LIBERATOR.
ISHED EVERY FRIDAY,
Slavery Office, No. 25 Cornhill.
Williams, General Agent:
all remittances are to be made, and
essed, relating to the pecuniary con
$2.50 per annum, payable in ad-
of the expiration of the year.
will be sent to one address for ten
ent be forwarded in advance.
ed communications must be POST PAID.
TISEMENTS, making less than a square
three times—for 75 cts.: one square
Financial Committee.
CTON, SAMUEL PHILBRICK,
LORING, EDMUND QUINCY,
WILLIAM BASSETT.
ED GARRISON, Editor.

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

BOSTON, FRIDAY, NOVEMBER 1, 1844.

XIV.—NO. 44. WHOLE NO. 720.

E OF OPPRESSION.

DISUNION!

all conceivable evils.

Important Action.

ntlessness, some, who claim for them-
s few others who have for years occu-
ground that they have, the exclusive
abolitionists ;—and, were we to an-
the Boston Baptist Association, in an
ody, they would suppose us attempting
the credulity of the public; they would
ne and shout out the lie, in chorus, with
Garrison's Liberator—' Milk-and-wa-
ammy!' But all gainsaying notwith-
to hereby declare to the world, that
ant Association is anti-slavery ! This
s not a mere matter of opinion; it is
fact, the last proof of which is con-
following statement.

forenoon session of the Rev. Nat-
on Stow requested the privilege of
resolution—a resolution, he said, he
re since, might have been deemed a
its mover an incendiary. But it was
d, now was he an incendiary. He had
e-hold; but it expressed the sentiments of the As-
ciation, and he hoped it would pass without dis-
cussion. He then read the following resolution;

Whereas the circumstances of the times seem to
ent a crisis which may lead to a great diversity of
ntiments on the subject of slavery; therefore,
Resolved, That we regard American slavery as a
ter of aggravated sin, and we disclaim for any
ngs approve or countenance, and we would most
Resolved, That we regard American slavery as a
ter of aggravated sin, and we disclaim for any
ngs approve or countenance, and we would most
Resolved, and earnestly request all professors of
ion, who are connected with the Baptist body, to sep-
ate themselves from it as speedily as possible.

The Rev. Mr. Trumbull immediately seconded
e resolution, with the remark that he should be
ndered if it could pass without debate. Deacon
ll, a staged brother now residing in Brookline, rose
d express his dissent, but before he uttered his first
ord, the moderator saw that the vote was for the
ayes and from the whole body hands went instan-
neously up in favor of the resolution; but not one
ne raised against it. Deacon Hall, however,
ad his entire dissent; on which the moderator
gested if the motion should be put again. Sever-
l members nodding assent, he immediately called
for the yeas on the resolution again; and again
here was 'a forest of uplifted hands,' he called
for the nays, and the hand of the venerable deacon
ose, 'solitary and alone!'

Our readers, South as well as North, will observe
at this action was taken by forty ministers of this
ity and vicinity, with other delegates from the
ameral churches, with such promptitude and unan-
imity, that they seemed all to rejoice in the oppor-
unity of giving such an expression. We are hap-
y now in the action was proposed by a Baptist
minister, and by many members of the Baptist
ard of Missions who were present. The motion
was made and seconded by members of the Board,
and of some eight or nine who were present did not
ote for it, not one voted against it. Thus it is,
at the resolution, passed by a few seconds re-
ady at Albany, *so verified!* thus are the members
f the old Board manifesting 'an incurable prov-
incial spirit,' and giving proof that their organiza-
ion is hopelessly wedded to slavery.

We do not suppose that there is an entire unanim-
ity of sentiment in the Boston Association on this
ubject. We know we hold that some two-thirds
of the ministers would have been pleased to pass
resolutions, more fully and strongly expressive of
our abhorrence of that system of iniquity that
ngs are converted to chattels, the ties of family
wantonly wondered, and men, women and children
sold under the hammer. But it was not our pro-
ut resolutions, on the *phraseology* of which a dis-
cussion might have arisen, and thus time and
ength have been wasted. The resolution which
has passed is short and an unqualified testi-
mony. It covers broad ground; and yet, of its truth
we are all impressed. And that the Boston Asso-
ciation is willing to entertain the subject in any
form, and especially to take action upon it, indicates
a sense of duty on the part of brethren, to both the
North and the South, which is very gratifying and
encouraging to all the true friends of emancipation.
We believe far more convinced, that a kind and
moderate exposition of the truth on this subject,
will witness far more effectually to the progress and
triumph of correct principles, than the 'come-outing'
denunciation and abuse, which some have regarded
as the only evidence of anti-slavery sincerity.—*Christian Reflector.*

From the Hartford Christian Freeman.

Anti-Slavery Standard.

Under the editorship of Mrs. Child, this paper was
so admirable many of its articles it contained many
things that we could not endorse, we always read it
with pleasure. Upon her retirement, it passed into
the hands of her husband, and we fear it became cor-
rupted with the Whiggery of its editor, but in almost
every respect degenerated from its former excel-
lence. At length, Mr. Garrison's patience became too
gross for any honest abolitionist to endure, and he
was compelled to resign the station he had abused,
and the paper passed into the hands of a new edi-
tor, consisting of S. S. Foster, Mary A. Chapman
and Edmund Quincy—all of whom, if we mistake
not, belong to the anti-Sabbath, anti-church, anti-
ministry, anti-government and anti-Bible delusion.
We can't say that the paper has improved much by
the change. It is one of the most insidious, uncha-
ritable, and dishonest enemies of the Liberty party
that can be found in the country. It hesitates not
to malign and libel our best and purest men, and ut-
ter, with the most unblushing effrontery, the most
monstrous falsehoods against our cause. In its last
number, it seizes with eagerness the lie of the Whig
press that there is a coalition between Mr. Birney
and the 'Locos,' and presents it as evidence that the
Liberty party is about to unite with a portion of the
democratic party, and adds—'The honest men in
the Liberty party will have to extricate themselves from
the old game of *transferring*, and themselves up for the
kick of the South.' And the man who thus deliber-
ately and with malice aforethought calumniates the Liberty
party, still *professes* to be an *abolitionist!* Out upon
its hypocrisy! While coalescing with pro-slavery
Whigs and all haters of abolitionism, and fraternizing
with the most shameless and abject detraction, the
only anti-slavery movement that promises to effect
lasting for the slave's redemption, he deserves
not the name, and disclaims and renounces by his
pretensions. [W. H. BURLEIGH.]

Clapp—The Come-Outers.

The upstart boy, Clapp, as Adam Wilson, of Zion's
Advocate, calls the fellow who spoke in behalf
of the Come-outers, in this city, a few weeks since,
has been placing some of his ravings on record, and
denounce our Mayor and good citizens as cowards
and hypocrites. He says he triumphed over Neal,
and his cause prospered astonishingly in Portland.
What can the rascal mean? It was not enough for
him to insult our citizens face to face, but he must
continue his indecent work in print. We should
want to better reason than to see this fellow in the
hands of some southern overseer, who would give
him, well laid on, the castigation he so much de-
serves. We sincerely believe that a sound whip-
ping would do him good; it would certainly teach
him to be respectful to his superiors—a lesson he
has never been taught—and make him know his
place in life, and keep him there. A more impudent,
lie-loving, provoking piece of a sanceboxe we never
came across, although in our day we have seen not
a few crooked sticks. Justice will yet be meted out
to him, and in a way, too, that he little dreams of,
unless he changes his course, and that speedily.—
Portland Tribune.

NO UNION WITH SLAVEHOLDERS!

Motto of the American Anti-Slavery Society.

From the Practical Christian.

Review of Gerrit Smith's Constitutional Argument. By Adin Ballou.

HIGHLY ESTEEMED FRIEND:

[some directly to the Constitutional question. Here I was compelled to dissent almost entirely from your premises and conclusions. You endeavor to demonstrate that the Constitution of the United States is not a *pro-slavery instrument*, but, on the contrary, a *bona fide anti-slavery instrument*. Permit me to scrutinize your principal arguments.

You hold up the Preamble and Amendments of the Constitution to admiration, as proof of its anti-slavery character. The Preamble is in these words: 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the U.S.A.' The amendments are presumed to be in the same strain, and to be equally proposed. To you the Constitution 'presents itself as a noble and beautiful Temple of Liberty. Whenever I read its preamble, I see the Goddess of Liberty standing in the porch of this Temple. Whenever I read the amendments, so fraught as they are with the deep solicitude of our fathers for the utmost security of human rights, I see the doorkeepers, by which the builders of this Temple gave it additional strength and glory.'

If this were the panegyric of some hackneyed political speech-maker, or newly elected Congressman, or accidental President, I should set it down along with the rapid bombast with which the public vanity has been amused ever since its commencement, by men who have no more idea that negro slaves are comprehended in the pale of that liberty which they glorify, than are the Goths of the fields. But now it comes from an abolitionist—a devoted philanthropist—from one who has penetrated into the principle of things, and learned to feel that 'a man's a man,' though he may have long been treated as a *mere thing*. It comes from you, worthy friend—man who knows the difference between mere 'rhetorical flourishes' and solid sentiment. You know very well that this Constitution was framed at a period when a majority of our thirteen States held slaves by law—when there were seven or eight hundred thousand slaves within their limits—when the slave trade was vigorously carried on by Americans as well as Englishmen—when scarce a single abolitionist of the day proposed any other than gradual or prospective emancipation. At such a period, under such circumstances, with such prejudices of interest, and such an imperfect anti-slavery acting on the public mind, the Convention assembled to frame this Constitution. You also know that the Convention was composed of a slaveholding majority of slavery and the slave trade, a few gradual abolitionists, part of whom were actual slaveholders, and indifferentists to the question. Under such a set of a Constitution was to have been expected from such a Convention, acting for a people with such interests? Just such an one as they promulgated. Compromise and concession, in view of contemporary expediency, and of irreconcilable contradictions! one that should be accommodated to all sections and parties, without offending any. Is the Preamble to determine the character of the instrument? Because that talks of *establishing 'justice,' insuring 'the blessings of liberty,'* are we to take for granted that *justice* and *liberty* were intended for the slaves? Do we not read a great deal about justice, liberty and equality in the Presidents' messages, our Governors' addresses, our Senators' speeches, and our political editorials? Does not every number affirm that the Union is a blessing to every slaveholder that he is a lover of liberty, every warrior that he is for peace, and every counterfeiter that his counterfeits are genuine? Are we to trust to professions? All men, and all bodies of men wish to be thought wise and good. They all make fine professions. But we have learned not to be deceived by pretensions. We are to judge men by their notions of right and wrong. We wish to know what sort of justice, truth, liberty, temperance, virtue, they go for. We look for their words and by their deeds we can understand them. Fine palaver goes for nothing with men of sound principle and judgment. Such men look deeper; they apply answers; they judge of things by their essential constituent properties. Now if the framers of the Federal Constitution really intended to *establish justice* for their negro bondmen and chattels, and to secure to them of all colors equally the '*blessings of liberty*,' they had a glorious opportunity to do it. They might have emancipated themselves by making the liberation of the slaves and the abolition of the slave trade a preliminary and fundamental article in the new Constitution. Did they do themselves and their country that honor? Did they proclaim liberty to the oppressed? Did they propose to have it done at any future period? No. Did they proclaim the abolition of the slave-trade? Did they set at any bounds to it, or determine its cessation at any future day? No. Did they recommend the consideration of these subjects to the people? No. Did they even express any regret at the existence of these notorious contradictions to their solemn Declaration of Independence? Not a word of it. They were artfully as silent as if they had never heard of slavery, or the slave trade. They were ashamed of these monstrous abominations, and sought to cast them by mere before the civilized world. But they were not repentant. They meant to procrastinate reformation in this matter. They put it off to a more convenient season. They made the daily increasing burden down to posterity without breathing one audible sigh of regret. Does friend Gerrit Smith regard such conduct as anti-slavery on the part of this all that Liberty party would do, were civilians to frame a Constitution for a free people? Is *their* ideal of 'justice and liberty' to be *theirs*? But they go no means the worst of the case. These framers of the Constitution, representing the influential classes of the people of their time, were too selfish to respect, and too proud to mention *slavery* or the *slave trade* in plain English, took care to throw the shield of protection over both. They gave representation to slaveholders in proportion to the privilege of reckoning their slaves three-fifth human, and electing to the lower house of Congress as many additional representatives as their numbers will allow. See Article I. Section 2. Then to render this advantage complete, they provided that in electing the chief magistrate since in four years, slaveholders should have the same additional number of electors as they had representatives in Congress on the three-fifth enumeration of their slaves. See Art. II. Sec. 1. Moreover, slaveholders not only sit in fellowship with slaveholders, to make all the laws, and to elect the President, but they must do so under the perpetual humiliation of allowing slavery to invest its proprietors with superior power and honor. As if men were more fit to make and execute the laws of a republican people, in proportion to the number of unfortunate human beings them they deprive of all human rights. Is this anti-slavery? Is it sound anti-slavery doctrine that some persons may be held and treated as chattels—left with no other civil or legal protection than the caprice of the earth under the common law? and then that those inhumed creatures shall entitle their oppressors to superior political power and honor! Does Liberty party, or friend Smith, regard this as genuine anti-slavery? Is man a beast, and yet *three-fifths* human? Is slaveholding a sin against God and humanity, and yet deserving to be a more exalted and fortified by the bestowment of special political advantages? If so, then is the Constitution of the United States a genuine anti-slavery instrument. And then also are our eminent politicians of all parties genuine anti-slavery men—not excepting Henry Clay and James K. Polk!

Again, look at Article I, Sec. 9, of the Constitution. 'The migration or importation of such persons, as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress, prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.' This is indeed a most glorious specimen of anti-slavery. The abominable slave trade was then in full flourish, and many, if not all the maritime States were more or less engaged in the '*importation of such persons*' as were kidnapped on the shores of Africa. Does this august Anti-Slavery Convention propose to abolish the trade in kidnapped Africans? No. Does it deny that the trade ever *shall* or ever *ought* to cease? No. But it very solemnly declares that the national Congress shall not prohibit the inhuman traffic before the year one thousand eight hundred and eight; that is, at no time within the ensuing twenty years. After that twenty years should expire, and the rising generation should get well educated into the morality of the trade, *they* might abolish it or not, just as they pleased. Nevertheless, if Congress should be in the mean time, disposed to prohibit the traffic in *persons*' pay a duty not exceeding ten dollars a head; which money—*the price of sinews stolen and sold—they might use in promoting the cause of, in 'establishing justice,*' and securing '*the blessings of liberty to THEMSELVES and THEIR posterity*'! But to cap the climax of seeming to abolish slave trade, for just twenty years then to come, it was specially *provided*, in Article V., that no *amendment* of the Constitution made prior to the year one thousand eight hundred and eight, should in any manner of *fect*' this clause. If the whole nation should repent in dust and ashes, or by a brazen perseverance in the horrible wrong should render itself the scorn of the civilized world, its Congress must not pass a law to abolish it, nor the people presume to neutralize it by any amendment! But the same Congress was to set the same hand of every *republican slover*, and the whole national navy protect the infamous commerce over all the seas. 'Though war itself with powerful petitions should grow out of the protecting arm to this barbarous trade, it must be maintained with the entire blood and treasure of the American people!' Do you, honored friend, endorse this as anti-slavery? Is such a Constitution your 'beautiful Temple of Liberty?' Do you, indeed, see '*the goddess of Liberty*' standing in its porch? O, it cannot be! How can so good a man be so amazingly mistaken?

