by all the constitutional means within the power of the State. The most casual observer of passing events cannot fail to have seen, that modern abolitionism, with rare and few exceptions among its advocates, has become, to a great extent, purely a political question. That many of the leading abolitionists are active political partizans of the country, can no longer admit of doubt. They address themselves to the prejudices and principles of the community in which they live, against slavery in the abstract, and, availing themselves of these prejudices and principles, they rally their party into political events. All the lovers of the union of the States, and all patriotic citizens, whether of the slaveholding or nonslaveholding States who are attached to the Union, and who, in the mean, must view with indignant reprobation the use made of such a unholy agitation with such objects. The attempts made to disturb the relations under the Federal Legislature, have been met in the proper spirit, not only by southern representatives, but by a large portion of those who represent the North in Congress. It is fortunate for the country, that, in the midst of this agitation, there is at the head of the general government a chief magistrate who, in the patriotic discharge of his high duties, has placed the seal of his unqualified condemnation upon any attempt, from whatever quarter it may emanate, to interfere in any manner, or to any extent, whether existing within the States or within the District of Columbia. That he desires and will receive the support of the States, and of every portion, in every portion of the Union, in maintaining his uncompromising and publicly declared determination to preserve inviolate the compromises of the Federal Constitution and reserved rights of the several States on this subject, cannot be doubted.'

Polk in favor of the African Slave Trade.

The record against Mr. Polk, on the subject of the African slave trade, is as follows:

On the 3d of March, 1831, Mr. Mercer introduced the following benevolent resolution:

'Resolved, That the President of the U. S. be requested to enter into negotiations, from time to time, such negotiations with the several maritime powers of Europe and America as he may deem expedient FOR THE EFFECTUAL PUNISHMENT OF THE AFRICAN SLAVE TRADE, and its ultimate denunciation as PIRACY under the laws of nations, by the concurrent sanction of mankind.'

On passing this resolution, the ayes were 118, noes 32: MR. POLK VOTED IN THE NEGATIVE.—Congressional Deb. vol. 7, page 5850.

Polk and the Abolitionists.

Extract from a speech delivered by Mr. Polk, in Nashville, Tenn. Oct. 23d, 1841:

'The second measure of the Whigs was to repeal that salutary rule of proceeding, (21st rule,) which shut out from the Hall of Representatives the agitation of the abolitionists, an agitation which—further its object an unconstitutional interference with the vital interests of a large portion of the Union; an agitation which, if not suppressed in its infancy, but if persisted in, must produce incalculable mischief. The door was opened, and they were admitted. Our country has reaped the bitter fruits of the reckless of consequences as to be willing to lend the aid of your official station to encourage and abet foreigners in proceedings calculated to excite sectional jealousies and heart-burnings—to divide the States by geographical lines—to array one section against another—and that, too, at the imminent peril of producing domestic insurrection and servile war? Have you yet to be informed that always excited by the abolitionists the agitation never has achieved? Have you yet to learn that at the adoption of the Constitution, the adjustment of the slave question was considered by the great patriots who framed and signed it, as a compromise of vital importance to the formation of the Union which had to be encountered—and that it was ultimately settled on principles of mutual concession and compromise? Would you disturb the fundamental compact on which the union of the States rests? But I will not argue the question. *It is not one which I feel at liberty.*

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Gen. Jackson.

The foot-prints, or the hand-marks of the Old Lion, are not easily disguised, or imitated.

There have been several letters published lately under his signature, which all, with some enough to distinguish a hawk from a hand-saw,' must have seen, were *never written nor connected by him.*

But the annexed extract, which we find in the Huntsville (Alabama) Southern Advocate, bears unmistakeable ear-marks. It is 'Old Hickory' all over—and of course, modesty, decent, and becoming!

HERMITAGE, Tenn. July 8, 1844.

It is true, we have been cursed with whiggery in Tennessee for several years—led into it by two of the most arch hypocrites the world was ever cursed with. But since the Democratic Convention at Baltimore nominated Polk and Dallas for President and Vice, the Democracy is united—gathering strength from the Whigs, who are abandoning Clay daily, and next November will be numerous in this State, and throughout the Union, and over the whole United States; and federal whiggery will be buried, I trust, forever.

The exciting question, between the Democrats and the Federal Whigs and abolitionists, is the annexation of Texas. The democracy, viewing it as absolutely necessary to secure Texas to the United States, to shut out all the intrigues of foreign influence from tampering with the Indians on our western frontier, and with our slaves in the southwest and West—Clay, with his friends, the Federal Whig editors, are for shutting the door against the annexation of Texas, fearful of offending England, and Clay to get the abolitionists to vote for him, which is far more important to our national defence and safety. How humiliating, to every true American, the idea of America, a great and powerful nation of free men, to be overawed by the dictates of England. Texas *must and will be ours.* I think Polk and Dallas will get 20, out of the 26 States.

I must close with the request that you tender my kindest wishes to your amiable wife, and all your dear children and all the Beans, and to you and them long live, and a happy immortality, where I hope to meet you.

Your friend sincerely,

ANDREW JACKSON.

To Capt. Wm. Russell, Pleasant Hill, P. O. Franklin Co. Ark.

The Democracy of the South.

At a meeting of the democratic association of the county of Brunswick, Va. held in the court house in Lawrenceville on the 22 inst.

Resolved, That Texas and Oregon are great American questions of vital interest to the future peace, strength, and security of the whole Union; but it is remembered in our history, that the acquisition of Louisiana was made a question of party, republican party, by party opposition; and should the purpose of regaining Texas and maintaining Oregon in like manner become a party question, the democratic party will not forget that it is their duty to the Union to add to their strength and security; in which patriotic work, as philanthropists and lovers of peace, they will contemplate with delight the attainment of our confederate system of free and sovereign States, the blessings of representative government, the advancement of civilization, and the gratifying progress of moral reform and social right. (!!)

At a regular meeting of the democratic association of Norfolk borough, held on the 7th inst. at the town hall, the following preamble and resolution were passed with one dissenting vote:

Whereas, the Democratic party of Norfolk borough, regarding the re-annexation of Texas as a measure required alike for the protection of the West, and THE SECURITY OF THE PECULIAR INSTITUTIONS OF THE SLAVE-HOLDING STATES; and so far from admitting the existence of any constitutional obstacle to this acquisition, considering it as demanded for the redemption of the faith of the United States pledged to France in the treaty of 1803, express their earnest wishes that this re-annexation may be speedily effected—Resolved, &c.

☞ The following are specimens of numerous democratic [!] 'sentiments' recently given at public political dinners in South Carolina:

AT TREE HILL CREEK, BARNWELL DISTRICT.—By D. C. Dyer, 'Texas the re-annexation of Texas to the United States: We will obtain it 'peaceably if we can, forcibly if we must.'

By Jos. G. W. W. Duncan: A just reduction of the tariff; the noise and nullification of Northmen and honest hearts you can vote for such a man for a national ruler.

Says the Hon. Mr. Peyton:

Let it also be remembered that the Committee of Indian affairs unanimously recommended an inquiry into the abuses of that bureau, which would have developed the causes of the late and present Indian wars in the South. That committee reported a resolution authorizing any two of its members to prosecute the inquiry by taking testimony for the information of the House at this session. But, sir, this resolution reported by a democratic majority of whom were in favor of Mr. Van Buren, was rejected in the House. The citizens of Georgia and Alabama petition—and implore the interposition of the subject, alleging the most unheard of frauds and abuses. Upon this application the vote stood: ayes 77, noes 77; a tie, and the Speaker, [JAMES K. POLK] gave the casting vote against the investigation. Sir, men high in favor and high in office were suspected. The agent of the government, John H. Hogan, gave the government official information of the greatest outrages practised upon the Indians which were ever practised upon any people, savage or civilized. He was very soon removed, or rather promoted, from Indian agent, to be collector at the port of Mobile. And yet, sir, we have an account of prosecutions, suits, and judgments against which have followed his disclosures. Why, sir, those speculators, or rather Indian robbers, would find an old chief upon his plantation, who was one of the chiefs and kings of his race had lived for centuries before him, smoking his pipe amidst his own forest trees, spurning any offer of compromise, and they would bribe some vagabond Indian to personate him in a trade to sell his land, forging his name, and the first intimation he would have of the transaction would be his expulsion by force from his house! This was common, and not only so, but, under the pretext of fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried off into bondage. The famous Oceola himself *had his wife and children taken from him*, and was CHAINED by the marshal officer! [JAMES K. POLK] gave the casting vote against the investigation. Sir, men high in favor and high in office were suspected. The agent of the government, John H. Hogan, gave the government official information of the greatest outrages practised upon the Indians which were ever practised upon any people, savage or civilized. He was very soon removed, or rather promoted, from Indian agent, to be collector at the port of Mobile. And yet, sir, we have an account of prosecutions, suits, and judgments against which have followed his disclosures. Why, sir, those speculators, or rather Indian robbers, would find an old chief upon his plantation, who was one of the chiefs and kings of his race had lived for centuries before him, smoking his pipe amidst his own forest trees, spurning any offer of compromise, and they would bribe some vagabond Indian to personate him in a trade to sell his land, forging his name, and the first intimation he would have of the transaction would be his expulsion by force from his house! This was common, and not only so, but, under the pretext of fugitive slaves, the wives and children (of mixed blood) of the Indians were seized and carried off into bondage. The famous Oceola himself *had his wife and children taken from him*, and was CHAINED by the marshal officer! [A MEMBER. Sir, what else could be expected but that these occurred, plundered, starving savages would glut their vengeance by the indiscriminate slaughter of the innocent and helpless families of the frontier, whose blood has cried to us in vain? This has caused the Florida war which has produced a waste of treasure, the loss of so many enlisted and individual honor, and of so many valuable lives! This has called the gallant volunteers from any one State, and from my own district, who have traversed a thousand miles to fight the battles of strangers—to contend with a savage foe, while drinking those stagnant waters whose miasma is death, many of whom are left in the wild woods of Florida, where the foe and the stranger will tread o'er their heads,' while their fellow soldiers are far away, happy at home with their friends and their families. Sir, I say, any one of those noble youths who now sleep under a foreign sod, was worth more than the whole army of plunderers who have caused this misery! Sir, I say, sir, such men as these were shielded at the last session of Congress, by the casting vote of the Speaker, [James K. Polk.]