[To be continued.]

SELECTIONS.

From the National A. S. Standard.

Mr. Leavitt and the American Anti-Slavery Society.

The Emancipator of the 31st inst., contains two articles, entitled, 'A Sketch of the American Anti-Slavery Society,' intended as a defence of the doings for which the old Executive Committee was removed from office, at the annual meeting of 1840. Mr. Leavitt has thought it necessary to have added the unanimous reprobation which they have received from all men of honor and of business. He has produced the following testimony, with difficult position in which he has placed himself, with singular address and dexterity from the beginning. Whether, for this last consummate piece of self-abnegation, depends on the extremity of the straits to which he finds himself reduced, and to the extent to which he has carried his personal hatred of the Society, the distress must have been very great, and his confidence in the capacity of his readers swallow extreme, before he could have thought it worth while to attempt a defence of this. I can hardly conceive that the Third Party can be so stultified as not to feel their intelligence insulted by such an explanation. They can not but see through its sophistries, notwithstanding the multitude of words wherewith Mr. L. has sought to darken counsel, and the reliance which he has, that they will believe that they should see nothing said on the other side, except in his own garbled version. To disentangle Mr. L's points from the mass of cloud in which he has sought to enclose them, (for no man can make a plainer statement than he, when he pleases,) is all the answer they will need.

Mr. Leavitt's main ground of defence of the Committee of which he was a member, is substantially the same that he alleged last year. He does not, indeed, repeat the unfounded assertion that he had much honor to his candor and his intrepidity at that time; so I will do it for him. I have had occasion to repeat it a good many times; but it is one of those golden sentences which becomes only more luminous by being gazed upon:

☞ 'IN SELLING THE EMANCIPATOR, AND IN RESIGNING THE ENTIRE PROPERTY OF THE SOCIETY, THE COMMITTEE ACTED NOT AS TRUSTEES, BUT AS OWNERS!'!!! ☜

His point is to show that the Committee were an independent body, not responsible to the Society that appointed them, and he makes it out thus. After a long and not particularly pertinent account of the history of the Society, he comes to its organic constitution. The Society, it seems, in those times, at its annual meetings, chose a smaller number of their own body, called a Board of Managers, which Board chose the Executive Committee; *therefore*, implies Mr. Leavitt, the Committee were not accountable for their doings to the Society;—whereas they did, it was one of the Society's business! By a parity of reasoning, because the people of the United States choose a college of Electors, 'whose sole business is to choose a President and Vice-President, *therefore*, the President and Vice-President, when elected, are not responsible to the people for what they do! I do entreat the good people of these United States to ponder well this doctrine, before they proceed, next month, to place Mr. Birney in the White House, and Mr. Leavitt in the Department of State. If they administer the government on this principle, their dynasty will be the very golden age of financiers, Swartwouters, and *eloquutaliers*.

The Committee had, to be sure, as Mr. Leavitt states, full *power* in the intervals of the meetings to do what they pleased with the property of the Society which the Society placed in their hands. His fallacy lies in confounding the *power* with the right of doing what they pleased with it. The Committee had the power, but not the *power to do what they did* with the funds of the United States Bank, but if Mr. Leavitt will take the pains to ask the opinion of any of the Commissioners of the Sinking Fund, things are not necessarily identical. Mr. Leavitt speaks of the large sums contributed by members of the Committee to the cause of the Society. Admitting all that he says to be true, (though I think his statements would be found to be much exaggerated) was not the money, all the time, the property of the Society, the moment it came into the treasury? I mean, of course, on the ordinary principles which govern bodies corporate, not on those laid down by Mr. Leavitt; for, according to him, the funds they contributed only became the property of the Committee, and like whatever else was placed in their hands, became THEIR OWN! Mr. Leavitt also speaks of the energy of the Committee, and of the unanimity with which they were supported by the Society, for several years. This is all true. The abolitionists had implicit faith in those men, and it took a long time to convince them that they had become unworthy of their confidence. At last, however, it was but too plain that the religious public of the Committee having procured the distinct issue to them of choosing between their sectarianism and their anti-slavery, they had taken their part, and were devoting the funds placed in their hands and for the benefit of the Society, to the destruction of the anti-slavery movement. When the abolitionists were at length convinced of this, they first stopped the supplies, and then came up to the annual meeting to dismiss their unjust stewards. Mr. L. makes this extraordinary assembly of the members of the Society, on this most extraordinary occasion, a cause of grave complaint! They did precisely what Mr. L. in a previous paragraph says it was their right to do—the members, who thought proper, met, and if he is competent to remember the annual meeting' choose officers and to do their business. For doing this, Mr. L. calls them 'CONSPIRATORS!' and says that they 'SURREPTITIOUSLY obtained possession' of the Society! The 'extraordinary means,' of which Mr. L. speaks, were merely the public appeals to the members to attend, and an arrangement by which they could go at a reduced expense. Mr. Leavitt forgets that the friends of the Committee in Massachusetts had precisely the same thing, and that Mr. John Jay, as President of the Young Men's Society, to which the Emancipator had been *consigned*, issued an address to his friends, calling upon all New-York to come to their rescue. It will be remembered that the Committee had so managed, in anticipation of their dismissal from office, [to justify which, Mr. Leavitt, one of Mr. L's own words,] that the organ of the Society, and every stiver of its property, remained in their own hands, and in spite of their decision, they would have left it, but its name and its honor,—and now Mr. Leavitt magnanimously tells his readers that 'THE CAPTORS have made no pretension to share in the rare and rich BOOTY!!!' Truly, it reminds one of the adventure in one of the Spanish *picaresque* novels, where poor Guzman meets in Seville some rogues, who had just robbed a traveller of his shirt on the highway, who forthwith seize him and accuse him before the Corregidor of having robbed *them*. But the comic romance of the thing, in the present case, is, that if the Society were *conspirators and pirates*, in coming to their own annual meeting, and doing their own business, Mr. L. has not a word to say against their own business, Mr. L. has not a word to say against their own business, and that in that of Mr. Clay's, we were forced to the belief that he was a very weak or a very dishonest man.

Mr. Polk was nominated on the express ground that he was in favor of annexation. The Baltimore Convention which made the nomination committed the Democratic party, out and out, in favor of the scheme. Mr. Polk is supported, throughout the whole country, with the understanding that, in case of his success, Texas will be annexed. All over the Union, 'Polk and Texas' is a watch-word of the Democratic party. As Mr. Polk has expressed himself very plainly on this question, so he is universally known to be an unconquerable foe of annexation. Suppose his election would, of course, with perfect justice, be looked upon as an expression of public sentiment in its favor. If Mr. Polk be elected, and then attempt the course of annexation, the charge of being a traitor to his party will be applied to him with as much justice as it now is to John Tyler. The chief hope, then, that Mr. Polk will decline, in the event of his election, to carry through a project, the ardent espousal of which was a principal cause of his nomination, must be based upon the supposition that he will prove an apostate to the principles he now professes! Mr. Dallas was also nominated because he was a decided *pro-annexationist!*

The Democrats of the South and West and the North are equally opposed to annexation. And he must be either a very dull reader of newspapers or unscrupulously false to make such a statement.

The evidence that the two great parties, in the northern States, are not equally opposed to annexation, is spread out in a volume of brilliant light all around us. It is so plain that a child, of ordinary perceptive faculties, could not fail to see it. Indeed, it can only be wilfully overlooked because it is so obviously stupid or the wilfully blind.

Before the nomination of Polk was made at Baltimore, it was known that the Democratic Conventions were opposed to the annexation of Texas. But since that time, their opinions have undergone a mighty change; and they are now, *almost to a man*, in favor of it. The great mass of the wilfully blind challenge evidence to controvert our assertion.—*There is scarcely a Democratic paper in Mississippi, in Alabama, in Georgia, in Florida, with the exception of the New-York Evening Post, which is not an advocate of annexation*; and even the Post, which at first spoke out in boldness, now seems to breathe forth only the most feeble notes of remonstrance. The mighty blows which it dealt out upon the atrocious project, at an early period of its agitation, are already scattered and blown away like chaff.

What authority has Mr. Birney for saying that the Democrats at the North are opposed to annexation, when they themselves say that they are in favor of it?

Circular.

AMERICAN BAPTIST HOME MISSION ROOMS,
New-York, Oct. 7, 1844.

The Executive Board of the American Baptist Home Mission Society, having examined the application of the Executive Committee of the Georgia Convention for the appointment of Elder James E. Reeve, feel it their duty to state that, in addition to the information required of applicants, this communication contains a statement that Mr. Reeve is a slaveholder, and that fact is offered as a reason for his appointment, in the following terms: 'We wish his appointment to commence the first of the 'will stop the months of gainsayers. I will explain. There are good brethren among us, who, notwithstanding the transmission of our Sunday in Philadelphia, are hard to believe that you will appoint a slaveholder a missionary, even when the funds are supplied by those who wish such appointment.' The application, therefore, is an unusual one.

At the last anniversary of the Society, the following preamble and resolutions were passed, viz:

Whereas, the question has been proposed whether the Board would or would not appoint slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer; therefore,

Resolved, That as the Constitution of the Home Missionary Society clearly defines its object to be the promotion of the gospel in North America, and it is provided by such Constitution that any auxiliary society may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries, according to such funds, and that cases will arise where such missionary or missionaries shall reside.

Therefore, 1st: That to introduce the subjects of slavery or non-slavery into our Board, is a direct contravention of the whole letter and purpose of the said Constitution, and is moreover a most unnecessary agitation of that subject, which, if pursued, must, sooner, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.

2: That the Home Mission Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors; therefore, our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left as free and uncommitted as if there were no such co-operation.

We disclaim attributing to our Georgia brethren a design to disturb the deliberations of the Board, by introducing the subject of slavery through the medium of their application, but such, evidently, is its tendency. In the opinion of several members of the Board, the application seeks the appointment, not in the usual manner, merely of a missionary, but of a slaveholder, and is designed as a test whether the Board will appoint a slaveholder as a missionary, and thus (in the language of the Society's resolution) 'in direct contravention of the whole letter and purpose of the Constitution,' introduces the subject of slavery. They, moreover, believe, that if the application were entertained by them, it would, consequently, introduce a new principle in relation to the appointment of a missionary of the Society being a slaveholder; from which they are restricted by a vote of the Society, which declares it to be a topic over which it has no control, and to which its deliberations should not be fettered, nor its deliberations disturbed.' To such an alternative they should not be driven. The Constitution, the 'Board's Rules of Order,' published in 1841, the Resolutions of the Society at its last anniversary, and the harmony of the Board, all forbid it. The appointment of Missionaries, when otherwise eligible, will be recommended according to our established rules, without the introduction of extraneous considerations calculated to disturb our deliberations, the peace of the Society, and the right of the appointment, sacredly bound, in equity and justice, to make, to the extent of their pecuniary ability—keeping in view the distribution throughout the field, of the funds committed to their trust. But when an application is made for the appointment of a slaveholder, or an abolitionist, or an anti-slavery man, as such, or for appropriations to lands the action of the Board of the applicant is apparently to test the action of the Board in respect to the subjects of slavery or anti-slavery; their official obligation either to act on the appointment or to entertain the application ceases; therefore,

Resolved, That in view of the preceding considerations, it is not expedient to introduce the subjects of slavery or non-slavery into our deliberations, nor to entertain applications in which they are involved.

Resolved, That taking into consideration all the circumstances of the case, we deem ourselves not at liberty to entertain the application for the appointment of Rev. James E. Reeve.

Resolved, That the Corresponding Secretary transmit a copy of the foregoing views and resolutions to the Chairman of the Executive Committee of the Georgia Convention.

By order of the Executive Board,
BENJAMIN M. HILL, *Cor. Sec.*

From the Christian Reflector.

The Baptist Triennial Convention.

MR. EDITOR,—Permit me to make a few brief remarks on the principles involved in the course pursued by the Baptist Triennial Convention, in their late meeting at Philadelphia, in relation to their connection with slavery. My object is not controversy, but to bring to the test of Scripture the principles assumed by that body, put forth in the form of a resolution. I am not aware that any evidence has been given from the Scriptures in support of their extraordinary position. Is it not a fearful thing, that in the protracted controversy between the old Board of Foreign Missions and the abolitionists, neither of the parties, if mistake not, have appealed to the Scriptures, or have taken account of their omission, but upon the principle that 'both were instinctively led to shun a judge who would be likely to bring them both in guilty?' Would the Scribes and Pharisees, our Saviour, who held the Jews accountable for all the blood of the prophets whom their fathers slew, simply because they inherited the spirit of their? Would they call upon the apostle John, who well understood how to apply the broad principle of our Lord, and have he said 'If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds.' Nor is it to be presumed that Paul would, if living, and his beloved slaveholders should be consumed with, without becoming partakers of their evil deeds, since he has forbidden to bid him God-speed. Would the fabricators and extortioners, &c., which would necessarily exclude slaveholders. It is worthy of notice that the inspired commands of the apostles apply to all professing Christians.

John says, 'If there come any unto you and bring not this doctrine, &c.' Paul says, 'If any man be that is *called* a brother,' &c. Which, from these terms, were not intended to be limited to any particular church or denomination of Christians. In view of the above, I would ask, what is the religious connection with slaveholders stand condemned? and are not the principles of union and fellowship, by which the Baptist Triennial Convention, and South as united, equally strong as those forbidden by the apostles? But the ground assumed by the Convention in relation to slavery, if it be true, I can see, would go to do away all principle upon these subjects, either moral or religious; for they assume the ground that there is no fixed principles in the Bible by which the question of slaveholding can be accommodating, or be decided; for if their religious connection with slaveholders does not involve fellowship and sanction, they have no Scriptural ground to refer to to prove either from the scriptures. And if their views should obtain, they might so found equally convenient to the slaveholding interest, and sustaining them by divisions and exclusions, they might with a trifling alteration adopt the same preamble and resolve that were adopted by the above convention. Whereas we have in our country and South in our country, an impression that our present organization involves the fellowship of horse-stealing, from the relations they have assumed, and belong to the institution, 'Resolved; that in co-operating together as members of this' church, and in communing together as Christians, we do not intend to involve ourselves or represent or implied whatever of horsestealing or anti-horse-stealing, but as individuals we are perfectly free both to express and to promote our own views on these subjects elsewhere, in a Christian manner and spirit.' Where the church be called upon to decide on the subject of horse-stealing, resolve? Yet the principle is precisely the same as the one adopted by the Triennial Convention. I would ask, substituted horse-stealing for slavery or man-stealing.

Well might it be said to those who can commune with the man-thief, but would think it a great sin to commune with the horse-thief, or the man-thief, for whether is the greater sin? to commune with a horse-thief, who must pay form fold, or the man-thief who must pay seventy times seven? Is it so? But this is not all. The above Convention, in attempting to avoid responsibility, not being quite neutral, and yet not being willing to be called to account, have actually committed themselves in favor of slavery, in the closing part of their resolve, in the following manner. 'Not as bodies have we any right, or power to express and to promote our own views on these subjects elsewhere, in a Christian manner and spirit.' Here we have a manifest recognition of these subjects, and implies that the members of that Convention are perfectly free, as individuals, to promote slavery as they may think proper, in a Christian manner. In the above resolution, the principle is implied that slavery is not a sin; otherwise, how could they give their approbation and sanction to the above resolution, and yet, as individuals, individuals, without becoming individually guilty, unless they have adopted the principle, that there is no harm in sinning, provided we can make it a point of conscience, and a matter of spirit?' But their attempt to establish the doctrine of neutrality in direct opposition to the assertion of our Saviour, thus actually disowning their obligation to God, and their thinking to avoid detection, by passing a disclaimer, and attempting to take refuge under a neutral flag, pro-supposes a consciousness of a position, which needs no comment.

STILLMAN LOTHROP.

Cambridgeport, October, 1844.

☞ The editor of the Reflector *suppressed* the name of the worthy and venerable author of the above.

Case of Rev. C. T. Torrey.—The Grand Jury of the city of Baltimore found a presentment against this individual on Tuesday, for enticing away certain slaves of Henry Hochstetter.

AGENTS.

MAINE.—A. Soule, *Bath* W. A. Dunn, *Hallowell* D. S. Grandin, *Brunswick*.
NEW-HAMPSHIRE.—J. P. Rogers, *Concord*;—William Wilbur, *Dover*;—Leonard Chase, *Milford*.
VERMONT.—John Bement, *Woodstock*;—Rowland Robinson, *Ferrisburg*.
MASSACHUSETTS.—Moses Emery, *West Newbury*; Jno. L. Lord, *Newburyport*;—Luther Boutell, *Groton*; W. S. Tilden, *Randolph*;—Geo. W. Phillips, *Princeton*; J. Church, *Springfield*;—John Levy, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard Fredrich, *Fall River*;—Thos. Drew, *Marshfield*;—Geo. Ellis Richards, *Weymouth*;—B. F. Rice, *Worcester*;—W. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—Benjamin Fenwick, *Salem*;—Joseph L. Noyes, *Georgetown*;—John Clement, *Townsend*; George W. Benson, *Northampton*; Alexander Ward, *Springfield*.
RHODE-ISLAND.—Amaranzy Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. S. Gould, *Warwick*.
☞ For a continuation of this list, see the last page instead.

JAS. BROWN YERRINTON, Printer.

THE LIBERATOR.

FRIDAY MORNING, NOVEMBER 1, 1844.

Garrit Smith and the Madison Papers.

Gerrit Smith, in his late letter, contends that the 2nd Sect. of Art. 4th of the U. S. Constitution, (*No person held to service or labor, &c.*) does not relate to slaves.

The first part of his proof is a verbal quibble of no importance. The second proves nothing. "After quoting what the Madison Papers say, he (Madison) says, this word 'service' in another clause, viz. Art. 1, Sect. 2, where, on motion of Mr. Randolph, the word 'servitude' was struck out, and 'service' unanimously inserted, the former being thought to express the condition of slaves, and the latter the obligations of *free persons*," he goes on to ask—

'Who can read the 'Madison Papers,' and in other ways also acquaint himself with the mind of the Convention who formed the Constitution, and yet believe that the Constitution was designed to enslave? Who can believe that this Convention, which would not suffer the word 'slave,' or the word 'slavery,' or even the word 'servitude,' to have a place in the Constitution; which agreed with Mr. Mc. Gerry that it ought to be carefully to give no any sanction to slavery; '[*This quotation from Mr. Gerry is not literal. It slightly varies his meaning*] and which, to use the very words of its leading man, Mr. Madison, on the floor of the Convention, 'thought it wrong to admit in the Constitution the idea that there could be property in man;'—who, I say, can believe that this Convention would have consented to let the Constitution describe in plain, unequivocal terms, the right of the slaveholder to chase, shoot, and so chase and shoot, under the poor innocent fugitive from slavery? More difficult, however, it would be for any one who has read the Madison Papers, and who understands what is meant when they are quoted in almost every part of our country, to believe that the Constitution would have been adopted, had it so spoken.

Now, where does Mr. Smith get all these facts? all this evidence on which to build his argument? Why, of course, from the Madison Papers.

Well, if we may take the testimony of these Madison Papers, as to what our fathers meant to do, may we not also take their testimony as to what they *did?*

Now what do they say our fathers meant to do and did, in the very clause we are discussing? Why, on the 1583th page, (which Mr. Smith probably forgot to quote,) they say, that from this very

"Article 4, Sect. 2, the third paragraph, the term 'legally' was struck out, and the words 'under the laws thereof,' inserted after the word 'State,' in compliance with the wish of some who thought the term 'legal' equivocal, and favoring the idea that slavery was legal in a moral view."

Letters from Henry C. Wright. No. VII.

5 o'clock. Diana Bath, Vienna.

We hastened with our baggage to the Golden Lamb hotel, one of the best in Vienna, where we deposited our luggage in them, and then hastened to this place, and plunged into cold water, as a morning man goes to his food. The bath is about 75 feet long, and 25 feet wide; at one end 4 feet deep, at the other 12 feet. This is to afford means to those who swim and those who do not. At the shallow end, there is a *douche*, a stream of cold water, as large as the thumb, falling all the time about fifteen feet into the bath; and a shower bath falling all the time about the same distance—so that one can take a plunge bath, a shower bath, and a douche bath all in one. There are now about fifteen persons in the bath, swimming and splashing about. Several young boys here, learning to swim—ropes are tied around them, under the arms, and a man standing on the marble pavement holding the rope, and showing them how. Poor fellows! One has just been under; the teacher slackened the rope and let him sink on purpose to try him, and give him confidence. The little fellow came strangling and spouting up, taking it all good naturedly.

I have been in about ten minutes, and nothing can be more refreshing, after a hot and dusty ride of 90 miles, (distance from Vienna, south-west direction.) Now I am sitting with a long linen sheet about me, provided in the establishment, scribbling in my pocket journal—metallic pencil, paper prepared expressly for the pencil, and the mark is nearly as indelible as ink. Such a journal and pencil I carry in my pocket, to write in the bath, where I generally see men sitting on the seats, as I am, to enjoy the delicious sensation, after bathing, of the cool, pure air, the bath being enclosed in a large, high, open building. Some are reading novels, some papers, and some are talking and laughing.

This bath is open to all who can pay 15 cents. Here they can bathe the year round, and those who pay by the year for their families do not pay half as much. If governments, instead of lavishing the people's money on bands of men, kept in their pay solely to tell, kill, and destroy, would support such bathing establishments all above the ground, for the health and comfort of the inhabitants, it would be much better. But the popular opinion is, that governments could not exist without cutting the throats of their human victims—for governments must be gorged with human victims, and fattened on human flesh, or they die. Better fight our enemies with cold baths than with guns and swords.

5 o'clock. Dinner table.—About thirty men and women at the table—apparently of the first ranks, so certain classes are called in society—most of them people of fashion, or active travellers. On my right is an Englishman, on my left an Austrian, and next to him an Englishman, who has just come up the Danube from Constantinople, through the Black sea, by steam all the way—some ten or twelve hundred miles—30 days coming up, the current so strong against them. There are Italians, Frenchmen, Prussians, Swiss, Russians, Austrians, and Turks at table—many with long beards, and nearly all with mustaches, curiously and nicely cut and greased and painted. Dinner has been served up in ten different dishes. Nothing set on the table to be carved. All carved in another room, and served up, a side table, and handed round by waiters on plates to each person—waiters bearing a plate of carved meat and the gravy, and another a plate and vegetables, and each takes from the plate as he pleases, and eats, and before he has eaten cleared his plates, comes a waiter and whips away the plates, and gives a clean one. Thus each dish is served, and the plate whipped away and changed at each dish. This is the way dinners are served in all the German hotels.

The fish roots and nuts are on the table, and each is helping himself. I eat a little of the fish only. We commenced at 4 o'clock. We have been at it about an hour and an half. I have tasted a little of every dish, to learn what it was like; and some of the dishes were compounds highly offensive to more senses than one, to me, yet greatly liked by many others. Not less than twenty men have smoked at table, are smoking their cigars. The room is full of smoke, and that, combined with the smell of the dinner in a hot room with confined air, as it is here, is but just endurable. I would go, but I want to see the end. But I find that a knowledge of men and things to be gained at a German table is very dear, if purchased, as called, must be gained by sufferings little less than martyrdom. The men are eating fruit and nuts, and sucking in and puffing out again great columns and clouds of tobacco smoke, at intervals of eating. After the simple, generous, and beautiful diet of Graefenberg, for the last six months, I should die of Graefenberg, if some suffering, I had to pay the penalty of this indulgence, or rather this *eating to get wisdom*, for to taste of many of the dishes has been any thing but an indulgence. I wonder not that people have gout, apoplexy, paralysis, and that they become stupid, brutish, idiotic. How can it be otherwise, when they load their stomachs with such loathsome compounds? and pour down with it and upon it such vast quantities of wine and brandy? But two or three guests at this table have had their wine bottles, women and men. Then, to counteract the tobacco smoke, the climax of glory. But in this glory the women could have no share. Heaven made them women—therefore they have no right to smoke tobacco—no more right than they have to speak in public! I think I would be as great an insult and outrage upon the superior dignity and glory of the woman's gender in Germany for the women to smoke, as to smoke in the lordly Brabam for a woman to sit down at his table and eat a bit of rice with him; or as it would be to the ordained lordly priest for a woman to go into his pulpit, and to an assembly of America, and tell them about the wrongs of the imbruted slave. The German would roll up his eyes in horror, and say—'Let the women keep—from smoking tobacco—we want that work all to ourselves—it is our prerogative, as men, to smoke tobacco—but the women keep in their appropriate sphere—let the women be in subjection.' So the priests in America say—'Let the women keep in silence—it is our prerogative, as men, to speak for the slave—*silence* is woman's appropriate sphere; and better the slave should perish in his chains, than that woman should speak for his freedom by coming into our pulpits, and invading our divine rights.' We want the pulpits, with all their honors and emoluments, to ourselves.' So the slave must ever remain a slave, for the priests will never speak in earnest for his redemption.

I would be sorry to see the women smoke, but I do not like to see them kept from smoking because they are women. Yet this is as good a reason why they should not smoke, as it is why they should not preach.

W. P.

6 o'clock.

Now looking at a *post*, near St. Stephen's cathedral. The Golden Lamb is in the suburbs of the town, without the wall, in the *Leopoldstadt*. I left the dinner guests smoking, eating fruit and nuts, and came over a small river, a branch of the Danube, and entered the walls into the city proper. Here passed through several streets, all rather narrow, but well paved and cleanly swept. I came to this place, out of my way, on purpose to see this post, standing in the very heart of the city. The post is the trunk of a tree, the only one now left of a vast forest that in former days extended to this spot, now the centre of the city. The post is entirely encircled by iron hoops, to preserve it, and so many large nails have been driven into it, that there is now no place for more. I was asking a man who was with me, 'the same these nails in it?' 'They were driven into it by persecutors,' said he. It has been the practice for ages, among the young men that have served apprenticship at any trade in Vienna, soon as their apprenticship expires, before they set up to work for themselves, to set out and travel, just as young lawyers, in different countries, enough to maintain themselves, and then put for themselves in their trade, by seeing by it is carried on in other lands. Thus they travel, four or five years, and then return to Vienna, and is supposed to be competent to set up for themselves. I was the occasion of very great sensation in the town upon this journey, to drive his half into this post, in sport, in his fellow tradesmen. Such was the superstitious importance attached to this ceremony, of *drivin the nail*, that the young tradesman dared not set out this travels, until he drove it; but some terrible calamity would overtake him. To neglect this rite was to be exposed to disappointments, to robbery, to assains, to sickness, and to death; but performing it will all due and reverent sincerity, and hearty good will are regarded as a security, a kind of charm against all danger. So these nails, driven into this post, are, in fact, a kind of votive offerings, to propitiate some mysterious power or influence that controlled the young artizans of Vienna. But those poor young artizans might as well hope to propitiate the power that they supposed had control over their destiny, by driving a nail into this post, as the rich and noble hope to propitiate the Deity by building costly churches, cathedrals, monasteries, or by confessions to a priest.

Douglass, Remond, and Third Party.

NEW-BEDFORD, 10th mo. 27th, 1844.

MY DEAR FRIEND:—

When I [illegible] Douglass and Remond expose the machinery of Third party, its commencement, and incance. It appeared from their speeches, that Third party had just had a convention, as they termed it, (if two swallows make a summer,)—for this day commenced a Third party convention in Boston, which was to last two days, and numbering short of one hundred, and they mostly old school abolitionists; but the evening meetings were full. It appeared that they called Douglass and Remond to speak, but they refused on the first day; but on the last day, Frederick took the stand, (Douglass encouraging them,) which roused the ire of the lion, and he roared, as I understand, as badly as though he had lost his mate. His language, I learn, was masterly for vituperation and malignity on the devoted head of poor Douglass. Poor Brad-burn is out of his element; but it will take him a good while to get the confidence he has lost with the pure anti-slavery of our land. Douglass undertook to reply in the afternoon, and they adjourned, and left him standing. In the evening, the audience, perceiving how it was, called DOUGLASS, DOUGLASS,—but it was 'no go.' They would not let him speak, and the Convention broke up in confusion. Remond gave not word, on the spot, that they would hold a meeting at Liberty Hall, where Frederick would give his reply. Douglass commenced on President Birney, and his Secretary of State, Joshua Leavitt; showed how they managed to capture our mouthpiece, the Emancipator, &c. &c. Then Remond took the floor, after an attempt was made by friend Goddard to defend Third party, who soon thought it best not to proceed; so he retired from the platform. Remond commenced by stating that it was religious bigotry that divided the anti-slavery ranks, and the placing of that devoted friend, Abby Kelley, on the committee of business. Nobly did he and Frederick sustain old school abolitionism, by showing that we stand on the original platform, &c.