Polk and Texas.

'I have no hesitation in declaring that I am in favor of the immediate re-annexation of Texas to the territory and government of the United States.'

J. K. Polk to the citizens of Cincinnati, April 28, 1844.

Polk as a Slaveholder.

Ten or twelve years ago, Mr. Polk established, in company with his brother-in-law, Caldwell, a negro quarter in Yallabusha county, Mississipi, near Grenada; afterward he bought his brother-in-law out, and has near one hundred souls on his cotton plantation there, whom, in consequence of his being so immersed in politics, he has seen but once in four years, and leaves to the tender mercies of the overseer.

Dallas on Abolition.

'It should be recollected that the northern and central Democrats have maintained THE FIGHT AGAINST ABOLITION for years.'—'For my own part, I am ready for UNREMITTING AND UNCOMPROMISING WAR against abolitionism, [Dallas,] whose mere enunciation in this country makes in my ears, ☞ *like a tocsin to Rebellion, and treason to the Constitution.*' [☞—Letter to J. Willis, Aug. 29, 1840.

The following patriotic outburst is from that pink of democracy, Edgar Allan Poe!

THE BRIGHTNESS OF THE EASTERN STAR IS RESTORED!

THE VOTE OF MAINE IS SURE FOR POLK AND DALLAS!

Mother of freemen! Sister of the North
Star of a group by liberty illumed!
How leaves thy son a glorious march gone forth,
And tyrant banners to the dust re-doomed.
The shield impregnable before thy heart,
The sword victorious in thy hardy hand,
The trump, to which thy true-born children start,
The drum, whose throb is heard throughout the land,
Are VOTES! AYE, the call of liberty,
The democratic heart-pulse, loud and pure,
Which beats anew with ardor caught from thee,
Secondly to Polk and Dallas, to be sure!
Thy proud example is not given in vain!
Millions are on thy path, illustrious MAIDE!

From one of the songs of democracy:

Sound the trumpet, beat the drum,
We are coming, Texas, we are coming,
Shouting Polk and Dallas, come
And strike for old Democracy.

RING, RING, RING, the bells, the bells,
Round our Hickory tree,
Ring, ring, ring, rally, rally,
Round our Hickory tree.

From another:

'Tis growing fast, and will at last
Cast its shade o'er Texas;
The Whigs give up, the die is cast,
That sails our banner to the mast
Then rally, &c.

In our ranks there's not a slave,
Or one who would be polished here
And see the British lion wave
O'er our own Oregon.

RALLY, &c.

The Texan hills in grandeur rise,
The Texan fields are green and fair,
But dearer than the fields and skies,
ARE REDDER HEARTS that love us there.
Rally, &c.

From another:

We now shall make a glorious fight,
As the feds will soon discover,
With *Texas, Polk, Liberty, Law and Right*,
We'll row them up Salt-River.
One fact the Whiggies can't mistake,
Our ranks are full of spunky,
That Polk the stake is sure to take,
Upon the Voting Day.

YOUNG HICKORY, then, our watchword be,
Our rallying cry, our spunky,
Till *every friend of Liberty*,
Around his name shall rally.
The Whigs may try, and try, and try,
'Till next November moon,
'Twill only be the old tune still as last,
Our poke will kill their coon!
So 'tis march, march, drum, drum,
Fife, fife, fife,
For all the folk will go for Polk,
Upon the Voting Day.

From another:

They come, they come, a mighty throng,
Excited by no drink,
They come to *break Oppression's yoke*,
To give, one last, decisive stroke
For UNION, TEXAS, DALLAS, POLK,
One blow for victory.

☞ Language is too weak to describe such hypocrisy and baseness. How palatable must be the terrible words of the prophet Isaiah to the Democratic party!—'Your hands are defiled with blood, and your fingers with iniquity; *your lips have spoken* lies, your tongue hath muttered perverseness. Your feet run to evil, and you make haste to shed innocent blood; wasting and destruction are in your paths. As for your thoughts, you know them; in transgressing and LYING against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering *from the heart* WORDS OF FALSEHOOD.'

SENTIMENTS OF HENRY CLAY.

☞ In a recent address, delivered before a large Whig gathering at Roxbury, the Hon. Rufus Choate said that the opinions of Mr. Clay were well known to all—standing forth in the view of the world, and range on the table-land of an illustrious life.' Take the following, in relation to the great question of human liberty and equality, as specimens!

Extracts from Mr. Clay's speech on the subject of slavery, in the U. S. Senate, February 7th, 1839:

'With the exclusive jurisdiction of the right of property is nothing; the deficiency of the powers of the general government nothing; the acknowledged and incontestable powers of the State are nothing; a right, a dominion over fellow-men, which, if the overthrow of a government in which are concentrated the fondest hopes of the civilized world, are nothing. A single law has taken possession of their minds, and onward they pursue it, overlooking all barriers, and regardless of all consequences. With this class, the abolitionists, the great object is the *District of Columbia and in the Territory of Florida*, the prohibition of the removal of slaves from State to State, comprising within its limits the institution of domestic slavery, and the means and measures leading to the accomplishment of the ultimate but perilous end at which they avowedly and boldly aim, are but so many stepping stones to the great object of the distant goal at which they would finally arrive. Their purpose is abolition, universal abolition, peaceably if they can, forcibly if they must. Their object is no longer concealed by the thinnest veil, it is avowed and proclaimed.

Liberty of slavery in the constitutional or other rightful power, living in totally distinct communities as then to the communities in which the subject on which they would operate resides, so far as concerns population, and yet, so far as concerns the power in Asia or Africa, they nevertheless promulgate to the world their purpose to manumit forthwith, and without compensation, the whole of the slaves, amounting, 3,000,000 of negro slaves, under jurisdiction altogether separate from those under which they live. I have said that the immediate abolition of slavery in the District of Columbia and the Territory of Florida, and the exclusion of new States, were only means to the attainment of much more important ends. Yes, sir, ends.

'And now, Mr. President, allow me to consider the several cases in which the authority of Congress is invoked by these abolitionist petitioners upon the subject of domestic slavery. The first relates to it as it exists in the District of Columbia. The following is the provision of the Constitution of the United States in reference to that matter:

To exercise exclusive legislation in all cases whatsoever over such District (not exceeding ten miles square) as may by session of particular States, and the acceptance of Congress, become the seat of government of the United States.

This provision is the result, in point of time, the actual sessions which were made by the States of Ma-

ryland and Virginia. The object of that cession was to establish a *seat of government for the United States*, and the grant in the Constitution of exclusive legislation must be understood, and always interpreted, as having relation to the objects of the cession. It was with a full knowledge of this clause of the Constitution, that those two States ceded the ground, and conveyed the ten mile square, constituting the District of Columbia.

In making the cession, they supposed it was to be applied, and applied solely, to the purposes of a seat of government, for which it was asked. When it was made, slavery existed in both those Commonwealths, and if the ceded territory, as it now continues to exist in all of them.

Neither Maryland nor Virginia could have anticipated that, while the institution remained within their other jurisdictions, it should be sought to be tempted by Congress without their consent. Neither of them would probably have made an unconditional cession, if they could have anticipated such a result.'

Is it necessary, in order to render this place a constitutional seat of government, that slavery within its limits? No one can or will advance such a proposition. The government has remained here near 40 years, without the slightest inconvenience from the presence of domestic slavery. Is it necessary to the well-being of the people of the District, that slavery should be abolished from among them? They most decidedly, neither asks nor desires it, and are most unanimously opposed to it. To abolish slavery within the District of Columbia, while it remains in Virginia and Maryland, adjoining, and surrounding it—within the very hearts of these States—would expose them to great practical inconvenience and annoyance.

If it were necessary to the efficiency of this place as a seat of government, to abolish slavery—*which is utterly denied*—the abolition should be confined to the District—with prompt and full effect, to the limits of the city of Washington itself. Beyond these limits, persons concerned in the government of the United States have no more to do with the inhabitants *of the District*, than they have with the adjacent counties of Maryland and Virginia, which lie beyond the District.'

'The first impediment (to the abolition of slavery) *is the utter and absolute want of all power* on the part of the general government, to effect the purpose. The Constitution of the United States creates a limited government, comprising comparatively few powers, and leaving the residuary mass of political power in the possession of the several States. It is well known that the subject of slavery interposed one of the greatest difficulties in the formation of the Constitution. It was happily compromised and adjusted in a spirit of harmony and patriotism. According to that compromise, no power whatever was granted to the general government in regard to domestic slavery, but that which relates to taxation, representation, and the power to restore fugitive slaves to their rightful owners. *All other power in regard to the institution of slavery was retained exclusively by the States*, to be exercised by them severally according to their respective views of their own interests and rights. The Constitution of the United States never could have been formed upon the principle of investing the general government with authority to abolish the institution at its pleasure. It can never be continued a single day, if the existence of such a power be assumed or usurped.'

'Wherever it is safe and practicable, I desire to see every portion of the human family in the enjoyment of it (civil liberty.) But I prefer the liberty of my own country to that of any other people, and the liberty of my own race, to that of any other race. The liberty of the descendants of Africa in the United States is incompatible with the safety and liberty of the European descendants. That slavery forms an exception, an exception resulting from a stern and inexorable necessity, to the general liberty of the United States. We did not originate, nor are we responsible for this necessity. Their liberty, if it were possible, could only be established by violating the incontestible powers of the State, and subverting the Union.'

'This is not all. The abolitionists strenuously deny the existence of the two races. I confess to you, sir, that I have seen with great pain and astonishment, their resolute opposition to colonization. No scheme was ever presented to the acceptance of man, which, whether it be entirely practicable or not, is characterized by more unmixed humanity and benevolence than that of transporting, with their own consent, the free people of color from the United States to the land of their ancestors. It has the powerful recommendation, that whatever it does is good; and it effects nothing, if it does not, no one evil or mischief upon any portion of our society. There is no necessary hostility between the objects of colonization and abolition. Colonization deals only with the free man of color, and that with his own free, voluntary consent. It has nothing to do with slavery. It disturbs no man's property, seeks to impair no part of the slave labor, which is due to contribute any to the general government. All its actions and all its ways and means are voluntary, dispensing with the blessing of Providence, which hitherto has graciously smiled upon it. And yet, benificent and harmless as colonization is, no portion of the people of the United States are more averse to it, with so much persevering zeal, and such unmixed bitterness, as do the abolitionists.