The best part was, that the Whigs were holding a meeting at the Town Hall, at the same time, but it was an uninteresting one, and much more interested, that the major part of them came to our meeting, and I have no doubt they were well paid for their trouble.

The show meeting, in addition to our Convention, made our meeting rather interesting to New-Bedford. It is really amusing to see the people flocking up by scores, saying those negroes are smart fellows, &c. &c. instead of the old slang, 'They cannot take care of themselves.' It sladows forth something that worthy of the book of Job.

Some of our Democratic friends have charged us with playing into the hands of the Whigs, in this meeting, against the Liberty party; but they are much mistaken, for the Whigs receive no mercy at our hands. We have given Church and State full as good a right as they deserve, but we play into none of their hands. It only shows that Third party is democratic in effect; if not, why defended by the supporters of James K. Polk? But I do not understand much about politics; so I will leave them with the rallying cry, 'NO UNION WITH SLAVEHOLDERS!'

Thine truly, R.

Milton Clarke — Liberty Party — George Bradburn.

FRIEND GARRISON:

You are aware that I have ever felt little disposition to any or do any thing in opposition to what is called the Liberty party. I have frequently deprecated, in public and in private, the continued controversy between Old Organization and Liberty party. My policy in regard to that party has been, *to let it alone*—if it could live, let it live; if it would die, let us have no little to say or do about it as regards us. My argument in support of this policy was this: The real, and only-to-be-relied-on movement for the abolition of slavery in this country, and throughout the world, is a great moral and religious movement. The work of which is, the enlightening of the public mind, the quickening and enlightening of the dead consciences of the nation into life, and to a sense of the gross injustice, fraud, wrong and inhumanity of enslaving their fellow-men,—the fixing in the soul of the nation an intuitive abhorrence of the whole system of slaveholding; and speaking to the nation in an inflexible determination to rid itself of its guiltiness in the matter. My means for the attainment of this deeply-desired and long-prayed-for end, are the simple proclamation of the word of Truth, written and spoken in the love of it, and in the faith believing that the God of truth will give it success. Most decidedly opposed to this I have heretofore given myself to preaching the truth, as opposed to slavery; saying very little about Liberty party, as such, maintaining the ground, that whilst Liberty party did not directly attempt to crush our moral and religious organization, and to tie party machinery alone, we had other and better uses for our time and strength, then expending them upon and against that party; but always holding myself ready to defend the true anti-slavery platform, when attacked by Liberty party, or by any other party. Notwithstanding this long and decided course, I regretted one which I have ever acted upon, and hope never to abandon, I have reason to believe that I have been and now am misapprehended by some of the opponents as well as the friends of the Liberty party. As regards the friends of the Liberty party have mistaken me, I will state, that it is but a few minutes since I received a visit from Mr. Milton Clark, a Liberty party lecturer, whose express purpose was to secure my services, to fill a number of appointments of his, now advertised in the Emancipator. I was taken aback by this proposition. I began to cast about me to know what I had done, or left undone, that could afford ground for the slightest suspicion that I might be induced to take upon me such an office. It was with great difficulty that Milton convinced me of the sincerity of his purpose. It struck me as a mere joke. I however soon found it was no joke. It was in earnest. He meant what he said. He did wish to engage me for that service. He came for that purpose, and if there is any thing to be learned from tone, manner, gesture, &c. he did expect me to comply with his request. It is probably needless to add, that my answers to Mr. Clark were of such a character, as to render it almost morally certain that I should not be again troubled with another such request from him. I have, however, spoken with Mr. Clark, and shall ever be glad to welcome him to my house and fireside. But I have spoken to him in most kindly feelings, and the kindest spirit towards Milton Clark, as a fellow-sufferer and brother. I feel no offence from the accursed prison-house of the country. I feel nothing but feelings of kindness and indignation for those who, I doubt not, have sinned in ignorance, for those who, I doubt not, have sinned in selfish political purposes. I cannot think of him, in his own second, and without the concurrence of his friends, he would have ventured such a proposition, if he had charged it to the account of my having him in feeling kindness.

But my mind and affections only dwelt in spirit on this time is, to lay before you some of the exposures and doings of a Liberty party Convention, held in this town, of this county, of New-Bedford. Friend Remond myself were present, and I maintain we were abused, grossly insulted, and informally gagged, and having been invited to speak. The facts in the case are as follows:—Friend Remond spent a great part of New-Bedford on Monday the 21st, after the close of our anti-slavery Convention, (which, by the way, was an excellent one,) in the town, and he learned there was to be a Liberty party Convention, on Tuesday and Wednesday 22d and 23d. We learned, moreover, that our old and esteemed friend, George Bradburn, would be present, and state his reasons for joining the Liberty party. Wishing very much to hear what he might say, friend Remond and myself went indeed to stay and attend the Convention. It did not, however, convene on evening. It then organized by the appointment of Mr. Gideon Richmond president, and Mr. Andrews, a prayer, introduced to the audience S. P. Andrews, [illegible] was six votes from meeting held in Boston, gives equal to a fair report the pro-slavery character of the Whig party, and the little against the Democratic party. In the discussion of this course, he said that the position of Democratic party was one of such open, palpable unsophisticated rascality, as to need no special attention.

Mr. Andrews was listened to with excellent attention. I was much pleased with him, and felt that he was doing his duty in a manner and stirring. At the close of the lecture, the chairman gave notice that Mr. Bradburn would be present at meeting the next day, and would give his reasons for joining the Liberty party. The convention then adjourned to meet again at 10 o'clock next morning. The convention met according to adjournment, but very thing *except the hour*, it being 11 o'clock instead of 10 before any signs of a meeting could be seen. This meeting was exceedingly small. The spirit of the meeting seemed very much discouraging to us, as they do upon numbers for success, they not, but felt disposed to proceed, for there was nothing in slisps of numbers disposed to cheer them. We seemed inclined to speak. I believe they did not deem the meeting worthy to be opened with prayer, though they prayed at the large meeting, when it could be seen and heard by a goodly number. But this meeting, all was mum, and for a time the deep and horror of an unclean spirit might be plainly seen upon the anxious brows of the priests. We felt a sad sight even to myself. At length, the silence was broken by a pressing invitation by the president and others, to Remond and myself, in spirit. We felt not comply with this invitation, for what seemed to us three very good reasons. First—we felt no sympathy with the convention, as we felt, from what we knew the convention had no sympathy with us. Third—calling upon us to speak at that time, and under the circumstances, satisfied us, that they needed waited for our services, and that they had been compelled, by a sense of self-security, as well as a high regard for our noble enterprise, to refuse to commune with the convention, and let them do their own speaking, with their own speakers, in their own way.

About half-past 11 o'clock, the convention was cheered and gladdened by the sudden entrance of the almost empty hall of *the very him of the equal occasion*, George Bradburn, Esq., called by the Liberty party men, for political effect, the repentant Whig, to confess his sins, mainly largely in the caution of apparent in the convention, and in the course of Mr. Bradburn. I had not seen him since he changed his position. I was glad to take him by the hand, as I did so, looking him in the face, our animal hatred, ships, trials and conflicts, in attending the several-be-forgotten Bay State Liberty and Anti-Slavery Conventions, held in the western States in 1843, under the auspices of the New-England Convention, came full to view. Glad, however, as I was to see him, I felt there was a chasm between us, and think we both felt it, for want of a knowledge of it. Soon after his arrival, the convention appointed two men again to address them at half-past two o'clock. We parted with the hope of a much larger meeting than the one in the forenoon. In this we were disappointed, for the meeting was very little larger than the one in the forenoon, not from any hesitancy and coldness, almost amounting to absolute heartlessness, which manifested itself in the morning meeting. After two unexpressible speeches from Mr. Robert Goldsbury and Mr. Henry Johnson, two influential Liberty party men of New-Bedford, Mr. Bradburn (with much apparent reluctance, and with a wholesome dislike of addressing mixed audiences,) arose and addressed the audience, who had honored him with their presence. He eulogized the ballot-box and Liberty party as the only hope of the slave,—said the slaveholders did not care for moral suasion abolitionists,—one reflle was worth more to the slave than an hundred anti-slavery lectures that did not lead directly to voting—there was not the slightest shadow of a reason for the present position of the American Anti-Slavery Society about voting. His whole speech was mere assertion, abounding in denunciation, and betraying the author willful ignorance of the question of fact. At the close of his speech, he extended an invitation to myself—Mr. Remond to speak, expressing the wish (as he well might, in view of the coldness,) for a little free discussion.

I now felt that it was my duty to speak. Time, and by request, walked forward, that what I had to say might be heard by Mr. Bradburn. I defended, to the best of my ability, the present position of the American Anti-Slavery Society, in regard to voting under the American Constitution, showing, that it was not the slightest shadow of a reason for the present position of the American A. S. Society. Exposed the shameful heresy, that moral suasion, as applied to slavery, is ineffectual, and the kindred heresy that slavery is a creature of law. But Mr. Bradburn, and most offensive to the convention, was listening to my investigation of the character of the Liberty party, and exposing the corruption of its leaders. I had the daring impiety even to call in question certain acts of Birney the 1st, in connection with the Liberty party. I moreover told the convention, that Mr. Bradburn, then present, their honored speaker, had branded these same leaders of the Liberty party as a set of 'unmitigated rogues,' less than one year since. This, you will perceive, brought upon me old and sweet of all Liberty sores, the dishonest transfer of the Emancipator. But for this, they could make quite a respectable appearance. It is an ugly spot, and painful to look upon, and when it worse, time seems to have no fading influence upon it—the increase of Liberty votes from year to year increases no jot of it—pray over it, talk pious politics over it, but all to no purpose; there it stands, in all its native ugliness, looking and speaking the dishonesty of those upon whom it is fastened. It might be forgotten, in a long lapse of time; but then, you know, Edmund Quincy will live; ah! there's the rub—that

THE LIBERATOR.

To the Public.

The Whig Central Committee of Michigan beg leave to lay the following facts before a candid public:

The suspicion that has long existed, of the alliance of Mr. Birney, the abolition candidate for the Presidency, with the Locofoco party, is now fully confirmed. On the 28th of September last, in pursuance of an agreement made with the party leaders in Saginaw county, in this State, he was nominated as their candidate for the State Legislature, by a regular Convention of the Locofoco party at Saginaw city, having previously authorized a friend, who was a member of the Convention, to express his willingness to ACCEPT the nomination. Of this fact, there is not the least possible doubt. Great efforts have since been made, to deny the fact, notwithstanding the evidence—especially of Mr. Birney's acquiescence in the nomination, and his adhesion to Democratic principles,—and the Polk and Dallas party; but these facts can no longer be denied. We are enabled to submit evidence of a character to convince every candid mind. We leave the public to judge. Subjoined is the sworn statement of W. S. DRIGGS, Esq., a gentleman of intelligence, and perfectly unimpeachable character. We vouch for the unsullied honor and veracity.

J. M. HOWARD,
F. A. HARDING,
S. BARSTOW, *Committee.*
D. SMART,
JOHN OWEN,

Detroit, October 14, 1844.

STATE OF MICHIGAN, } ss.
WAYNE COUNTY, }

William S. Driggs, of Detroit, in said county and State, being duly sworn, says, on Wednesday, the 9th day of October instant, I left the city of Detroit, for the purpose of going to Saginaw, in this State, and ascertaining the facts and circumstances relative to the nomination of James G. Birney, Esq., for the Legislature of the State by the 'Democratic' party in the County of Saginaw; that on the 12th day October inst., he called at the dwelling house of S. B. Garland, Esq. about nine miles from Saginaw city, and held a conversation of considerable length with him; that said Garland informed deponent that he, said Garland, was a member of the Democratic party; that he was a member of the Democratic Convention of said county, held at Saginaw city, on the 28th of September last; for the purpose of nominating candidates for county officers and for Representative in the Legislature of this State; that he, said Garland, attended said Democratic Convention, (which was held at the house of E. Jewett); that James G. Birney, Esq., (who resides at Lower Saginaw, in said Saginaw county,) was there and then nominated by said Convention as the candidate of the Democratic party for such Representative, by an unanimous vote; that he, said Garland, had had several conversations with said Birney, some days previous to the meeting of said convention, in reference to said Birney's becoming such candidate, in which the latter expressed to him his (said Birney's) willingness to accept such nomination, remarking that he should be quite willing to accept it, if tendered to him, and would, if elected, serve the county to the best of his abilities, and refrain from agitating the question of Abolition in the House; that he, said Birney, was a Jeffersonian Democrat, and always had been. Said Garland also stated to this deponent, that Mr. Clark in the said convention he was questioned by other members respecting Mr. Birney's political sentiments and opinions, and that in answer, he stated to the convention what he then stated to this deponent; deponent then asked him what *other* authority he had for making said statement to the convention? to which he replied that he had in his possession a letter from Mr. Birney himself, authorizing him to make such statement; deponent then requested him to show him the letter; said Garland declined, remarking that he would show it to no one, unless said Birney should deny having authorized him to make such statement, in which case he would produce it. Said Garland is a man of respectability and good standing, and a Democrat of influence in said county. He expressed his determination to vote for Birney, and to do all in his power to promote his election, affirming that he (Birney) was the regularly nominated candidate of the party, and that those of the Democrats who had declared against him constituted but a small faction. He also stated that he was well acquainted with Mr. Birney, and that the latter was in the habit of frequently stopping at his house. Deponent then requested said Garland to make an affidavit of the facts he had thus stated, but he refused, alleging that he had been informed that Mr. Birney's nomination was producing great excitement abroad, and perhaps injuring the Democratic party, and he was unwilling to do any thing which might have that effect.

Deponent further says, that on the day before, he had a conversation with Mr. E. Jewett, the keeper of the house at which said convention was held, and was informed by him that he heard said Garland state in said convention, in a public manner, that Mr. Birney had proposed to him (said Garland) a letter, promised, if elected, 'to carry out Democratic principles' Said Jewett refused to give deponent a sworn statement of this fact, for the same reason given by Mr. Garland for his refusal, but the fact that said Garland did make such a declaration in the convention, is to the knowledge of this deponent, generally stated, and believed by the residents of the village where the convention was held, and that in conversation with numerous persons there, of all political parties, he heard no one deny the fact. Deponent further says, that a written statement of said Garland's declaration in the convention was, some days after it was held, sent to Mr. Birney had left Saginaw for the East, drawn up by another delegate of the same convention, and submitted to Mr. Garland, and corrected and approved by him, in which the following passage occurred:

'Mr. Birney had declared to him (Garland) his willingness to receive the nomination for Representative at the hands of the Democratic party.'

This gentleman who drew it up and now has it in possession, refuses to permit the same to be published. Deponent further says, that he called on Mr. Jenny, the editor of the 'North Star,' a Democratic newspaper printed at Saginaw city, in which the proceedings of said convention were published, and was shown by him the original manuscript containing said proceedings, and that the following is a true copy thereof, as published in said newspaper on the 3d of Oct.

DEMOCRATIC COUNTY CONVENTION.

The Democratic delegates from the several townships in the County of Saginaw, met in Convention, pursuant to notice previously given, at the house of E. Jewett, in Saginaw city, on Saturday the 28th day of September. Albert Miller, Esq. was called to the chair, and Truman M. Waters, appointed secretary.

The object of the Convention was stated to be, to nominate suitable persons to be supported at the ensuing election for county officers. The following delegates appeared and took their seats:

Saginaw—E. N. Davenport, Joslin Blackmore, Albert Miller, Anthony R. Swarthout, James A. Kent.

Taymouth—A. F. Hayden, J. Malone, J. B. Garland, James Farquahson, John Farquahson.

Tuscola—T. M. Waters, E. Davis, E. Ellis, H. Davis, A. B. Williams.

Tittabawassee—Thos. McCarty, Wm. Shields, Robert Ure, Sam'l Shattuck, James Gotee.

Hampton—S. S. Davenport, J. Jones, Blackmore, Albert Miller, Anthony R. Swarthout, James A. Kent.

Taymouth—A. F. Hayden, J. Malone, J. B. Garland, James Farquahson, John Farquahson.

Tuscola—T. M. Waters, E. Davis, E. Ellis, H. Davis, A. B. Williams.

Tittabawassee—Thos. McCarty, Wm. Shields, Robert Ure, Sam'l Shattuck, James Gotee.

Hampton—S. S. Davenport, J. Jones, Benj. F. Conway, Sherman Wheeler, Louis Tromly.

The following nominations were made by the Convention:

For Representative—James G. Birney.
For Associate Judges—Gardiner D. Williams, Andrew Ewers.
For Treasurer—Sydney S. Campbell.
For Sheriff—J. Blackmore.
For Judge of Probate—Albert Miller.
For County Clerk—W. L. P. Little.
For Register of Deeds—Thomas Simpson.
For County Surveyor—James A. McCormick.
For Coroners—E. N. Davenport, E. Davis.

Resolved, That the above ticket be declared unanimously nominated by this Convention.

A. MILLER, *Chairman.*
T. M. WATERS, *Sec.*

Said Editor refused to part with the manuscript, on the ground of a breach of confidence. The friends of Mr. Birney's acquiescence in said nomination, and adhesion to the party nominating him, is of general notoriety in said county, and especially in Saginaw city, and is further proved by the following published declaration of G. D. Williams, Thomas McCarty, A. H. Hayden, and N. Beach, all leading Democrats in said county, and two of them, Mr. Hayden and Mr. McCarty, members of said Convention.

'One of the delegates to the Convention, (a gentleman of truth and veracity,) held on the 28th of September last, stated that Mr. Birney, professed to him to be a Democrat, and stated that he (Birney) would carry out Democratic principles.'

And further this deponent saith not.

W. S. DRIGGS.

Sworn and subscribed before me, this 10th day of October, A. D. 1844.

THEO. WILLIAMS,
Justice of the Peace, Wayne county, Mich.

From the Boston Courier.

Renunciation of the Liberty Party.

HAVERHILL, MASS., Oct. 23, 1844.

Dear Sir,—At the request of some of our Liberty party friends in this place, I enclose for publication your note, received yesterday, by the mail, announcing abandoning James G. Birney, which they are desirous of presenting to their brethren elsewhere. They have sent the Boston Courier, (not any individual known to you, in order that you might be assured of the genuineness of the document.) It is gratifying to find that they are opening their eyes to the true position of their party, and their duty to the country at the approaching election.

Very respectfully, yours,

JAMES H. DUNCAN.

J. T. BUCKINGHAM.

TO THE EDITOR OF THE COURIER.

Sir,—The undersigned, citizens of Haverhill, Mass., have been active members of the Liberty party, and our efforts in the cause of Abolition have been well known in this vicinity. In advocating the election of James G. Birney, we supposed that we were acting in accordance with moral duty, and promoting the well-being of the slave and his master. But the recent acceptance of the nomination from the miscalled Democratic party, to a seat in the Michigan Legislature, and the expression that there was no political connection between the Texas by the election of Henry Clay than of James K. Polk, lead us to doubt his impartiality between the two great parties. *They are cannot any longer give him our support.* We have carefully considered the position and principles of the different candidates for the Presidency. We regard J. K. Polk as the candidate of the Southern party (so called,) nominated on the pledged candidate of annexation. We have read his letters, and the resolutions passed by his friends in their public meetings, and are constrained to believe, with the editor of the New-York Evening Post, that the annexation of Texas means something more than the extension and perpetuation of slavery, at the risk of war. But on the contrary, we find Henry Clay and his supporters fully committed to carry out the nefarious project—he and they being pledged to go against annexation. No doubts, that have heretofore existed, are fully removed by his last letter to the editors of the National Intelligencer. We cannot believe that Mr. Clay would annex Texas can never occur, till those States shall forfeit all regard to national morality and honor. We believe, that slavery will reserve our rights to give our votes to such candidates as we believe will keep out the annexation of Texas.

We have, therefore, concluded to make known these our views to the Liberty party through this your paper, and to say to them that we shall continue to use all our efforts that we believe will tend to the abolition of slavery, and we hope that we may soon come when all in this country will enjoy all the rights of freemen, and thus a triumph of our principles be secured.

Wm. J. M. Steele,	George Pettengill,
Rufus S. Sargent,	Gilbert Kimball,
E. G. Dresser,	Abel Chase,
N. H. Johnson,	E. S. Tozier,
Wm. Hale,	Daniel F. Fitts,
C. Woodward,	Gilman Corning,
Nathan Cutler,	John Davis 3d,
John P. Heath,	Philip Huntington.

P.S. There are many others of the Liberty party who have not had an opportunity of seeing this, who will withdraw their votes from J. G. Birney.

☞ We deem it a good act to withdraw from the Liberty party, but a very bad act to vote for Henry Clay or James K. Polk. 'No Union with Slaveholders!'—ED. LIB.

James K. Polk.

His 'bringing up.' The Western Citizen, (Chicago, Ill.,) publishes a letter from Rev. Ichabod Godding, of Warrensville, under the date of Oct. 7, which contains the following anecdote of Mr. Polk:

'I learned a fact last evening touching James K. Polk, from one of his old neighbors. Some years ago, James set out with some slaves which were somewhat unmanageable, for the Mississippi. They all belonged to his father, Maj. Polk, except one, his own body servant. Among the number was a woman of great energy of character. She conspired with three slaves and herself, considering it better to die than to go South; they all died but herself, she having taken an overdose of laudanum to her. The three killed was the body servant of James K., who declared that he had rather have lost $1,000 than have lost his man. James was then a sound piece of property, though her constitution had been shattered in consequence of the poison. The individual who bought her prosecuted Maj. Polk, and they had a long lawsuit about it, and the Major was finally obliged to take the woman back; so your readers can see that James K. Ind a beautiful Democratic training.'

POLK ADVICE TO BIRNEYITES. The Wayne County (Pa.) Herald says: 'If the Abolitionists wish to cultivate and sustain a truly Christian and political policy towards the African race within our borders, *let them support the nominations of the Democratic party*—James K. Polk and George M. Dallas. Mr. Birney is a Democrat and a worthy man, but he can never be elected President. Let the votes intended to be cast for him be cast for Polk and Dallas, and the anti-slavery men will at least have the consolation of reflecting that they have not aided by their votes, either directly or indirectly, in elevating Henry Clay, their greatest and worst enemy, to power!'

☞ Here is another 'straw,' from the Polk and Dallas Times, worthy of notice:

HENRY B. STANTON, Esq., of Chelsea, has been nominated by the Liberty party, in No. 2, as their candidate for Congress.

We learn that while the Convention was in session, an attempt was made by George Wheatland, a whig candidate for the Senate in Essex county, and Quaker Hussey, of Lynn, to procure the nomination of Daniel P. King, as the abolition candidate! This unprincipled movement was promptly rebuked by the Convention, and, probably, are not desirous of being 'sold like cattle in the market,' to the whig Junto of Salem.—*Boston Times.*

MR. TURNEY, one of the Polk candidates for Elector in Tennessee, in a speech before the people, declared as follows—hear him:

'If ever any civil commotion should grow out of the agitation of the question of Texas, I will not be found fighting *for Texas, and against the Union!* He also stated that if he was now a member of Congress, he would vote for the appropriation of money out of our public treasury, sufficient to pay all the debts of the Texan Government, *whether Texas were annexed to the United States or not.*—*Nashville paper.*

A Picture of Slavery.

The Norfolk Herald of Wednesday, has a letter from a friend in Charlotte, Va., of the 9th instant, which the editor pronounces the most 'graphic and interesting;' it relates to the condition of the planters in consequence of three successive 'bad years.' The letter says:

The sale of negroes continues at every County day, and it is to be feared will continue for some time to come. As many as seventy were sold at the last Charlotte County day. I learn that a large number will be sold at Buckingham Court on Monday next. The public roads give evidence of numerous sales, and large gangs are wending their way to the South. I met a gang of seventy slaves on Thursday last, another of thirty, the day after, and on Sunday, a third of twenty or thirty. A hundred in a single gang passed Charlotte Court-house two or three weeks since, bound to the South. I speak of what has passed under my own observation. If Texas were annexed, and the Constitution guaranteed by us, or the great powers of Europe, I have every reason to believe that the stream of emigration would flow in that direction as fast as Gen. Thompson, in his first letter to the National Intelligencer, predicted would be the case. Another series of three successive bad years would deprive Virginia of one third, perhaps one half of her slaves. It would be well worth knowing how many slaves have left the State during the last two years. The number would almost exceed belief.

Slavery in Texas.

'Article 4, Sect. 2, (the third paragraph,) the term 'legally' was struck out, and the words 'under the laws thereof,' inserted after the word 'State,' in compliance with the wish of some who thought the term 'legal' equivocal, and favoring the idea that slavery was legal in a moral view.' 1589.

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this anti-slavery annual, the Standard Extra. My speech brought down upon me a choice selection of hard names—meanness, baseness, and all kinds of epithets were imputed to me by my old friend, in the most unmeasurable manner. He seemed to be in his element. He charged me with almost as much impudence as he used to do his present and honored leader. He said it was mean in me to undertake to make Gerrit responsible for the doings of five or six months ago. Impudent, I suppose, that he had just been making the Whig and Democratic parties responsible for the sins of two men—Henry Clay and James K. Polk. But then, you know, circumstances alter cases.

I come now to a rather grave matter. I hesitate, in his case, to hold the friend of his newly renounced friends, undertook, and I believe meantly enough, to blacken the character of the present Executive Committee of the American Society, by saying, with as little emphasis, that if he were disposed to adopt the mode of reasoning adopted by the American Anti-Slavery Society, *he could prove them guilty of crimes a thousand times blacker than those of which Gerrit and his associates stand accused.*

He even denied that he ever had done or said anything against the Liberty party, and thereby insinuated a denial of his ever uttering the sentiment which I have attributed to him in my speech. His manner reminded me, very much of Peter denying his Lord with a oath, in order to induce belief. It was humiliating to see it. It was unlike the open, frank and out-spoken Brothers of 1843. But it may be, I am doing him some injustice, in my fancy that he intended to be low and—and as I keep the 'run' of his speeches, it may be well for me to do more than I did at the Convention—and that is, give the time, place and circumstances under which the thing alleged was said, that I may aid friend Bradburn's memory. It is just now about one year since, in company with Mr. Bradburn, Wing, Clay, Remond and Monroe, at Pittsburgh, Pa., ending one of the series of one hundred conventions, the Standard extra had made its appearance, and had produced quite a sensation in that region among Liberty party men. During the journey our stay, a discussion took place at the house of Mr J. B. Vashon, between Mr Bradburn, and a Liberty party man, whose name has escaped my memory, upon the subject of the transfer of the Emancipator. Mr. Bradburn maintained it to be a fraudulent transfer, and the Liberty party man justifying it, he who is nominated for the Lieutenancy, man said that if he had been situated as was Garrett and his associates, he would have done just as they did. Mr. Bradburn did not at first hear this remark distinctly, and upon hearing it a second time, he then said if you or I had done just as you say, I pronounce you an unmitigated rogue. The Liberty party man replied that he had never been treated so ungentlemanly before, by any one. To which Mr. Bradburn made no other reply than the highly insulting exclamation, 'Pshaw!'

I would not have brought this whole matter to light, except in consequence of Mr. Bradburn's seeming doubt of the truth of my statement. Mr. Erza R. Johnson, a Liberty party man, came up to me in the convention, with all the impudence and hardihood of a ruffian and a bully, and denounced me as a liar. Now, I understand to say that Mr. Bradburn will not credit the statement as made above—he will certainly publish the whole affair—if he does not, I can appeal to those having a better recollection of such things than himself, for the accuracy of the above statement—for this was no matter between myself and Mr. Bradburn alone, yet was there present at the other meeting agents attending the one hundred conventions.

At the close of Mr. Bradburn's speech, the convention adjourned to meet again in the evening. At the evening meeting, it was so much better time, nor room to say much, though much might be said. Suffice it to say, I had attended with the hope that they would have no magnanimity to allow me to explain, as I had been grossly charged with misrepresentation:—this, however, they refused to do. I therefore gave notice of my intention to publish the facts in connection with the meeting the next evening in Liberty Hall, for the purpose of reviewing the proceedings of that convention. At this announcement, Mr. Bradburn exclaimed, there would be a pillole in hell. He was quite unhappy, fearful for the success of Liberty party in New-Bedford—they certainly have a hard cause to defend. I said upon them, if they would make a safe voyage, to set some of their rotten timber, and replace it with sound, and man their ship with honest and trustworthy men—this done, they may possibly weather the storm. Not much it is, they need to do to make safe, if I have yet quite done with Mr. Bradburn. He may not like it worth while to notice a *sell* from me for his explanation of his indirect charge against the Executive Committee of the American Anti-Slavery Society, which, however, I do not, and disregard a demand from the Executive Committee itself. And here let me say, that as Mr. Bradburn has a character for honesty and truthfulness, by making these loose statements, I think him capable of doing much harm. I, therefore, the Committee owe it to themselves to demand of him an explanation.