'They put themselves in direct opposition to any separation whatever between the two races. They would keep them forever pent up together within the same limits, perpetuating their animosities, and continually endangering the peace of the community. They proclaim, indeed, that color is nothing; that the organic and characteristic differences between the two race ought to be entirely overlooked and disregarded. And elevating themselves to a sublime but impracticable philosophy, they would have us to eradicate all the repugnance of our nature, and to take to our bosoms and our hearts the black man as we do the white, on the same footing of equal social condition. Do they not perceive that this is confounding all the distinctions which God himself has made, they arrign the wisdom and goodness of Providence itself? It has been His divine pleasure to make the black man black, and the white man white, and to distinguish them by other repulsive constitutional differences. It is not necessary, for me to animate, or to attempt to endeavor to prove, that it was any part of His divine intention that the one race should be held in perpetual bondage by the other; but this I will say, that those whom He has created different, and have preserved by their physical structure and color, ought to be kept asunder, should not be brought together by any process whatever of unnatural amalgamation.

'But if the dangers of the civil contest which I have supposed could be avoided, separation or amalgamation is the only peaceful alternative, if it were possible to effectuate the project. It is not, it is the abolitionists oppose all colonization; and it irresistibly follows, that they may protest or declare, that they are in favor of a amalgamation. And we are to bring about this amalgamation? I have heard of none of these ultra abolitionists furnishing in their own persons, examples of inter-marriage. Who is to begin it? Is it their purpose not only to create a pinching competition between black labor and white labor, but do they intend, by the contaminate the industrious and laborious classes of society at the North, by a revolting admixture of the black element?'

'I entreat that portion of my countrywomen who have given their countenance to abolition, to remember that they are ever most loved and honored when moving in their own appropriate and high delightful sphere; and to reflect that the ink which they shed in subscribing with their fair hands abolition petitions, may prove but the prelude to shedding of the blood of their brethren. I adjure all the inhabitants of the free States to rebuke and discountenance, by their admonitions and their example, measures which most inevitably lead to the most calamitous consequences.'

In the famous discussion in January, 1838, in the U.S. Senate, on Mr. Calhoun's resolutions, the 5th and 6th were, by the Senate, stricken out, and the following resolutions of Mr. Clay substituted;

'Resolved, That the interference by the citizens of the Free States, with the rights, due to the abolition of slavery in this District, is endangering the dignity and security of the people of the District; and that any act or measure of Congress designed to abolish slavery in this District, *would be a violation of the faith* implied in the cessions by the States of Virginia and Maryland, a just cause of alarm to the people of the slaveholding States, and would have a direct and evitable tendency to disturb and endanger the Union.

And, Resolved, That any attempt of Congress to abolish slavery in any Territory of the United States, in which it exists, would create serious alarm and just apprehension in the States sustaining that domestic institution; *would be a violation of good faith* towards the inhabitants of any such Territory, who have been permitted to settle with and hold slaves therein, because the people of any such Territory have not asked for the abolition of slavery therein; and because when any such Territory shall be admitted into the Union as a State, the people thereof will be entitled to decide that question exclusively for themselves.'

Extracts from Mr. Clay's speech before the Supreme Court of the United States, in the Mississippi case, in 1841, on the power of Congress to regulate the slave trade between the States, and on which he endorsed these revolting sentiments a few days after, in his place in the Senate:

'Now, suppose the trade between the States was prohibited, by mutual agreement, what would be the if Mississippi can say to Virginia and Kentucky, we will not allow you to bring your slaves, we can say the same to others, and bring about a state of things in the other states, which is exclusive to the same. I ask if the purpose and object of the abolitionists is not completely accomplished? I would be one of the last to submit to such unauthorized an act. But I invoke the PROTECTION of the government of the United States to the commerce in ANY SPECIES OF PROPERTY WHICH EXISTS BY THE STATES TO BE HELD AS SUCH.

'As a citizen of a slaveholding State, I am concerned to maintain the exclusive power of Congress to regulate the commerce in slaves among the several States—as a power that is purely CONSERVATIVE, and not destructive. It is a point in which all the slaveholding States are deeply interested. Suppose Virginia, or Tennessee, slaveholding States, should pass a law that no slaves from Maryland should be allowed to come into that State—can Congress not interfere to open the way? Take now the case put by the learned counsel on the other side. The slaves transported route from Washington city to the slave regions bordering on the Ohio and upper Mississippi rivers, is through Washington, Pennsylvania, Pittsburgh, Erie, on the northern shore of Lake Erie, a free State, and cannot tolerate slavery on her soil, should obstruct the free transit of slaves over the National Road, or undertake so to tax them as to hinder slavery, is a not most important to the slaveholding States and to the Union itself, that Congress should have the power to provide for the safe and speedy and free *transita* through Pennsylvania, in spite of any local regulation against it? Such a power in Congress is essential to the welfare of the northern slaveholding States.

Surely, the power of the general government over THE SLAVE TRADE within the limits I have stated, is complete and universally conceded, and THIS GOVERNMENT IS BOUND TO PROTECT IT!! And no doubt the time will come when slaveholding States will well and loudly invoke the authority and power of the general government for this purpose.'

'It is not true, and I REJOICE that it is NOT TRUE, that either of the two great parties in this country has any desire to see a SLAVE REPUBLIC, should SLAVERY, if it were true.' (Speech in the Senate of the U. States, Feb. 7, 1839.

'But if I had been then, or were now a citizen of any of the planting States, I SHOULD HAVE OPPOSED ANY SCHEME WHICH WAS TO TERMINATE SLAVERY AT ON IMMEDIATE; because of the dangers of an immediate ascendency of the black race, or of a civil contest, which might terminate in the extinction of one, race or the other.' (Speech in Senate, 1839.

'I know there is a visionary dogma which holds that negro slaves cannot be the subject of property. I shall not dwell long on this speculative abstraction. That is property which the law declares to be property. Two hundred years have sanctioned and sanctified negro slaves as property.—*Ib.*

'*I would suffer the tortures of the inquisition*, before I would sign a bill having for its object the abolition of slavery in the District of Columbia, or in any manner give countenance to the project.' Statement to H. A. Wise, see Madisonian, April 17, 1843.

'I will not make a single remark on an unfortunate and delicate subject, (that of slavery.) At the commencement of the two races. I confess to you, sir, that I have seen with great pain and astonishment, their resolute opposition to colonization. No scheme was ever presented to the acceptance of man, which, whether it be entirely practicable or not, is characterized by more unmixed humanity and benevolence than that of transporting, with their own consent, the free people of color from the United States to the land of their ancestors. It has the powerful recommendation, that whatever it does is good; and if it effects nothing, it does not, no one evil or mischief upon any portion of our society. There is no necessary hostility between the objects of colonization and abolition. Colonization deals only with the free man of color, and that with his own free, voluntary consent. It has nothing to do with slavery. It disturbs no man's property, seeks to impair no part of the slave labor, which is due to contribute any to the general government. All its actions and all its ways and means are voluntary, dispensing with the blessing of Providence, which hitherto has graciously smiled upon it. And yet, benificent and harmless as colonization is, no portion of the people of the United States are more averse to it, with so much persevering zeal, and such unmixed bitterness, as do the abolitionists.

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In a letter to a gentleman in Tuscaloosa, Mr. Clay says:

'In Kentucky, the Texas question will do the whig cause no prejudice. I am glad to perceive in the proceedings of the Clay club of Tuscaloosa, a similar feeling and sentiment.'

'There is a significance in this passage, which is well worthy of attention. Why will the Texas question do the whig cause in Kentucky no prejudice? Because the Clay friends are to take to themself! It follows, that the Clay party will be in favor of annexation as soon as it can be effected. Why this indirect endorsement of the proceedings of the Club at Tuscaloosa? Because one of the resolutions which passed *unanimously*, WARMLY ADVOCATED ANNEXATION, and expressed confidence in Mr. Clay's willingness and ability to bring it about. Mr. Clay would hardly have alluded to those proceedings, if it had not been that he wanted the people of Alabama to understand that he concurred with the Tuscaloosa Clay club in views of annexation, and pledged himself to justify its opinion of him in regard to that subject.

'This is the latest experience of castigating his satanic majesty about the base of a tree that has come to our knowledge. The operation appears the wisest to have been very effectively as it was very ingenious-ly performed.' [Daily Mercantile Courier.

From Junius Tract No. 9:

'Mr. Clay's position on the Annexation Question, LEAVES IT PRECISELY WHERE IT WAS. HE OPENS AND SHUTS NO DOOR OF THIS QUESTION, not Texas's nor his little finger to one.'

In the same Tract, Junius sifts into the mind of the reader a pretty strong intimation of what that future decision will be, but artfully throws it out so only his intimate friends. He says of the Tract:

'We do not say that it cannot, or ought not to be, AT A PROPER TIME, *enlarged by the annexation of Texas*. Personally, we have been, and STILL ARE disposed to think that it would be an acquisition, if it can be made harmoniously, and without prejudice to the social, commercial, or political interests of the Union.'

A Madison, Geo. correspondent of the New-York Herald, under date of the 1st inst, gives a most enthusiastic description of a Whig Mass meeting in that place on the 30th ult. which was addressed by Mr. Francis Cobb, Mr. Wadley Thompson, of South Carolina. This Georgian saith:

'The Democrats are tetociously enfluentified in this region, having no capital to work upon but Texas, Texas, Texas, the immediate annexation of Texas! WE WHIGS THREE SAY 'TEXAS TOO,' but want to do the thing which is right about it; and it will not be four years before the Democrats in our State will thank us for just helping them back on this favorite hobby, and permitting them to walk into that land of promise, in a right way, instead of turning out of Georgia between two lights, as many of them have done.

'We are all heart and soul for Henry Clay—the Harrison spirit of 1840 is up fifty per cent. The Mass Convention of the Whigs of Georgia, and to nothing to the one I have just narrated to you.'

The New-York Republic, a 'Native American' paper, and a zealous advocate of Texas annexation, has hoisted the Clay flag. Can any one tell us why many of the zealous advocates of annexation are equally zealous for the elevation of the slaveholder of Ashland? At the Mass Whig Convention at Springfield, Mass. on the 4th inst. the following was in succession with this motto: '*Not* wholly opposed to annexation, if it can be accomplished with credit and honor.'

A Whig writes in the Charleston Courier, that he and his associates are for annexation, if annexation in favor of immediate annexation, 'for Mr. Clay and Mr. Van Buren are only opposed to the measure under present circumstances, and that only admitting the propriety of bringing Texas into the confederacy when the objections are removed, but the great probability is that in a short time those objections will disappear.'

The New-York Courier and Enquirer, the leading Clay paper of New-York, says:

'If the people of Texas choose to be a British colony we shall not, we ought not, to be the noble stand he had taken; he felt persuaded that abolition was at an end; that we had passed one of our greatest difficulties; and notwithstanding, he passed it. [Cor. of N. Y. Com. and Enq., Feb. 7, 1839.

'Discussion implies deliberation, deliberation is preliminary to action. *The people of the North have no right to act upon the subject of negro slavery, and therefore* THEY HAVE NO RIGHT TO DELIBERATE—NO RIGHT TO DISCUSS.' [Clay's Speech, 1837.

'He urged the importance of keeping the abolitionists separate and distinct from all other classes, inasmuch as they, if they were amalgamated with the general sympathy, and exposed to the overwhelming power of the united opinion of all who desire the peace, harmony and union of our confederacy.' [Clay's speech on Calhoun's resolutions, 1838.

'On the subject of abolition, I am persuaded it is not necessary to say one word to this enlightened assemblage. The opinions we fully expressed in the Senate of the United States a few years ago, and the expression of it was one of the assigned causes of my not receiving the nomination as a candidate for the Presidency in December, 1838. But, if there be any one who doubts, or desires to obtain further information about my views in respect to that unfortunate question, I refer him to Mendenhall, of Richmond, Indiana.' [Clay's speech at Raleigh, April 13th, 1844.

To Mr. Mendenhall he said—and Mr. M. was a honse, too, in his own State, while Mr. Clay was only out of Kentucky—he allowed to be a very rich BUSINESS '—'MY SLAVES ARE FAT AND SLEEK.'

'In my speech addressed to the Senate of the United States, and in resolutions which I offered to that body, in my address to Mr. Mendenhall, about two years ago, and on various other public occasions, I have fully, freely, explicitly, avowed my sentiments and opinions on the subjects of the institutions of slavery and abolition. I adhere to those without any reservation. I have neither entertained, nor expressed publicly nor privately, any others. And my friends and neighbors generally, so far as I have ascertained, entertain and hold views coincide entirely with me.' [Clay's letter to Wickliffe, Sept. 2, 1844.

'So far from the success of the whig cause having any injurious tendency to the South, I believe it will have a powerful effect in tranquillizing and harmonizing all parts of the Union, and in giving confidence, strength and security to all the great interests of our country.' [Ibid.

'It was in this very chamber, Senator Holmes, of Maine, presiding in a committee of the Senate, and I in a committee of twenty-four of the House of Representatives, on a Sabbath day, that the terms were adjusted by which the Missouri compromise was effected.' [Clay's Tariff speech, Feb. 25, 1833.

Mr. Clay was invited to be present at the great Mass Convention of Whigs which met at Lexington, Missouri, a short time since. In his letter of regret to the invitation, he says:

'I rejoice in the prospects of the deliverance of the State of Missouri from the yoke of Loco-Focoism, of which I receive a flattering account from all quarters. Tell your fellow-citizens of Missouri and to Kentucky, which adopted and cherished and honored me, there is no State in the Union which I would feel more gratified than the support of that Missouri. I have ever entertained a kind of parental feeling toward that State. Among the arduous struggles which I have had in public life, that was incomparably the greatest, in which I ever participated, for *the admission of Missouri into the Union*. I claim nothing—I am entitled to nothing—on that account. I only mention it, because I thought you would be first love. In reviewing the past, I am unconscious of ever having done any thing justly to forfeit her esteem and confidence. Being on the eve evening of a long life, it would be a great satisfaction to me before I terminate my mortal career, once more to meet Missouri on terms of friendship and affection.'

'Far from having any personal objection to the annexation of Texas, *I should be glad to see it*, without dishonor, without war, with the common consent of the Union, and upon just and fair terms. I do not think that the subject of slavery ought to affect the question one way or the other. Whether Texas be independent or incorporated in the United States, S. S. Prentiss, the great Whig orator of Mississippi, in a recent letter to repel the charge that he had abandoned the Whigs, represents the Whig opinion thus that 'those who support Mr. Clay are unfavorable to southern institutions, and opposed to southern interests,' pronouncing it 'an insulting as it is false.'

The Nashville Whig says of the annexation question in Tennessee:—

'The other second thought of the people has caused thousands to contemplate it in a different aspect from that in which it was at first presented. *Immediate annexation* is now considered a doubtful matter that it should absorb every thing else. A majority of the people are in *favor of it at a proper time*, but they are willing to wait that time.'

☞ Mr. Clay says in his last Texas letter, that he will not be influenced by the opinions of those who profess, there, to go for annexation or not, if elected to the Presidency. This is about equal to his reply to some gentlemen who inquired of him, on a occasion, if he challenged, he would ever fight another duel. The great Ashland slaveholder tells them he '*he cannot reconcile it to his sense of duty to answer their questions any or the other.*' [Ibid.

There's a pretty candidate for you! An old man of 67 years, with one foot in the grave and the other on the Presidential pedestal, refuses to reconcile it to his sense of duty' to inform his countrymen whether he will undertake to perpetrate another deliberate murder or not.

A delightful candidate for professing *Christians* to vote for! How do you like him, Deacon? and you, *Elder*? Come, speak out!—*Herkimer Journal.*

'Shall I tell you how he was nominated? New-York claimed him as a resident, the gallant State of New Jersey claimed him as a native of her soil, *and the southern States stepped in to make up the matter*, AND WE CLAIMED HIM AS OUR OWN.'

THE SLAVERY QUESTION IN TEXAS. We found the above paragraph in the principal topic of conversation among the citizens of Montgomery [Texas.] Many of the latter maintained, that individuals have no right to interfere with their lawful property, and have banished the principal abolitionists, that they Slavery Society, or by J. Q. Adams, or any other person against him in the issue. It will not offer to bolde his 'c' in the Congress of the United States, or government; hence the sense of slavery, or emergency, or the rights of the friends of slavery. If the people in the Congress, they are prepared to prove that the government, and in no other way, in the position of the United States, views existing between the Southern States, and the Northern States, is in an erroneous geographical one who professes to be a patriot, in the American Union, remember the sacrificing consciousness of whom the slave States. It be ago, any Republican Union, be more disposed, owing to a condition of the right, that it is a republican Union, it is an immortal union, *pro tempore* ability to aid the Northern Republic, the right to act in the earth with the Union.

But what if the Disparation Dissolved Without the Sections. Is it the North—'Alliance with the South—Union NO UNION Would Mr. Smith great point of mildness? Sir, slavery, as it is the North from another question rests its connection this it not aided enough? Will Southern Union be dissolved? Will the Sections be dissolved? Will the Sections be dissolved? Will the Sections

THE LIBERATOR

BOSTON:

FRIDAY MORNING, OCTOBER 4, 1844.

Gerrit Smith's Constitutional Argument.

No. III.

Mr. Smith positively asserts, in regard to the American Anti-Slavery Society, what I as positively deny, and it is certainly now in the hands of the *non-resistants*, and does certainly now take its tone from them. What evidence does he adduce in support of his assertion? None—not a particle. He establishes his position by a supposition, or from a single document, adopted by the Society, in proof that it has generally, in a single instance, the doctrines of non-resistance. That among its members are those who believe those doctrines so divine, and that among its friends are some prominent non-resistants, is true; but are there any among those who reject non-resistance as sin? So, also, there are persons of almost every religious and political opinion. But the Society has been faithful to its specific trust; it has unchanged nothing but what it honestly regarded as pro-slavery. It leaves all other reforms to take its own; it leaves all 'extraneous' matters to be discussed and settled elsewhere, and its members free to act, in all such cases, on their individual responsibility. It is for an invidious purpose that he seems in misrepresenting its declared and tried position, and in confounding the noble and consistent conscions of her real position, and therefore not intentionally guilty, does Mr. Smith object to her being enlightened on that point, and extricated from such guilty companionship? Such cannot be his meaning; but such is his language, I think, fairly interpreted: He says—in words—that he is guilty, she ought to remain so as long as the South persists in her iniquity; otherwise, if she should repent, and then turn reprover, it would be 'pot calling the kettle black.' I am anxious that she should immediately get out of bad company; and when she does so, I shall have her to prove that she was in it quite innocently, if she can; but, until the arrival of that period, I shall put the brand of oppression on her brow, and warn Lear, as well as all her associates, to flee from the wrath to come.

But let it be understood that the call for a dissolution of the existing American Union is not addressed to the people of Massachusetts, or of New-England, in particular, nor exclusively to the non-slaveholding States, but to all the people. SLAVEHOLDERS inclusive—to the whole country. It is a simple declaration, that liberty and slavery cannot coalesce or exist under the same government; that tyrants, and the enemies of tyranny, can never walk together on amicable and equal terms; that all contracts to uphold slavery are of a piratical character; that liberty should be proclaimed to all who are groaning in bondage. 'He that hath ears to hear, let him hear.'

'When I think of this project of separating the Northern from the Southern States,' says Mr. Smith, 'I am led to ask, as did Mr. Webster, in one of his Faneuil Hall speeches—*Where shall I go?*'—and finding my answer to be, 'I will go with my country, (Mr. Gurley,) reply—*I go with the South.*' If I must go with the North or the South, let it be with the least guilty—and that is the South.'