Yours for the cause of truth and justice,

FREDERICK DOUGLASS.

Lynn, Oct. 27th, 1844.

Whig Mass Meeting at Rochester.

SYRACUSE, N. Y., Oct. 16, 1844.

FRIEND GARRISON:

I suppose your readers see enough of the great Whig gathering at Rochester, on the 9d, in the Whig papers, extolling the enthusiasm of the people, the presence of the aspiring Clay, &c. &c. But perhaps a few words from one who was a looker on, but not with political eyes, may not be uninteresting. Being in the place at the time, and having business in Rochester, I availed myself of the extra train which conveyed the Whigs as a means of conveyance. The cars did not have loaded with more than 1800 persons, which increased to more than 3000 before reaching Rochester, filling these large trains to overflowing. Arriving in the city the evening of the 1st, I found the streets thronged with men, bonfires burning in the corners of the principal streets, and the air ringing with the coarse and yelling of the gathering 'decency and respectability' of the country. After passing the night in a large wool warehouse, in company with perhaps 300 others, I came into the streets at daylight, only to witness a continuation of the sights and sounds of the previous night.

One word as to my fellow-lodgers, staunch supporters of the *Anti-Slavery Slaveholder*, who is the candidate of the Whigs. The floor of the warehouse was strewn with clean wool, thus affording a comfortable bed for entering amidst the motley crew. Lying stretched on the floor, my first impulse was, (as I had see was the case with some other men, whose appearance bespoke respectability, and some degree of manly character,) to button my overcoat, so as to secure the way to my pockets free easy, lest some of the party should be so false to their principles as to remove the deposites. After taking this precaution, I lay down in a vacant spot, and, was kept awake all the night by the mingled succession of licentious jests and ribald songs, mingled with sallies of wit and humor of a purer class; yet not low, the vile and disgusting was too prominent, showing the moral condition of the majority of the wretched beings around me.

As the day advanced, thousands continued pouring in from the country around, and canal boats and rail-road cars were constantly emptying the living crowd. At eleven o'clock, the immense throng began to move to the place of gathering, a lot of about fifteen acres, a mile and a half from the city. The long train of wagons, bearing countless mottoes and devices, made a fine show, if one could forget or regretting the object for which they were conducted; but this was impossible, as the continual cheering for Henry Clay kept it ringing in the ear, and the mottoes and devices of the banners told the pitiful tale. I noticed a beautiful boat mounted on a schooner and manned by some dozen men, dragged along by some twenty powerful horses; it was finely decorated, but, we'll or not the whole effect, seemed (as the animal is called in the political vocabulary) was Democratic, much to the poor creature's discomfort, half way up the mast. However, other people didn't seem to regard it as I did, but shouted with much apparent satisfaction and glee, from which I suppose the exhibition, of the mind concerned, was more some important bearing upon whig prospects, than mere sympathy for orange, cannot see. A great stuffed image of a negro was carried aloft, in another wagon, intended to throw ridicule on the annexation of Texas. It seemed to me an insult to human rights, thus to hold up an effigy of a man, with the sneer, 'Look at your own, in order to serve a political end; and the hearty shouts of laughter, and cries of, 'See that nigger!' showed the respect for the colored people of this *par excellence* Whig anti-slavery party. At length, the field was filled with the vast multitude, and the speakers began to hold forth from five different stands. I stationed myself near the principal one, from which Cassius M. Clay was to address the people. He spoke in glowing terms of the evil of slavery, ending, as usual, by an exhortation to vote for his kinsman, Henry Clay, whose full length portrait hung before the stand in sight of the crowd of people. While he was appealing to the humanity of his audience, and stirring up their feelings against the annexation of Texas with her slavery, I wanted to propose that a painter should be employed to add to the portrait of the candidate, some mottoes from Holy Writ, such as these, such as, 'Far from having any personal objections to the annexation of Texas, I should be *glad to see it*'—I do not think a *permanent* acquisition ought to be lost for the sake of a *temporary institution*'—'Go home, and mind your own business! my slaves are fat and sleek,' &c. &c. But I suppose the Whigs would have thought, me a mad fanatic for daring to propose to have the real sentiments of their great leader thus made known, and might perhaps kick me off the ground; and as I had no particular desire to be thus treated, I kept quiet. All the speakers were of the usual cast of political speeches. Able, eloquent men were engaged, and arguments in regard to the Tariff, &c. advanced, which had some show of truth and weight; but every where was the painful fact apparent of blindness to the great evil that is eating, like a cancer, into the vitals of the nation, and of the fearful way, that has spread its poisonous virus through the whole land. And the same subservience of the party to the slaveocracy of the South. As I stood on the field, and looked over the mighty assemblage, all ready to raise to the highest office in the country, a man who holds fifty men and women, made in the same image, as chattels, and says, 'that is property which the law makes property,' my heart swelled with grief, and shame; and had I not felt that truth is mighty, and must prevail, I should have despaired of poor benighted and oppressed humanity. As the sun sank toward the west, the multitude dispersed in various directions—where indeed, so far as the influence of strong drink was concerned, but drunk with the spirit of party, and shouting huzzas for Clay in deafening and discordant tones. Returning to the city, the 250 Ash and Hickory poles erected in its streets told the same story of the maddening effects of the political excitement that is now sweeping over the land with as baleful an influence on its morals as the fabled Bohon Upas of antiquity had upon the physical being of those who came too near its deadly exhalations. In the evening, a crowd assembled at the Corinthian, and were addressed by the speakers who had held forth in the afternoon. One speaker, in particular, made a most eloquent appeal to the audience as friends of humanity to act in this emergency, so as to prevent the extension and perpetuity of slavery by the annexation of Texas. The appeal was written in a fine strain, showing that there was a wish to loosen the fetters of the slave—provided, alas! it was expedient for the *good of the party!* What a damper would Henry Clay's assertion, that he had no *personal objections to annexation*, have thrown upon that wakening spirit of freedom!!

At a somewhat late hour the meeting dispersed, and by midnight, or perhaps later, something like quiet prevailed through the streets for the first time for thirty-six hours. And thus ended the great Whig gathering in western New-York, the gathering of the freemen, as they call themselves, of the Empire State, to bow once more to the great Southern planter. The whole only furnished a new and powerful proof that 'the whole head is sick, and the whole heart faint,' under the wide spread influence of the slaveholding power, and that every true freeman in the North should speak out firmly and boldly—NO UNION WITH SLAVEHOLDERS—NO COMPROMISE WITH SLAVERY.

S.

Norfolk County A. S. Society.

The Norfolk County Anti-Slavery Society held a quarterly meeting at Walpole, on Thursday, 24th ult., in the Unitarian meeting-house. Edmund Quincy, the President, in the chair. In the absence of the Secretary, George Allen, of Medfield, was appointed Secretary *pro tem.* The following resolutions were discussed by Messrs. Edmund Quincy, Edward Lane, George Howes, William Ritchie, and Abner Belcher, and were all unanimously adopted, excepting the sixth, which *passed*, with two dissenting voices.

[☞ The resolutions being substantially the same as were adopted at the late Convention in New Bedford, and published in our last number, we deem it unnecessary to append them in this connexion.]—*Ed. Liberator.*

The meeting was well, though not numerously attended by abolitionists from various parts of the county, who were entertained with true anti-slavery hospitality by the Walpole friends. It was an occasion of interest and encouragement to those who attended the meeting, and they went up from it with their hearts strengthened and encouraged for fresh labors in the cause of freedom.

EDMUND QUINCY, *President.*

GEORGE ALLEN, *Sec'ry pro tem.*

Dissolution of the Union.

Extract of a letter from Rowland T. Robinson, a well known and highly esteemed member of the Society of Friends, to the Editor of the Liberator:

'I was pleased to see the copious extracts from the 'Madison Papers' in the last Liberator: they are coming just in time to meet our Liberty party friends in their foolish attempt to rescue our old rotten Constitution from the charge of its being a wicked, pro-slavery compromise.

The 'Extracts' settle the question on the points to which they specially refer, and I hope *they will be continued*, that we may see the full measure of iniquity which was perpetrated by our ancestral fathers, in adjusting that bond which has doomed one-sixth of our countrymen to chains and servitude.

We have commenced a little discussion of the question in our town, whether an abolitionist can consistently affirm to support the Constitution. Our 'Liberty' friends resort to various expedients to get over the difficulty presented by pro-slavery parts of the instrument, according as they adopt the fallacies of John Pierpont, Alvan Stewart, or others equally absurd, of their own devising. Let us have the extracts—they are invaluable.'

Our worthy friend James D. Herrick, of Methuen, writes to us as follows:

'I have, of late, been reading the 'Madison Papers,' and am entirely convinced that the Constitution of the United States is a pro-slavery document, and therefore pledge myself never again, knowingly, to give it any support.'

[☞ We commend at this solemn crisis to every journal in this country, opposed to the annexation of Texas, the republication of the thrilling lines, on this subject, from the Boston Courier, which we have placed in our political department.

Hon. Daniel P. King.

LYNN, Oct. 26th, 1844.

W. L. GARRISON:

MY DEAR SIR—I send you, this week, the Essex County Whig, in which you will find a letter from the Hon. Daniel P. King, who visited the Liberty party of Texas. It is so unique in tone and address to him by Mr. John B. Alley, of this town, a 'Liberty party man.'

Mr. King's letter is what he thinks expected from him; it is meant to be to the point. The quibble of 'constitutional objections,' I found, from much answers, is not to be found in his. A letter upon the same subject was also addressed to George Hood, the Democratic candidate, but *Mr. Hood does not answer.* Several times avowed himself in favor of the annexation of Texas, and prefers to remain silent while a candidate for Congress.

Mr. King's letter was read at the Liberty Convention for the nomination of a candidate for Congress, holden in this town on Thursday last, but the convention refused to nominate him, and some of the members required of him, if he be a gentleman, to whom it is addressed, that he would not have it published, *as it would hurt their candidate.*

I think it is the duty of every honest abolitionist to vote for Mr. King. His opponents are George Hood, the Democratic candidate, who has avowed himself in favor of the annexation of Texas, and Horace B. Slason, whom there is no possible chance of electing.

As an abolitionist of the 'old organization,' I shall vote for King, and think it my duty to do so. What say you? Yours, for the slave,

A GARRISONIAN ABOLITIONIST.

REPLY. We say—

1. That Mr. King's letter is very frank, manly and direct on the points proposed.

2. That we have as much respect for Mr. King, and as much confidence in his desire to aid the anti-slavery cause, (subject to the success of the Whig party,) as we can possibly repose in any candidate in any political candidate, under the same circumstances. But he is in favor of the election of a MAN-STEALER to fill the Presidential chair, and this we consider a crime and disgraceful act.

3. We are for—for other two rival candidates, Messrs. Hood and Slanton, no consistent abolitionist, in our opinion, can think of voting for either of them.

4. That 'A Garrisonian Abolitionist' ought to be aware, that we are against supporting the present pro-slavery Constitution of the United States, and consequently, cannot vote for any one to occupy a seat in Congress. Our motto is, 'No Union with Slaveholders!'

LYNN, Oct. 19, 1844.

DEAR SIR—Your name having been placed in nomination, for a seat in the House of Representatives of the United States, from this district, I feel, as an elector, in common with many others, a strong desire to know your views and feelings upon the great question of slavery, as it exists in this Union; and would like to propound to you the following questions, which I send to you, in accordance with the suggestion of many of your warm personal and political friends—they having intimated to me that they would be satisfied with your answers to interrogatories, you would give an affirmative response to, if your views have been entirely misapprehended; and to set the matter right before the public, I have been instructed to address to you the communication.

1st. Are you in favor of the *immediate* abolition of slavery, in the District of Columbia, and the territory of Texas, and why?

2d. Are you in favor of the prohibition of the internal slave trade, in the several States?

3d. Are you in favor of the admission of any new State into the Union, under any circumstances, without the prohibition of slavery in its Constitution, and why?

And I would add, also, the annexation of Texas, were it not that your views upon this subject are so well known, as to preclude its necessity. A reply to the above questions would much oblige,

Yours, respectfully,

JOHN B. ALLEY.

HON. DANIEL P. KING, DANVERS.

DANVERS, October 21, 1844.

DEAR SIR—Your letter of the 19th is this day received, and I will give you a plain, concise, and plain answer; referring you to the Declaration of Independence, the Constitution of the United States, and the debates in the Convention which formed it, to history, and the experience of men, for my authorities.

I am in favor of immediate measures for the speedy abolition of slavery in the District of Columbia and the territory of Florida.

I am in favor of the prohibition of the slave trade between the slave States.

I am opposed to the annexation of Texas, or the admission of any slave State, into the Union.

I am opposed to all measures calculated to enlarge, extend, and perpetuate the slave power; believing it to be the scourge and curse of this country, and firmly trusting and ardently hoping that in the perfection of our free institutions, realized and longed for by Washington and Jefferson, slavery shall have neither name, place, or existence, in the wide extent of this country which the patriot fathers meant should be the home of the free.

I am, very respectfully,

Your friend and fellow-citizen,

DANIEL P. KING.

JOHN B. ALLEY, Esq., Lynn.

GROTON, October 29, 1844.

FRIEND GARRISON:

Although you believe it inconsistent for an abolitionist to vote under the present Constitution, I presume you would like to see the candidates for office under the Constitution pledged to carry out abolition principles. Will you do me the favor to publish the correspondence between the Whig and Democratic candidates for Congress in this District, and myself, upon the subject of slavery?

As the mail is about to close, I can say but a word respecting it. I see not why the answers of both, to the questions propounded by me, are not perfectly satisfactory.

Of Mr. Abbott, I know nothing personally, and comparatively nothing politically; so, of course, I cannot question his honesty: nor can I attest it. With Mr. Boswell, I am both personally and politically acquainted; and I know that his reply corresponds with his previously entertained private opinions, and his public acts in the discharge of his official duties, in behalf of the present and two previous State Legislatures.

I cannot see why the Third party, in this District, should support Mr. Boswell as much more objectionable than the Third party of Saginaw can support J. G. Birney, who has been put in nomination by the same party.

Both gentlemen will, of course, support the candidates of their respective parties, for the Presidency. This, of course, abolitionists regard as inconsistent; but they will act in their official capacity.

Yours for humanity,

S. C. WHEELER.

GROTON, Oct. 25, 1844.

DEAR SIR:

I take an early opportunity to reply to the questions which you proposed in your note of the 22d instant.

You ask me, first, if I believe it the right and the duty of Congress to accept, and consummate the abolition of slavery in the District of Columbia. The Constitution of the United States says—'The Congress shall have power to exercise exclusive legislation, in all cases whatsoever, over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the United States.' Mr. Madison says, in his comments upon this—'The independable necessity of complete authority at the seat of government, carries its own recommendation.' It is a power exercised by every legislature of the Union—'I might say of the world—by virtue of its general supremacy.' This language warrants the inference, that the express delegation of exclusive legislation would have existed in Congress, had the Constitution been silent upon the point. But Mr. Madison and his associates were desirous that it should be clearly recognized in the instrument itself. The safety and independence of Congress were the objects of this provision. Before the adoption of the Constitution, Congress was surrounded by a small body of mutinous soldiery. The authority of Pennsylvania was so ineffident, that the legislature removed to New-Jersey. The humiliating spectacle of a fugitive Congress was before the convention, and the clause quoted was intended to provide for the safety and independence of the national legislature. If the independence of that body has been materially been impaired by the presence of slavery at the seat of government, its safety may hereafter depend upon the immediate abolition of slavery in the seat of government. Congress could hardly have been in more danger from a small band of soldiers, smarting with the privations of a few months, than some future Congress may be from a numerous body of men goaded by the wrongs of centuries. If Congress have not the power to abolish slavery in the District of Columbia, then it has not power to do change or abolish any of the institutions which existed at the time of its creation. It may, with as much propriety, be said that Congress has no power over the military, financial or educational system of the District, as that it has no authority over the slave system. Congress having the power, it surely is its duty to abolish slavery in the District of Columbia.

The power of Congress over the territories is less complete than over the District, but it is believed to be sufficient to justify the abolition of slavery. The Constitution gives authority to Congress to 'make all needful rules and regulations, respecting the territory or other property belonging to the United States.'

By the power of Congress to regulate foreign commerce, certain articles are prohibited; so by the same power, to regulate the commerce among the States, Congress may declare that men are not proper subjects of traffic. It is the duty of Congress to exercise this power.

By my course in the Massachusetts Legislature, I am committed, in favor of such amendments of the Constitution of the United States as shall release the people of the free States from the support of the system of slavery. To that policy I adhere.

I am opposed to the extension of slavery, either by the admission of any more Slave States into the Union, or by the annexation to the United States of any foreign territory in which that institution exists.

Very respectfully, your friend,

GEO. S. BOUTWELL.

MR. S. C. WHEELER.

ANDOVER, October 25, 1844.

DEAR SIR:

Your favor of the 2d inst. was duly received, and I hasten to comply with your request.

I most freely recognize the right of the people to know the opinions of those who are put in nomination for their suffrages!—and, especially, on those questions of public policy of a high character, the whole country, upon the adoption or recognition of which, depend the safety and perpetuity of the Union, and all our republican institutions.

In answer to your first interrogatory, I remark, that I ever have, and do now, believe Congress to possess the right, and that it is its immediate duty, 'to abolish slavery in the District of Columbia and the Territories, and the slave trade between the States.' In answer of mine questions of a similar character, fully recognizing the right, was published in the SalemGazette and other journals in the autumn of 1839.

In making a reply to your second inquiry, whether I am 'in favor of amending the Constitution of the United States, so as to release the people of the free States from all support of the system of slavery'—I answer, YES; and if I have any more to reply, I refer you to my letter written at Washington, on the Report of the Committee on the Virginia Resolutions, and inserted in the Lowell Journal, May 31, 1844.

Third interrogatory—Should the nomination which has been made, placing my name once more before the electors of the third District as a candidate to represent them in the twenty-ninth Congress, be succeeded by an election, I shall, (without any change in my long established political and moral principles, or from any sinister motives,) in my official capacity, feel myself placed under solemn obligations to discharge what I conceive to be my duty in relation to any and every public measure, upon which I may be called to act—and more especially, unanimously to vote against any Slave State into the Union, whose Constitution tolerates slavery, or the annexation of any foreign State or Territory to the Union of the United States, which tolerates that institution.'

I have thus briefly given you my views on the several inquiries which you have been pleased to make, the same in substance as I should and ever have expressed at any other time, or under any other circumstances.

I am, with sentiments of the highest respect,

Yours truly,

AMOS ABBOTT.

S. C. WHEELER, Esq.

To the Clergymen throughout the Free States

FRIENDS:

We earnestly invite your co-operation with the citizens of Boston and Harwich, in behalf of Capt. Jonathan Walker, now confined in the jail at Pensacola, for the conscientious fulfilment of a Christian duty. His case is one of peculiar interest to the philanthropist and Christian. Will you take it into consideration, and deliver discourses on the subject, and collect funds to meet the expense of counsel, and to succor the suffering family of our fellow-sufferer?

All funds should be remitted to M. S. Scudder, 15 Pearl street, H. W. Williams, 25 Cornhill, or J. W. Alden, 7 Cornhill.

H. I. BOWDITCH,
M. S. SCUDDER,
for the Committee.

Boston, Oct. 21, 1844.

Walker Meetings in Old Essex.

Mr. Moody will hold meetings in the following places in behalf of Capt. Walker. The friends there will need no urging to induce them to render every possible assistance.

Raynham,	Friday,	Nov.	1
Boston,	Monday,	"	4
Marblehead,	Tuesday,	"	5
Lynn,	Wednesday,	"	6
Salem,	Thursday,	"	7
South Danvers,	Friday,	"	8
Beverly,	Saturday,	"	9
Manchester,	Monday,	"	11
Rockport,	Tuesday,	"	12
Essex,	Wednesday,	"	13
Ipswich,	Thursday,	"	14
Newburyport,	Friday,	"	15
Haverhill,	Saturday,	"	16
Methuen,	Monday,	"	18
Andover,	Tuesday,	"	19
South Reading,	Wednesday,	"	20
Stoneham,	Thursday,	"	21
Medford,	Friday,	"	22

BROTHER GARRISON:

I am requested, by the Secretary of the Methuen Anti-Slavery Society, to ask you to inform, in the Liberator, the following note:

Will Mr. Abel C. Brown inform the Methuen Anti-Slavery Society, at their next meeting, last autumn, by the hand of a Mr. Washington, a box of clothing, designed for the fugitives in Canada; and whether the box has reached its place of designation?

The facts which have led to this inquiry are these: Some time last autumn, a Mr. Washington, a fugitive slave, was sent by the Vigilance Committee in New-York or Albany Vigilance Committee, to Methuen, to lecture, and present the claims of the Society, of which he was agent. As our anti-slavery female friends had a box of clothing for the fugitives in Canada, it was thought best for Mr. Washington to Mr. Brown, with the request that he would forward the first opportunity. They have never heard any thing from the box since. They have another box now ready, but do not think it expedient to send it, till they have heard from the first. If you will insert the above note, you will oblige many friends.

Yours truly,

JAMES D. HERRICK.

IMPARTIALITY!—The last number of the Hartford Christian (?) Freeman, a most venomous 'Liberty' paper, contains more than seven columns of matter in opposition to Henry Clay, but not even one line against the election of James K. Polk. This is a specimen of the *impartial* treatment of the two great political parties by the pseudo 'Liberty journals,' with rare exception.

Lecture by Wendell Phillips.

NEXT Sunday afternoon, in the Hollis-street church, WENDELL PHILLIPS will make an appeal to the people of Boston, in behalf of Capt. Jonathan Walker, of Harwich, in this State, now confined in Pensacola prison, for an attempt 'to set at liberty those that are bruised.'

A collection will be taken up after the address, for the defence of Capt. Walker, and the support of his destitute family, during his imprisonment.

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' All are invited.

From the Louisville Courier, of Thursday.

Terrible Steamboat Disaster.

EXPLOSION OF THE LUCY WALKER.—60 to 80 *Killed and Wounded!*—To the steamboat Fully Walker, Capt. Vann, left this place for New-Orleans yesterday, crowded with passengers. When about four or five miles from New-Albany, and just before sunset, some part of her machinery got out of order, and the engine was stopped in order to repair it. While engaged in making the necessary repairs, the water in the boilers fell low; and about fifty minutes after the engine had ceased working, her three boilers exploded with tremendous violence, and horrible and terrific effect. The forward part of the boat, and that part of the boat above the boilers was blown into a thousand pieces. The U. S. mag-boat Gopher, Capt. L. D. Pinney, of Louisville, was two hundred yards distant at the time of the explosion. Capt. Dunham was immediately on the spot, rescuing those in the water, together with his crew; rendering all the aid in his power. The Lucy Walker was in the middle of the river, and such was the force of the explosion, that parts of the boiler and boat were thrown on shore. The first exploding of the boiler was filled with human beings and fragments of human beings. One man was blown up fifty yards, and fell with such force as to sink his body through the deck of the boat. Another was cut entirely in two by a piece of the boiler.

Before Capt. Dunham reached the place where the Lucy Walker was, he saw a number of persons, who had been thrown into the river, drown. He, however, succeeded in saving the lives of a large number of persons, by throwing them bales and ropes, and pulling them on his boat with hooks. Immediately after the explosion, the ladies' cabin took fire, and before it had been consumed, she said to have of fifteen feet water. The screams and exclamations of the females, and those who were not killed, is represented as very loud and heartrending. We believe none of the females on board were injured; some, however, may have been drowned. The books of the boat were destroyed, and of course it will be impossible ever to ascertain the number on the number of those killed. There were at least fifty or sixty persons killed and missing, and fifteen or twenty wounded, some severely. The Captain, and the wounded at New-Albany, all of whom were kindly and well cared for by the hospitable and humane citizens of New-Albany.

Mr. John Hixon and Mr. Henry Bebee, passengers on the Lucy Walker, deserve notice for their coolness and their efficient exertions in saving the lives of drowning persons. The following are the names of the dead, missing and wounded, so far as we have been able to learn them:

KILLED AND MISSING.

Gen. J. W. Pegram, of Richmond, Va.
Samuel M. Brown, Post Office Agent, of Lexington, Ky.
J. R. Cormick, of Va.
Charles Dunne, of Louisville.
Philip Wallis, formerly of Baltimore.
Rebecca, daughter of A. J. Foster, of Greenville, Va.
James Vanderborg, of Louisville.
Mr. Hughes, formerly of Lexington, Ky.
Mr. Matlock, of New Albany, engineer of the steamboat Fully Walker.
Nicholas Ford, formerly of this city.
David Vann, the Captain.
Moses Kirby, pilot.
Second mate, second clerk, second engineer, barkeeper, and three deck hands, four negro firemen, names unknown.

WOUNDED.

W. H. Peebles, very badly hurt.
Mr. Rames, of Va. do.
First Engineer. do.
Capt. Thompson, plug arms fractured.
Mr. Roberts of Phila. slightly hurt.

It is announced that John N. Johnson and Richard Philips were not drowned, but are safe here.

The boat was owned by Capt. Vann, of Arkansas, and was insured.

DESTRUCTIVE FIRE.

A fire broke out in the Theatre about one o'clock this morning, and soon destroyed the whole of the building of the Theatre, leaving nothing standing but the bare walls.

The splendid, magnificent Panorama of the Heavens, the most beautiful and impressive thing of the kind which has ever been exhibited to the scientific world, is destroyed, and cannot be replaced. We regret the loss of this map of the heavens, more than any thing else. The Planetarium can be more easily replaced, but this is not likely to be done. Mr. Russell is seventy-five years old, and will probably never be able to re-construct it.

The Gas Machine was injured, a large number of Telescopic Views and Maps of the Moon, the Planets and the Stars. The loss to science is irreparable. And the total loss is Dr. Lardner's, is 25,000 dollars. The Planetarium was insured in Hartford for 8000 dollars, but it is doubtful whether it can be recovered, as the instrument was in a theatre.

A brick house next to the theatre was somewhat injured. It was owned by Mrs. L. Peck, and occupied by Mr. Child.

Mr. Dean's carpenter's shop with all his tools, was destroyed. Loss, $1000. Several other buildings were slightly injured. The hall of the Baptist church steeple caught fire, although at the height of 130 feet. The company of engine No. 7, directed a stream high enough to reach and extinguish the fire. An honorable feat. It is not known how the fire originated. Dr. Lardner's man had finished the packing of his apparatus, and left the theatre about an hour before.—*Providence Bulletin.*

TERRIBLE GALE IN BUFFALO—LOSS OF LIFE.—On Friday night, last week, one of the most tremendous and destructive gales that have ever visited this country, occurred at Buffalo, N. Y. The Buffalo Advertiser says the damage done is represented to be immense, and the loss of life truly awful. 5 steamers were driven from their moorings in the gale, and one was thrown upon her side near the water's edge. Upwards of seventy canal-boats are drifted ashore, a number of which are half a mile and over from the canal. In the city, the destruction of store-houses and property upon the wharves is immense. But the most appalling part of the disaster is the loss of life. The number of persons drowned or missing, (men, women and children,) is over *fifty*. The Coroner had held inquests upon 36 bodies.

A little boat or shallop of about 15 tons burthen, left here Friday evening for Canada, loaded with potatoes, and without any crew or pilot. On Saturday morning the boat near Point Abino, drove it ashore, and every person on board was drowned, except the master.

The Dead.—The number of lives supposed to have been lost from vessels and shores, during the gale, as near as we can learn, is as follows:

Steamer Fulton, (wrecked,)	3
Steamer St. Louis,	2
Schr. Pennsylvania, (supposed,)	10
Schr. Marney, (supposed,)	4
Sail boat [British,] of Abino,	7
Schr. Biddle, (mate,)	1
Total,	35

—*Buffalo Gazette.*

From the Dunkirk Beacon Extra, Oct. 19.

Violent Gale—Destruction of Property.—During the evening, the wind was blowing pretty fresh from the South, and about 12 o'clock it suddenly shifted to the opposite point, and a violent gale followed, accompanying every thing before it. We have only time to say that both storehouses were carried away, that of O. A. Crosby & Son being filled with grain and produce. Not a vestage is left, except the foundations on which they stood. The wharves are also destroyed to a great, perhaps ruinous extent.

The beach and the high bank for a mile are covered with the men of timber, in a confused pile, mingled with the remnants of goods—there can be seen this morning thousands of yards of cloth, such as broadcloth, calico, sheeting, silks, &c., all entangled so as to render it almost impossible to detach a single article.

Several buildings are moved into the street, by the violence of the waves. One occupied by Mr. Goodmond as a shoe shop, was carried into the middle of the street and set down so easily as not to upset a bottle of ink.

The schooner Atlantic, from the Lower Lake, was unloading all yesterday, P. M.—now a few pieces of her can be seen below the point.