Marvellous confusion of mind again! Who proposes a separation between the Northern and Southern SLAVEHOLDERS? Who advocates a geographical secession, unless it be preceded by a geographical reformation—and how is that secession possible, so long as both parts of the country remain pro-slavery in spirit? But suppose the North should become repentant, and refuse to be subject to Southern slavery—would Mr. Smith then echo the atrocious cries of Mr. Gurley—'I go with the South'? And is such a change impossible? Will he aim to frustrate the efforts of those who are trying to effect it? What need has a true-hearted abolitionist to ask, in so plain a case—'Where shall I go?' What need of asking any one to be a partner with robbers and murderers, even though they are less guilty than others? This revolution is to be commenced by *freemen*, carried on by FREEMEN, consummated by FREEMEN. IT IS THE GREAT LIBERTY MOVEMENT. The anti-slavery seceders from this pro-slavery Constitution and Union are the genuine LIBERTY PARTY—and all others, by whatever name called, or whatever may be their pretensions, are PRO-SLAVERY PARTIES. Let us, then, be united in the cry—'NO UNION WITH SLAVEHOLDERS!'

Anti-Slavery Pic-Nic and Convention at Milford.

One of the most cheering and pleasurable meetings that I have ever attended, was the convention held at Milford, in this State, on Saturday and Sunday, the 14th and 15th ultimo. For several days previous, there had been strong premonitory symptoms of an approaching storm; but, happily, the weather proved to be as clear, brilliant, and the most festival-like could desire. On Friday afternoon, I took the cars for Framingham, in company with Francis Jackson, where we tarried till the morning under the sheltering roof of his worthy son-in-law, (Chas. D. Meriam,) who, though seriously indisposed, resolved to go with us, (such is his anti-slavery and heroic spirit at all times,) accompanied by his estimable wife, who was several years the treasurer of the Boston Female Anti-Slavery Society—a Society which, though it bears a local title, has a universal presence and power in this land of whips and scourges. The ride from Framingham to Milford was an exceedingly pleasant one; in the course of which, I saw more plants and flowers around the dwellings by which we passed, than I recollect ever to have seen in any part of New-England for the same distance. The sight was a delight and comfort to me, and I wished, with a feeling of gratitude, every one who had contributed toward this floral display; and would have drove so rare once, if an opportunity had been presented. We went through Holliston, which presented a neat and thriving appearance; but I believe not much can be said in regard to its anti-slavery character, (unless, in the person of our long-tried friend Hiram A. Morse, our cause has a host. It is a more sublime sight to see such a man standing erect, with a serene front, in the midst of a priest-ridden and bigoted community, than it is to see the famous Bunker Hill monument entirely surrounded by the roaring ocean, and bidding defiance to its pitiless billows.' Before we reached Milford, we were overtaken by Edmund Quincy, of Dedham,—the uncompromising, clear-sighted, fearless and unalloyed advocate of primitive abolitionism, who has given many and full proofs of his devotion to principle and duty, and who, if he persevere to the end as he has begun, will shed a brighter lustre on the Quincy line of descent, than any of his distinguished predecessors have done, not excepting Josiah Quincy, of famous revolutionary memory—the patriot grandsire. Edmund Quincy is the terror and dislike of those nominal abolitionists, who love their sect or their party more than they cherish the cause of humanity; and of those who, in an evil hour, were tempted to aim at the extinction of the American Anti-Slavery Society, and, failing in that unhallowed bad purpose, seceded from it in a tempest of passion, and with feelings of implacable hostility. But, large and unswerving souls know how to appreciate his fidelity and integrity of spirit.

On arriving at Milford, we found, to our surprise, that the Congregational meeting-house had been obtained for the use of the convention, and was then fast filling up with a highly intelligent assembly. The forenoon meeting was a large one; but in the afternoon and evening, the spacious building was crowded even to bodily discomfort. Francis Jackson acted as Chairman, and C. M. Burleigh as Secretary. The resolutions that were presented for discussion were of a radical character, covering the whole ground of controversy between the friends and opponents of the anti-slavery enterprise, and giving to both parties and State a portion in due season. The three political parties were shown to be unworthy of anti-slavery support, and the pro-slavery features of the Constitution were exhibited in their naked deformity. The attention given by the audience was of the most serious and earnest character, becoming the greatness of the occasion, and the importance of the occasion.

Those who attended the last New-England Anti-Slavery Convention, in the Marlboro' Chapel, and were present to behold the indecorous scene, recollect with certain Reverend Mr. Goodenow, who took the platform, and ranted away against the Convention as an infidel body, seeking to destroy the church and ministry, to overturn all government, and have chaos come again; and then, at the close of his furious tirade, he seized his hat, and hurried so far his life out of the Chapel, evidently dreading to hear a syllable in reply! The scene was 'rich' beyond description, and called shouts of laughter. This same valiant defender of the faith behaved precisely in the same manner at the Leicester Meeting, which we attended—illustrating his conviction of the fact, that direction is the better part of valor, and that

'He who fights, and runs away,
May live to fight another day.'

But that day did not happen to be either of the two on which the meeting was held at Milford; for he chose to remain dumb, if present—and I understood he was present in the afternoon of Saturday. With such bitter feelings as he cherishes toward the abolitionists, it must have been like gall and wormwood to his taste to see them occupying the very temple of his religious idolatry. If he could, he have prevented such a desecration, and not have perilled his bread and butter, (for he had just been settled,) he would have done so, in all probability. Efforts were made to have the house closed against us; but, in consequence of the strong anti-slavery feeling of members of the congregation, but not of the church, I believe,—who had hitherto contributed liberally to the support of preaching in that house,—threatening to withhold 'the supplies,' if the house should be refused, we were reluctantly admitted. How significant is a fact like this! Who needs to be told what it implies?

The anti-slavery women of Milford, Hopedale, and their vicinity, gave a Pic Nic and Fair on Saturday, in the Academy Hall, near the meeting-house,—the proceeds to be devoted to the good, generous philanthropy,—for the benefit of the cause. Very neat, useful and ornamental articles were exhibited for sale, alike creditable to the taste and ingenuity of their contributors; with an abundance of provisions to satisfy the demands of appetite. Only a few hours, chiefly during the intervals between meetings, were given to this purpose; and yet the sum realized was upwards of two hundred dollars—fifty of which have since been kindly appropriated in aid of the Liberator.

For our meetings the next day, (Sunday,) the Universalist meeting-house was freely thrown open, but not without some hesitation, on account of our friend Davis, who preaches in it, was a man, and no priest; and feeling that the exclusion of the cause of the slave, under such circumstances, would be tantamount to a rejection of the gospel itself, he, in true apostolic style, not waiting to 'confer with flesh and blood,' calmly announced that the house should be used, notwithstanding his relation with that church and congregation. The opposition, I am happy to add, was confined to a very few individuals, and readily yielded to this noble resolve, which was made 'in demonstration of the spirit, and with power.' We decided, however, by the convention, if the weather should prove suitable, to hold our meeting, in the forenoon and afternoon, in a beautiful grove but a few rods distant, one of God's first temples.' The day proved to be bright and lovely in the highest degree—perfectly paradisiacal. On going to the Rev. Mr. Davis's dwelling, we found work, with his coat off, busily arranging seats for the gathering multitude—thus giving, as I understood on the spot, full proof of his manhood, and leaving his 'divinity' to take care of itself. He and his congregation were there to worship God, and to exhibit the spirit of universal LOVE. Would to God we saw his allions in our land who are appointed to destruction! In that grove, some twelve or fifteen hundred persons were gathered, from Milford and many of the adjacent towns,—some coming from a distance of more than forty miles, in order to hear our reasons for rejecting the political parties, and for dissolving the present alliance with slaveholders. Henry Clay, James K. Polk, and James G. Birney, were each shown to be untrustworthy; and opportunity was presented to the friends of those individuals to disprove our charges against them, but no one came for the purpose. Resolutions were adopted by an almost unanimous vote.

Edmund Quincy, W. L. Garrison, Cyrus M. Burleigh, B. H. Davis, Adin Ballou, Lunsford Lane, J. Kelley, and ——Trumbull of Upton, (the two last spoke in defence of the Constitution,) were among the speakers. The discussions were marked by good temper and seriousness to the end.

Of the Hopedale Community, and the pleasure I experienced on visiting it, and the excellent men and women composing it, I must say something in another number. They are all very dear to my heart, and I heartily wish them the success which they so richly deserve.

The Granite State.

Our anti-slavery friends, in all parts of New-Hampshire, should be rejoiced at the fact, that Abby Kelley, F. Douglass, S. S. Foster, Parker Pillsbury, J. M. Spear, and E. Hitchcock of Oneida, N. Y. are in that State, endeavoring to upturn its hard soil, and to sow the good seed of humanity. They are holding a series of conventions, and have met with good success; but they will need both the wisdom and prudence of all those who are resolved to live and die on the side of freedom and equality. Then let their hands be mightily strengthened: We hope the Herald of Freedom will pour its clarion notes upon the ears of the people of New-Hampshire to attend these conventions. [The letter of J. M. Spear is omitted for want of room.]

The Two Great Parties.

One half of the present number of this Liberator is occupied with an impartial compilation of the sentiments and actions of the candidates of the Whig and Democratic parties, Henry Clay and James K. Polk, in regard to slavery and the slave trade, the anti-slavery enterprise, the annexation of Texas, &c. Reader, if there be any fear of God in your heart, any sympathy for the enslaved in your breast, peruse those extracts carefully, and then say, whether such monsters are fit to be trusted with governmental power, or with the interests of freedom. Say, whether such men are not unfitted for the responsible trust for which thousands have been shot up in prison and life, or hung upon the gallows. Remember, it is like candidate, like party. Carefully preserve this number, and circulate it widely among your well-meaning but misguided whig and democratic neighbors.

Boston Mercantile Journal.

The editor of this Journal is one of those unprincipled, time-serving men, whose rule of right is popular favor, and who are incapable of appreciating as they are of performing great and noble deeds in the cause of humanity. He will often do a base thing covertly, which he has not the courage to do openly. An example of this is seen in his copying, without comment, and manifestly with satisfaction, the vulgar and brutal article in derogation of that gifted and philanthropic woman, the ornament of her sex, Abby Kelley, from the Exeter News Letter, which we have placed in its proper department on our first page.—It is not only a broad caricature, but it demonstrates that the writer is a coward and a profligate; for none but a coward would insinuate that 'a married woman' ought to be tolerated, who should speak as she spoke, and act as she acted'—and none but a profligate in heart would think of uttering language like this—'At least a thousand persons were present listening to her credition, or *gloating at the public exhibition of her form and gestures*'—nor speak, in such a connexion, of women, 'the most vicious and abandoned of the human race.'

Letters from Henry C. Wright. No. III.

GRAEFENBERG, (Austria,) July 2, 1844.

'10 o'clock, Night.'

THE LAST ADIEU—THE LAST LOOK.

To my Daughter Mary:

DEAR MARY—I have taken leave of all that are dear to me in this place. There are two Polish children with their mother rooming in the house where I room, named Mary and Stanislaus (about 10 and 12). These two children have been my playmates and companions for three months, and have greatly contributed to my comfort and happiness here. We have played and wandered about the woods and woods together, gathering berries and flowers. They had become exceedingly dear to me, especially Helen, the youngest, a bright, blue-eyed, curly-headed, affectionate and joyous child. For the last few days, this affectionate child has been much in my arms, her curly head lying against my bosom, or her cheek resting against my cheek—letting out the sadness of her heart at my departure as plainly as actions and looks and tears could do it. We cannot *talk* much to each other, for she cannot speak English any, and I cannot speak German or Polish but little; but we have had a double share of affection, and deep sorrow and desolation of heart at parting.

This afternoon, I bought a quart of nice strawberries, which grow wild in great profusion about here, and some sugar. I invited my two little playmates, with two other children from Russia, to come to my room at 8, that evening, with their parents, and eat some strawberries, that I might see them once more. They came. Several friends called in to take leave of me. The children ate the berries, Helen sitting with me. We all talked, and spent an hour in sweet and profitable intercourse, about our future destinies. Some from Russia, Poland, Prussia, Austria, France, America, England, and Italy, were here in my snug little room. We were, in a few moments, to part, with no hope of meeting again on earth. We loved one another. Our nationalism was gone. We were only human beings, and children of a common Father. The parting moment came. We shook hands. Sorrow was in our hearts, that we should see each other's face no more. The scene was too much for my darling Helen. She clung her arms about my neck, buried her face in my bosom, and wept aloud. It needed but little to break my heart to pieces of it. The last adieu and the last look were given. The door closed on them, and I was left alone. I sat down, and let out my full heart in tears, without restraint. Soon Mary returned, and gave me a lock of Helen's hair, and of her own, and in tears left me again. The desolation of the hour I spent in my lonely room, I mind the time when I last bid you all adieu at home, to encounter the storms of the moral and physical world for years, in distant lands; and also the time when I bade adieu to our dearly loved G——, in the streets of Boston. This frequent parting with those who, by a thousand ties of kindred, have become endeared to me, is one of the greatest trials of my life. It is very trying to look for the last time upon the loved face and form that are so dear. May Heaven preserve all our little home circle in life and health, till we meet once more!

It is now midnight. I am alone in my room, where I have often sat alone the past six months, by my writing-table. All is silence around. In a few hours I start for Vienna, on my way to London. I have suffered much here, but I have obtained what I came *five-and-twenty leagues*. I have taken the Hydropathic, and very many with whom I have, oft discussed the customs and institutions of this world. I shall look back upon my sojourn here as among the most interesting portions of my earthly existence. The feeling of Human Brotherhood is deep and strong within me. Tyrants may spread their wings of night over the human into one brotherhood, and perish all human devices that would break this bond! It is pleasant to feel that we are human beings—that we all have a common Father, who cares for us as he does for the raven and the lily. The tempest may howl, the ocean may sunder—oceans roll between us—but affection annihilates distance—love knows no absence. My soul needs not the aid of bodily eyes to enable me to see those I love. I know that the souls of my mother, brothers and sisters, as you all were when last we parted. Parting! I wish I could feel that there is no such thing as separation from those whom I love. Our spirits are together, comforting and sustaining one another with the divine consolations, which are ever about us *home*.

Adieu, H. C. WRIGHT.

Baptist Consistency.

N. ATTLEBORO', MASS., Sept. 22, 1844.

BRO. GARRISON:

A Baptist church, that I know of, has recently cut off a member from their communion, for the crime of fornication, as they call it. The apostle had forbid their eating with fornicators, and he must be obeyed, they said.

Now, behold the deep hypocrisy of this church! Last spring, they authorized their minister to go to the city of Philadelphia, and there in triennial convention hold communion with the vilest of fornicators. The apostle's prohibition was nothing to them or to him then. One clerical twist of the Bible, and it will sanction or condemn any crime, according as public opinion may be. Public opinion now says it is right for them to commune with the southern REV. whoremongers, but wrong to commune with those of their own church, who are ten thousand times less guilty. Well! public opinion will in due time set this right. A member of this church said me, not long since, that 'the times demanded that they should give their decisive action on the subject of slavery.' Mark that expression! 'THE TIMES DEMAND'!! Not the cries, the groans, the stripes, the tears, the sweat, the blood of the poor manacled slave—not the voice of God—but 'THE TIMES DEMAND!' That is, a proper regard for our standing in the community' DEMANDS, &c. In order much longer to impose ourselves upon the public as the true church of Christ, we must 'take more decisive action.' O! how troubled about their reputation—how troubled lest they should offend the times, which are their only God—lest they should violate the requirements of public opinion, which are their only 'rule of faith and practice.' But I think they need not be in haste about their 'more decisive action.' It is safe to defer it awhile longer. They need not be troubled about it. There is danger of getting ahead of public opinion, which might cause their wicked slumbers to be disturbed.

NOAH JACKMAN.

THE LIBERATOR.

THE LIBERATOR. A worthy friend residing in Western New-York, writes to us, in a letter enclosing his subscription for the Liberator, as follows:—'There are few to sympathize with yourself and the friends of non-resistant Christianity in this pharisaical and priest-ridden community; and I would say that, had I not been a constant reader of your invaluable paper, I might still have remained in bonds to bigotry and sectarism.' We hope such of our subscribers as cherish a similar appreciation of the Liberator will make special endeavors to extend its circulation.

PORTLAND. A three days' anti-slavery meeting, in Portland, will commence this day, closing on Sunday evening. Our bro. Rogers has announced that he and Henry Clapp will be present, in addition to those already announced in the Liberator. It is quite uncertain, we fear, whether Wendell Phillips, Abby Kelley and Frederick Douglass will be able to attend, but we hope nothing will prevent—for the meeting is an important one, and their aid will be needed.

☞ Abby Kelley desires her friends and correspondents to be apprised, that her post-office address is Concord, N. H. for the present.

☞ The cheering confession of our correspondent 'Nanicket' is on file for insertion.

Spirit of the Anti-Liberty Party.

The following characteristic article is from the missionary 'Christian Freeman,' edited by Wm. H. Burleigh, whose coarse and venomous tirades have helped, from time to time, to fill up a certain well-known department in the Liberator:

THE LIBERTY HERALD, is the title of a new Liberty paper which has just been issued from Philadelphia, under the charge of Thomas S. Chandler, as editor. It is altogether a handsome, well-filled sheet, and evinces much ability and editorial tact in the field of conflict. We are right glad to see our friends in Eastern Pennsylvania waking up, and throwing off the numerous incubus of non-resistance, no-government, *et cetera*—which has so long brooded over that portion of the State. May they soon rival their Western brethren in Western Pennsylvania in their activity and devotion to Freedom.

See an article in the 'Refuge of Oppression,' for a sample of the temper and design of this Anti-Liberty Herald. The slang of the Freeman about 'the monstrous incubus of non-resistance, no-governmentism, &c.' is unworthy of any reply. The following ridiculous panegyric is from the same mind and the same pen:

Gerrit Smith has written an admirable essay upon the anti-slavery character of the U. S. Constitution. It is compact, logical, and conclusive in its argument, and we were quite curious to see how our non-resistant friends would dispose of it. The Liberator and its correspondents have made several attempts to refute its clear reasonings, but they have halted sadly in their logic. Even Wendell Phillips, with all his splendid talents, has been compelled to substitute assertions for arguments, in his vain attempts to reply to Mr. Smith. We should, however, wish our readers from Mr. Smith's pamphlet, so soon as we can find room for them. His argument will carry conviction to every intelligent and candid reader.

It happens that when this puff was written, 'the Liberator' had made no attempt to refute the reasoning of Mr. Smith; and up to this hour, I have not yet touched on his 'constitutional argument' respecting slavery, having first to dispose of certain preliminary matters. Those who have carefully read the reply of Wendell Phillips will know whether or not it was effectual.

The article of Edmund Quincy, demonstrating the unworthy course pursued by James G. Birney toward the Americans, A. S. Society and the cause to which it is consecrated, which was copied into last week's Liberator from the Standard, is thus coolly disposed of by the Anti-Liberty paper in Concord, N. H.:

A Document for the Pro Slavery Parties.—Edmund Quincy, inspired by an extraordinary regard to truth and justice, has published a long and tedious list of his absurd charges of 'dishonesty' and 'betrayal of the cause,' against James G. Birney, and issued them in pamphlet form for the use of the Whigs and Democrats as will not scruple to malign a good man for the promotion of party interests. It is the work for a non-resistant, and worthy of a handsome fee for the use of the demagogues. We commend the author and his state wares to their favorable notice.—*Granite Freeman.*

It will be time enough to call Mr. Quincy's charges absurd, when the Freeman has proved them to be so. The cry about 'maligning a good man' will avail nothing, so long as the facts remain unrefuted and irrefutable. The taunt Mr. Quincy, in such a connexion, with being a non-resistant, is ridiculous. If 'Whigs and Democrats' make use of the revelation of Mr. Birney's delinquencies to retard his political progress, it is no more than the Anti-Liberty men do in regard to the misdeeds of Henry Clay and James K. Polk, to hinder their success. The patriarchs of each of these three candidates may howl and writhe as much as they please at the unmasking of their political idol, but justice and humanity will rejoice at the deed. The conduct of Mr. Birney, on the points presented to the public by Mr. Quincy, is incapable of defence, and his friends show commendable prudence in not attempting to make any.

The following is from the Democratic Freeman, published at Syracuse, N. Y., and edited by J. N. T. Tucker:

James G. Birney and the National A. S. Standard.—The last number of the Anti-Slavery Standard contains a long abusive article against James G. Birney, in the shape of extracts from among the first, and *only* public journals, that have seen fit to defend Mr. Birney. It is this professedly anti-slavery paper. But we know it is known that the Standard is the fruit of personal enmity and selfishness, it will fall as powerless at the feet of the good man at whose head the missile is aimed, as fall the weapons of a coward upon the mailed breast of fearless virtue.

We hope that the day is not far distant, when the Anti-Slavery Standard will be held in utter detest by do, than to expend the strength of its columns upon the fair fame of patriots and statesmen who are sacrificing life and property, and yielding up their ease, if does not find a better work, we are sure the time is near when it will not find readers.

A man who has so often played 'fast and loose' with old and new organizations—been every thing by turns, and nothing long'—changed with every wind, and veered to every point of the compass—as Mr. Tucker has done, may naturally feel justified in regarding Mr. Birney's treachery as a commendable virtue rather than a dishonorable act. To say that Mr. Quincy's article is 'abusive,' is simply to dip the ink to write that word; to say that the assault is the fruit of personal enmity and selfishness,' is to substitute falsehood for reason. The Anti-Slavery Standard, in my opinion, can never find a more noble work to do, than to expend the strength of its columns in warning abolitionists against throwing their praises and votes on the man who has done what he could to destroy the anti-slavery platform, and wish it the American Society. I do not think the *friendly* hint about not finding readers will greatly intimidate the Standard from faithfully discharging all its duties!

GRAND ANTI-SLAVERY CONVENTION IN PORTLAND.

A Grand Anti-Slavery Convention will be held in the city of PORTLAND, Me. on Friday, Saturday, and Sunday, Oct. 4th, 5th and 6th; and among the speakers who are confidently expected to be present are Nathl. P. Rogers, Abby Kelley, Frederick Douglass, James N. Buffum, and W. L. Garrison. The HUTCHINSON FAMILY are pledged to give their attendance. The Portland uncompromising abolitionism in Maine are earnestly invited to come forward to this Convention, which will, undoubtedly, be one of transcendent interest.

AWAKE FOR THE OPPRESSED!!!

A Convention will be holden in New-Bedford on the 19th and 20th of this month, to discuss the demerits of American slavery.

The friends in the neighboring towns are invited to meet at Liberty Hall, at half-past 10 o'clock, A. M with Edmund Quincy, C. L. Remond, Francis Jackson, W. A. White, and Wendell Phillips, who are all expected to be present on the occasion. Let Bristol county awake for the bondman, and send forth a renewed sound—No Union with Slaveholders, religiously or politically!!

Per order New-Bedford Anti-Slavery Society.

Aug. 31, 1844.

A Mexican vessel arrived at New-Orleans on the 19th, with news from Vera Cruz to the 5th. No news about the 'advance army' has reached that place, as reported on the Rio Grande. On the 4th, the town of Matamoras was nearly destroyed by a hurricane. It was the fearfulest hurricane, and the most destructive in its effects than the hurricanes of '35 and '37. More than two thirds of the houses of the city were prostrated, and the remainder were more or less injured. The correspondent of El Censor de Vera Cruz estimates the whole loss at above two hundred souls.—The direful destruction, however, so far as we can learn, was at the two mouths of the Rio Grande, some thirty miles below the city of Matamoras. Here scarcely any were saved.

Abner Kneeland died at Salubria, I. T. on the 27th of August last, in the 71st year of his age. He was sick eight or ten days, supposed of a common bilious fever, and when he seemed about to recover, he suddenly relapsed and in two days was a corpse.

General Mourning.—Santa Anna has ordered general mourning throughout the Republic of Mexico for thirty days, in honor of his deceased wife.

DIED—In Lowell, MRS. MARY BAILEY, aged 57 years.

She departed this life, August 28, 1844. She was a woman of sterling integrity and moral worth, and highly endowed. She was a kind mother, a faithful friend, a true philanthropist. Her loss is severely felt and mourned by her family, her friends, and all who knew her benevolent spirit, who were not a few. She had no disposition for ostentatious display, upon the principle set forth by our Saviour—that is, as an example:—to let her light shine before men. She cared but little for the praise of men, being prompted to action by good feeling, and a sense of duty. She gave the most convincing proof of her sincerity and truth by her practice. She always calculated to assist where she considered her assistance most needed. She was remarkable for her sympathy; she felt keenly for the sufferings of her fellow-men; and, of course, the most remarkable thing for which she was noted, was her unwavering, unreserved zeal in the abolition cause. Her theme was abolition and emancipation, wherever she was. She had good command of language—was a very active woman—was plain and pointed in her manner of conversing, and would stick to plain, simple truth, let it touch whomever it would. Her sister accompany she was in, or wherever she happened, she was not afraid to speak her mind. She thought too much could not be said or done in a good cause. The cause of abolition she considered as deserving of attention most of any; it was nearest her heart. She was feeble for some time before she was bed-fast, but she will ever be remembered, or rather flew about, trying to say and do all she could in the cause.

Near the time she drew her last breath, she was heard to say, 'Oh! I fear for my poor brethren who are groaning under the lash.' This was very active in carrying around and lending papers and books, that would give instruction in regard to slavery. But she can do no more; her heavenly Father has seen fit to remove her from this world of we, sin and suffering, and we trust she has gone to reap the reward of her labors. But it would be needless to say, we feel satisfactorily to herself, if she could have witnessed the emancipation of the slaves before she left the world; yes, it would have afforded her more happiness than any other enjoyment in this life. But it was not her heavenly Father's will, that she should have so great enjoyment here below; and we trust she enjoyed it reserved for others who are as faithful. The ways of Providence are mysterious. He, only, knows what will be the fruit of the labors of any one; but as he has commanded us to labor, whatever our hands find to do, let us do it with our might, and leave the event with him. And as he allows us to pray unto him, and he has promised if we do, in sincerity, he will grant us what we need, let us lift up our voices, with one accord, and pray him to raise up another in this sister's stead, in this region, who will be as much engaged in this good cause, and who will devote her all in this world effectually to bless. We think we need such an one here now; this place seems really lone some, by reason of her absence. She was a christian by practice, and thought but little of people's religion, whose profession and works did not agree. She spoke in the most energetic terms (and no wonder) of the apathy of ministers, who claimed to be ministers of the gospel, stewards of the mysteries of God, and yet would shun to declare the whole counsel of God; who would shut their pulpits, their eyes and ears, against anything that would give light upon the subject, lest it might should offend some wealthy, or be turned out of the place they occupied, and lose their salary.

An Acquaintance of the Deceased.

DIED—In North-Middleboro', 29th ultimo, widow Rebecca Blackmer, aged 72 years. The aged matron was a devoted friend of the abolition cause.

BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The eleventh annual meeting of the Boston Female Anti-Slavery Society will be held at the Marlboro' Hall, No. 30 on the afternoon of WEDNESDAY, Oct. 9th, at 3 o'clock.

All women interested in the cause are invited to be present. S. H. SOUTHWICK, *Rec. Sec.*

Boston, Sept. 27th, 1844.

WEYMOUTH ANTI-SLAVERY FAIR.

It has been found impossible to make preparation for this Fair quite so early as was at first proposed, and notice of the time will be given hereafter. The friends of the cause will be found as active, fresh zeal; liberality and industry, that the occasion may not fail to be what it now promises to be—one of great importance to the cause of humanity, and of unconfined interest to its advocates. A few very beautiful articles from abroad have already been received, and donations of material are coming in; so that a large attendance on the weekly sewing meeting is more than ever desirable, as the time of the Fair approaches.

MARY WESTON, } *Committee.*
SARAH H. COWING, }

NEW-ENGLAND NON-RESISTANCE SOCIETY.

The Sixth Annual Meeting of the New-England Non-Resistance Society will be held in the city of Boston, on the 23d of October, commencing at 10 A. M. A cordial invitation to be present on this interesting occasion is extended to persons of every sect, party and profession, throughout the land. Especially is it enjoined on all the friends of peace on earth and good will to mankind, to make all suitable arrangements to be in attendance at this anniversary. ADIN BALLOU, *President.*

WM. LLOYD GARRISON, *Cor. Sec.*

Boston Sept. 14, 1844.

THE AMERICAN
WATER CURE JOURNAL
AND
TEACHER OF HEALTH.

THE subscribers propose to issue a semi-monthly publication, to be called 'THE AMERICAN WATER CURE JOURNAL AND TEACHER OF HEALTH,' and published at New-York, Boston, and Philadelphia. Hydropathy, or Water Cure, is comparatively a new system of treating disease, which, as a *distinct system*, had its origin through the accidental discoveries of Vincent Priessnitz, a peasant of Austrian Silesia, Germany. This system has been tried with celebrity in different parts of Europe, and is now fast gaining ground in this country. Its success is unparalleled. Priessnitz has cured numbers of the greatest difficulties any other man before him. He has never, *from the first*, given a grain of medicine of any kind other than water. There are hundreds of practitioners of this system, practicing the new system in Europe, some of whom are occasionally visiting this country, forming only a rare exception to the general rule.

The system, apparently very simple, needs skill and judgment in its application. It is found to be found to be a powerful one for good or for evil, according as it is used. Many parts of the system can be practised by anyone, and be productive of good in any and every place where pure water can be had. It is our design to furnish just such information as it is believed the public desire, on the subject of the Journal will be to consider the Water Cure system in its practical details, including the effects of food and drink, air, exercise, bathing, the different states of mind, &c. &c. It will necessarily involve much of the methods of *preventing* as well as curing disease. The Journal will be under the editorial management of Joel Shew, M. D., of New York, favorably known both as an author and practitioner of Water Cure. He is being engaged in building up a house in the New York Water Cure establishment, and that city generally, will frequently give details of cases and the treatment employed.

TERMS.

The form of the Journal will be royal octavo—16 pages a number, suitable for preservation and binding. The terms of the Journal will be one dollar a volume—twenty copies, twelve dollars, &c. &c. Five copies to one address, four dollars; ten copies, eight dollars; twenty-five copies, twelve dollars, &c. &c. Lists of publications to which subscriptions will be returned, 65 Barclay-street, New-York City; 25 Cornhill, Boston, and 130 Chestnut-street, Philadelphia.

Persons in the several towns and cities where this cause of humanity is beginning to be introduced, and who are interested in a work like this was proposed, are invited to act as agents, and return subscribers' names as soon as may be. The first number will be issued in the course of the ensuing month.

DAVID CAMBELL,
JOSEPH A. WHITMARSH,

Boston, Oct. 1, 1844.

POETRY

From the Dublin Nation.

CONSPIRACY.

I.

Conspire! conspire!
Singly, ye shall be weak as water;
Singly, like sheep to slaughter,
By tyrants oversway'ye shall be led.
Singly, 'gainst millions! each must stand,
Weak in his single strength—his own right hand
His only shield—his head
Exposed to every dart unhelmeted;
Singly, ye are as sapplings, which a breath
Bends to the earth—a wind
Broken as soon as bent!
Sorrow, and shame, and death—
These are the portions sent
To nations, in their vehement blindness striving;
Each man uplifting an uncertain arm—
Each stroke a one small thread riving
Of the close-woven links of servitude.
Oh, evil charm!
Thus tyrants have subdued,
And do and will subdue,
The many to the few!
Oh! men—too long of falsehood and of fear
But victims made anew—
At last conspire!
In one immortal cause as brothers bind
To one immortal end!
Be knit with one desire,
Think as one mind, and move
As one gigantic body, strong
To cope with injury and wrong:
By calm resolve—which rage
Shall but make firmer still—
Bid dawn another, better, golden age
Of constancy and will!

II.

Therefore conspire!
Oh! noble and determined hearts and hands!
Ask history why the fire
Of Freedom hath gone out in other lands?
Ask why Iyrn Europe stands
Despoiled of Glory's garland, and its praise—
Athirst beside the wells, whose waters
Her strength cannot upraise?
Ask ye, from whence the slaughters
That dye the green earth red?
Whence fields and scaffolds where her bravest bled?
The strifes which nothing gained—
The vain, mad efforts which to nothing led
But slavery to her sons, tears to her daughters?
Ask—ask! and there shall answer from the tombs
A voice, as of the dead
Speaking to the enchained—
It sayeth, 'Oh men! it is *division* doomes
Your fret to tread the thrones, your hands to plough,
And sow, and reap: yet spread no banquet, taste
No vintage; but still bow
The knee to worse than Baal—your fellow-man,
Who riseth earth upon the demon's plan!
Oh! dark, intolerable waste
Of human hope and fear!
Oh! men, with heaven's image graced,
Run not this mad career!
Holy 'conspiracy' of brothers!
Uplift your myriad hands!
Not to strike—not to seize—not unto others
To do as they to you have done;
No! when God-looked on,
Ha you in contrast—no comparison!
Tyrants divide and rule—for as the sands
Before the wind, is severed human might:
Tyrants divide and slay,
And take God's gifts away—
Rooting up life, and liberty, and love,
Lent to ye from above!
These—these do earth's oppressors make their prey,
And leave us but the dross—the mortal iron and clay.
Therefore conspire!
Together breathe, as one—
Together say,
In the great name of Peace, 'Contention's fire
Do we put out, and, spite of wrong and ire,
Proclaim, that none gainsay—
Justice and right be done!'

III.

Let it be breathed beside each household hearth,
Till every lisping babe inquire,
'What is it to conspire?'
And thus each dauntless sire shall give reply—
'This is conspiracy:
To join in noble purpose—to forbid
That thought or deed be bid!
Urging peace—teaching temperance—turning then
Those who were brutes to men,
And men to freemen—for who dare to flee
From wrong and wrath, and bloodshed, they are free.
Therefore, oh child! grow up
To aid and conquer! Ireland looks to thee
To pour the bitter drops from out her cup;
To thee, oh, young one! if thou art
On thy grieved country's part—
Oh, for her sake! for brethren, mother, sire,
Freedom, and truth—Conspire!' S. DIXON.

From the Christian Reformer.

THE MIGHT WITH THE RIGHT.

BY W. E. HICKSON.

May every year but draw more near
The time when strife shall cease,
And truth and love all hearts shall move,
To live in joy and peace!
Now sorrow reigns, and earth complains,
For Folly still her power maintains;
But the day shall yet appear,
When the might with the right and the truth shall be;
And come what may, to stand in the way,
That day the world shall see.

Let good men no'er of truth despair,
Though humble efforts fail;
Oh! give not o'er, until some more
The righteous cause prevail!
In vain, and long, enduring wrong,
The weak may strive against the strong;
But the day shall yet appear,
When the might with the right, and the truth shall be;
Though interest pleads, that noble deeds
The world will not regard;
To noble minds, that duty binds,
No sacrifice is hard.
The brave and true may seem but few,
But hope has better things in view;
And the day will yet appear,
When the might with the right, &c.

THE VERDICT.

A cry was heard in heaven,
A groan from the oppressed;
A sufferer asked admission there,
His birthright to attest.

He told a tale of wo,
Which made the angels weep;
And as he spoke the oppressor's wrong,
His agony, how deep!

He asked for some redress
In heaven's high court above;
And crayed to know if every soul
Might share its Maker's love.

With burning tears, sway from earth
He sped his upward flight;
But soon, illumed with joyous smiles,
Returned, in radiance bright.

But mark the verdict back he bore,
His heavenly claim to show:
'Twas written in one flaming line,
'*Man, let thy brother go!*'

REFORMATORY.

Lectures on Phrenology and Physiology.

DEAR FRIEND: NEW-BEDFORD, Sept. 5th, 1844.

O. S. and L. N. Fowler have been here about a fortnight, lecturing on Phrenology and Physiology to large and respectable audiences.

I think Physiology has been and is now too much neglected; but the people are waking up to a sense of its importance. I believe in the science of Phrenology, though not perhaps to so great an extent as do the Fowlers, it being their favorite study. In the course of his lectures, O. S. has given two, not hesitating directly on the subject, but has illustrated the science in connection with them—one on Temperance, and the other on Capital Punishment. The first on Temperance was brilliant, and full of practical common sense. He showed by the science of Phrenology, how alcohol operated on the base passions; hence, it was almost impossible for a person to be very wicked without the use of alcohol, or some other stimulant. He showed the higher the degree of intellect, the more damage was received from any thing excitable, because, in the highest intellect, two thirds of the blood went to the brain; hence, the greater damage. Whereas, a man with moderate intellect, (that is to say, a mere vegetable man,) might use excitables, and not damage him so much; therefore, if a man drinks, and it does not injure him physically or mentally, it is because he has a small amount of intellect. I think with the above inference, there would be more need of persons with small intellect, to keep themselves sober, so as to be able to write books to expose. On the whole, I think I have not attended a Temperance lecture that will have a more lasting effect than the above.

In the course of his remarks, he dropped a word rather pointed, in commendment of the abolitionists, particularly of the old school—they were so denunciatory in their language, &c.; which he afterwards qualified in subsequent lectures, by saying they were not so hard of late, and he thought they were at least fifty years ahead of the age. He could tell the heads of leading abolitionists by their large benevolence, conscientiousness, and large combativeness. He thought the imprisonment of Garrison made him vindictive, and that we should not denounce. He thought he could go South, and give anti-slavery lectures. How much good they would do, he did not say.

His lecture on Capital Punishment was not so brilliant; still, there was in it considerable practical truth, and it will do good, as every lecture on that subject wakes up the minds of the people people to look it it. He said, 'if the Bible is in favor of hanging, (which I contended it is not,) yet if a man is guilty of murder of man, the Bible had better get out of the way, for the nature of man will not yield to the Bible.' He seemed to think it is so unpopular, that it would be almost impossible to get up a war between this and any other country. I hope it is so. He said, 'I trust, now that war is done away, that we shall go on to improve; for it is all stuff for us to hold on to our armies and navies. The nature of man has become too good to tolerate war.' I admit, of course, that there has been great improvement the last few years. Even some of the pulpits begin to speak out in favor of PEACE!

It being almost impossible to get the colored population to come out, and join in a class to hear lectures on any science, (owing, I suppose, to the degraded state in which they have been held,) it was thought best by friend Fowler to give them a lecture by themselves; which we did last evening. He was awakened an interest in them; so much so, I think, that he will be invited by them to give a course of four lectures on Phrenology and Physiology. He has my hearty thanks for his lecture to them, for I long to see the time when they will feel the same interest for the elevation of themselves, that friends feel for them. When that time comes, we shall not have separate lectures, nor separate worshipping places.

Thine, as ever, R.

The Anti-Slavery Treasury.

In recent numbers of the Herald of Freedom, our bro. Rogers makes a cogent appeal to abolitionists for pecuniary contributions in aid of our meritorious and long unremunerated coadjutor Parker Pillsbury. We regret, however, that he should excite any distrust in regard to the management of funds contributed to the treasury of the American Anti-Slavery Society and its auxiliaries, as in the following extract:

As to this mode of contributing, in distinction from putting money into an anti-slavery treasury. While I have no distrust of any individual of existing treasury, no doubt that money will be faithfully applied—even judiciously—I have no hesitation, in saying that it seems to me the anti-slavery way of contributing to give the money into the hands of the donors themselves. Then they *know* how much to give—what they are giving to—give to whom they wish, and know what he gets it. It is more anti-slavery-like to impart directly to a person with a soul and heart, than to a corporation, which is without a heart—or, if it ever possessed one, which, at best, is a *representative* of humanity. These direct calls leave no room for mistake—and less liability to misappropriation. Nothing is trusted but anti-slavery integrity. Donors do not have to trust in direction and good judgment also. They have to, a good deal, when they cast money into the hands of *Trustees*. And experienced people should have misgivings in regard to this matter. No small amount of anti-slavery money has been—I had almost said squandered—through our great national agencies at New York. What immense sums have been expended there, on what turned out not to be the most efficient, of anti-slavery instrumentalities! On books and tracts, which now constitute, and likely will always will till the moths make it otherwise with them, the anti-slavery 'Depository.' They are deposited, those dull books and tracts, on shelves, where the Anti-slavery would no more stop to read hardly any of them, than a railroad passenger, who was moreover in a great hurry, would jump out of the cars on to some drag—or on to the back of some tired ox that was *dragging* it—in the mud. These deappositories, and so much of Tracts, which go as speedy as drags, have thousands and tens of thousands of anti-slavery money been spent. The subjects of it have evaporated from the movement, in 'New-Organizations,' and other similar disappointments. Would abolitionists, if called on directly, have given James G. Birney, for instance, two-and-twenty hundred dollars, to keep his family from the poor house? Yet I believe their money, to that amount, has gone to that very dignified disrespecter of our rude moral movement. The Bard would have something