The sloop Traveller, from C. V., is quietly stowed away by the side of Barkley's shoe shop.

AGRICULTURE UNDER LIBRARY ASSOCIATION. The name of Thomas Cole was accidentally omitted in the Board of Directors, as published in a late number of the Liberator.

DIED—In Salem, suddenly, Oct. 23d, Mr. William Williams, aged 80 years. He was much beloved by all who knew him. Zeal for the rights of the oppression, his doors were especially open, and his house, a free asylum. As to his religious principles, he was always ready to give the right hand of fellowship to all who felt an interest in the Saviour, and showed their love to God by their acts of kindness to man. His funeral took place on Friday, at which time was attended by a great number of friends.—*Communicated.*

THE ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

This Annual Festival of Freedom is to be considered one of the institutions of the United States; and was we patriots, in the narrow sense of the word, we should hug to our bosoms and cherish it accordingly? But it is to the credit of mankind at large, when any human being holds steadily to a holy purpose for eleven successive years, that the world report and evil report; (the former often the most dangerous to holy purposes!) unwearied by toil, undismayed by opposition, and undiscouraged by the sneers of those who wears away so many good intentions. We therefore feel free, seeing that the Bazaar is for the world's credit, and the world's benefit, to call upon all the world for aid as the time draws nigh. Especially to all abolitionists we would say, in the words of Paul, 'I entreat you, brethren, remember the poor, those women which labored with me in the gospel, whose names are in the book of life.' For eleven years, neither treachery, nor selfish indifference, nor fickle or forgetfulness, nor sinful self-distrust have had power over them to make them hold their names from the book of *this* sisterhood of sisterhood. It is to be hoped we shall now no matter what they may once have counted of it, on powerful influence in the, work may consider it. All other emotions seem unsatisfactory, insufficient, merely personal,

'Compared with those high feelings which inspir.
'The genius of the gift of Liberty.'

'Not mutual love, not joy of hearts, or to the welfare of the slave, that what they do, or what they do, or they can?. Is not the cup of cold water, given in the right spirit, and for the sake of all that is good, and noble, and successful in life, as it was of old, when the friends of David hazarded their lives to drink of it from the garden of Bethlehem? Yes, we believe that the Saviour bestowed his benediction upon all who offer it?'

Let all, then, be up and doing. There are but about three months for preparation for the time, and the week of the Fair. The prospect at present is that there will be a smaller, but more attractive exhibition than on any former occasion. A little zeal and diligence will remedy this deficiency in quantity, and make the amount equal to the beauty of the contributions. We hereby invite each and all, 'jointly and severally' of the thirteen anti-slavery sewing circles in Worcester county, Massachusetts, who have announced to us their intention of coming to our help. How much their letters only have cheered and helped us, they can never know, till they too shall have 'labored for a decade, in the disheartenment of time lines, and then begin to find that others' hearts are not of stone, but are ready to respond to theirs, if they will but overcome their disinclination to make the appeal.

An appeal like the one we have to make, who that would be free himself, can resist? Giving up of freedom!—the basis of all other things;—the magnificent ground-tone in the music of human life, without which, life itself is an unsung, dreary, discordant jangle. We are so bad as to find our happiness complete, while a slave calls vainly to us for deliverance!—That were to confess ourselves worse than the Pharisees.

[☞ The LIBERTY BELL, our little Anti-Slavery annual, will be published as usual, at the time of the Fair. All of whose who have promised to contribute to it, either literary or pecuniary, or who feel moved to aid it in either way, are requested to write or send immediately, to M. W. Chapman, 25 Summer-street, Boston; as only an early preparation can ensure a satisfactory completion.

Donations of money, articles, and of materials of all kinds to be used for the Fair, are asked with confidence of all who feel the slightest interest in the anti-slavery enterprise. IT IS NOT A TRICK, IT IS PRINCIPLE:—not a party, but a CAUSE. Address of the Committee, 142 Nassau-street, New-York, Office of Correspondence—Anti-Slavery Rooms, 21 Cornhill, Boston, Office of the Massachusetts Anti-Slavery Society.

SALEM FEMALE A. S. SOCIETY.

A course of Lectures will be delivered before the Salem Female A. S. Society, upon successive Sunday evenings, at Mechanic Hall. The introductory lecture will be given by the Rev. John Pierpont, of Boston, Sunday evening, Nov. 3, at 6 1-2 o'clock, P. M.

The remainder of the course to be delivered by the following gentlemen, as follows, viz:

Wm. A. White, Nov. 27th.
Frederick Douglass, Nov. 3d.
Wm. L. Garrison, Nov. 10th.
Wendell Phillips, Nov. 17th.
Charles L. Remond, Nov. 24th.

A collection to defray the expense of the Hall, will be taken up.

All persons interested are cordially invited to attend.

ELIZA J. KENNY, *Recording Secretary.*
Salem, Oct. 11, 1844.

ESSEX COUNTY A. S. SOCIETY.

A quarterly meeting of the Essex County Anti-Slavery Society will be held at Amesbury, commencing on Monday, Nov. 4th, at 1 1-2 o'clock, P. M., to continue the succeeding day and evening.

Subjects of the highest importance will come up for consideration. It is earnestly hoped that large numbers of the friends of freedom in the parts of the county will assemble on that occ

POETRY

Give these stirring lines a fresh circulation.

From the Boston Courier.

A RALLYING CRY FOR NEW-ENGLAND, AGAINST THE ANNEXATION OF TEXAS.

BY A YANKEE.

Rouse up, New-England! Buckle on your mail of proof sublime,
Your stern old hate of tyranny, your deep contempt of crime!
A traitor plot is hatching now, more full of woe and shame,
Than even the iron heart of bloodiest despotdame!
Six slave States added at a breath! One flourish of a pen,
And fetters shall be riveted on millions more of men!
One drop of ink to sign a name, and Slavery shall find,
For all her surplus flesh and blood, a market to her mind!
A market where good Democrats their fellow-men may sell!
Oh, what a grin of Bandish glee runs round and round through hell!
How all the damned leap up for joy, and half forget their fire,
To think men take such pains to claim the notice of God's ire!
Is't not enough that we have borne the sneer of all the world,
And bent to those whose haughty tips in scorn of us are curled?
Is't not enough that we must hunt their living chattels back,
And cheer the hungry bloodhounds on that howl upon their track?
Is't not enough that we must bow to all that they decree,—
These cotton and tobacco lords, these pimps of slavery?
That we must yield our conscience up to glut Oppression's maw,
And break our faith with God to keep the letter of Man's law?
But must we sit in silence by, and see the chain and whip
Made firmer for all time to come in Slavery's bloody grip?
Must we not only half the guilt and all the shame endure,
But help to make our tyrant's throne of flesh and blood secure?
If hand and foot we must be bound by deeds our fathers signed,
And must be cheated, gull'd and scorn'd, because they too were blind,
Why, let them have their pound of flesh—for that is in the bond—
But woe to them if they but take a *half* hair's breadth beyond!
Is water running in our veins? Do we remember still
Old Plymouth rock, and Lexington, and glorious Bunker Hill?
The debt we owe our fathers' graves? and to the yet unborn,
Whose heritage ourselves must make a thing of pride or scorn?
Oh! confusion to you, Dan,
Said the T. B. C.
You're the devil of a man,
Said the T. B. C.
Oh, we're in a precious plight,
By your means this blessed night,
For you've hotched in everything,
Said the T. B. C.

Magistrate—In consideration of your high poetic endowments, Mr. Zozimus, I will discharge you, if you promise not to offend again.

Zozimus willingly gave the promise, and was discharged.

Zozimus Again!

COLLEGE-STREET POLICE OFFICE.

Zozimus, 184 B, and T. B.C. Smith.—184 Bentered this office yesterday arm-in-arm with Zozimus, whom he charged with having, on the night preceding, collected a crowd of people at the corner of Colleges-street, in Brunswick-street, as obstructed the public passage.

The complainant having alluded very feelingly to his hard fate, which rendered it imperative on him to treat men of genius with severity, and having assured the bench that nothing but a high sense of public duty could induce him to take up 'Zozimus, 'Satan Montgomery,' or any other poet of a similar caliber of genius, stated that at ten o'clock the night before, he found Zozimus singing a song, with a large crowd around him, opposite the Rose Tavern. Zozimus, as usual, refused to move on, and he (184 B) was consequently obliged to take him into custody.

Magistrate—What excuse have you to offer for this conduct, Mr. Zozimus?

Zozimus—None, my lord. My chances of escape are invested now, as on many a previous occasion, in the sublimity of my composition. Listen to my song, and then send me to jail if you have the heart to do so.

The Bard thereupon took a piece of paper out of his hat, and read as follows:

Alphabet Smith went out one day,
'Thro' Merrion-square patrolling O,
He met brave Dan upon his way,
And he accosted him with strolling O!
'Be dad,' said he, 'this sight is queer,
My eyes it does bedazzen O,
What call have you marauding here?
Or how dar you leave your prison O?
Evinte like this the rage would stir
Of Christmas-day in Dublin O,
I prov'd you a conspirator,
And show'd you were illegal O
Yet here you strut in open day
Foreninst my house so freely O,
Upon my conscience I must say
You've used me ungenerous O!
'Come, come,' said Dan, 'be cool, my child,
In every word and action O,
And if you keep your temper mild,
I'll get you satisfaction O.
I know 'tis hard your prison to quit,
Without reward or guerdon O;
CALL OUT THE MAN WHO SET ME FREE,
His name is STEVENS FREEMAN O!'
Then Tom he leaped about elate,
Tremindous was his rooster O,
Sis he, 'I'll send a message straight
By my darling Misther Brewster O.
I'll teach that Pardon how sign
He'll wish he never paper'd me O;
He's paid for keeping prisoners in,
And how dar he send them strolling O!'

Magistrate—Notwithstanding the sublimity of that delectable composition, I must fine you 1s., Mr. Zozimus.

Zozimus—Well, your honor, will you take it in weekly instalments?

Magistrate—I cannot do any such thing.

Zozimus—Then here's the money all in a lump, your honor.

The Bard threw 24 half-pence out of his pocket into the hands of 184 B, and left the office.

Boston Employment Society.

This Society held its third annual meeting at its Room, October 1st, Mr. Thaxter, President. The Superintendent made his Report of the transactions of the Society for the last year.

From this, it appears that the number of applicants for employment in the several agencies is as follows:

First quarter,	375
Second quarter,	363
Third quarter,	804
Fourth quarter,	511
Total	2053

Of these it is known that 804 have obtained employment at the office, or have left the city in consequence of advice from the Superintendent,—this active proceeding directly from a knowledge of the facts in the several cases, or from such an approximation to accurate knowledge as made it the duty of the Superintendent to give it. The above number exclusive of those who received employment, have left the city. There is little doubt that full as many have received the benefits of the office, from whom no report has been obtained of the fact. Supposing this to be the case, we have a total of *twelve or fifteen hundred* men who have been directly benefitted by the society, by obtaining employment through its agency, or who have received very valuable information from the same source. And who have received these benefits? For the most part strangers, who have come to the city for employment, and who have often spent much money in seeking for the information which at last they have obtained of the Society, *without charge*. The value of this to them is as much as *six dollars* for intelligence, and had obtained none.

The Society has not found it necessary to advertise for persons for specific purposes. There are always on its books names registered in order of employment desired, in sufficient number to meet in a day or two almost any demand. The public are therefore invited to call at the office, No. 66 Cornhill, and the demands of all will be at once attended to. The Society, in its whole business of this enterprise will be obtained; and employers, and those wishing employment, will be abundantly and satisfactorily accommodated.

The Treasurer presented his Annual Report. From this, it appears that the income of the Society has been $572.00,—being the annual assessment of $2.00 paid by 286 members; and that there is a balance of $40.94 in the Treasury, '*and no bills unpaid*.'

We learn from this Report, at how small a cost of money the Society has been enabled to do the public, and deserving individuals, service to last year.

The Society earnestly and respectfully invites the attention of the community to the statements made in this its second Annual Report. It asks for more aid to carry its benefits further. Its demands on individual are very small, and it engages to aid each applicant for the service of others, in obtaining faithful and wise to assist such men in their employment. The Society enters upon the third year of its labors with new purposes of promoting its important objects.

WALTER CHANNING, President.
GEORGE PASSAROW, Superintendent.
Boston, Oct. 10th, 1844.

Noble Sentiments.

The *Journal du Cher* publishes the following speech, purporting to have been recently addressed by the King to M. Larochefoucauld Liancourt, who presented to him, as President of the Society of Christian Morality, various addresses forwarded to him by the English and American Societies for the preservation of peace:—'I receive with happy heart the addresses, and feel particularly gratified to find that our American friends should do justice to the pains I have taken to maintain the general peace of Europe. There is no advantage in making war, even when a nation has attained the object for which it has fought, because ultimately the losses are always greater than the gains. I have ever professed that principle. When I was in America, forty years ago, I was often asked to propose toasts at public dinners, and I almost invariably expressed the wish that universal and permanent peace should exist among all nations. I was then exiled from my country, and my anxious desire was that it should enjoy peace and happiness. This is what caused me to adopt that salutary precept. I could not then foresee that I should be called upon one day to exert my influence and act myself upon the spirit of that great cause. May the Almighty accord me the maintenance of peace. War appears to me a malediction; and war in Europe, between civilized princes, I regard as an absurdity: if the smaller States desired it, we should prevent them; and as peace between the great powers become daily more consolidated, I hope, if I live a few years longer, that a war in Europe will have become impossible.' This speech has been severely criticised by some portions of the French press.

Excellent Resolutions.

The following resolutions were discussed at a recent meeting of the Kennebec Universalist Association, held at Gardiner. 'They obtained,' we are informed, 'about one third of all the votes of the council, including clergy and lay delegates.'

Whereas, the laws of God are an expression of universal principles, from which no exception can be admitted, and are of a character so comprehensive, whether it be the command, 'Thou shalt not steal,' or 'Thou shalt not kill;' and whereas, Christ has taught us both by precept and example, to 'overcome evil with good,' to 'pray for those who despitefully use and persecute us,' to 'resist not evil,' to 'love our enemies, and forgive them as we wish to be forgiven;' therefore,

Resolved, *That the taking of human life*, whether it be done as a penalty for crime, in the single combat of the duelist, or in the wide field of strife, is in direct violation of the laws of God, and entirely obnoxious to the spirit and practice of Jesus Christ.

Resolved, That Christians can no more consistently lend their countenance and support to capital punishment, nor to the maintenance of an army and navy to butcher their brothers in war, than they could participate in the crucifixion of Christ—for, 'inasmuch as they do it to one of the least of his brethren, they do it unto him.'

Resolved, That the office of Chaplain in the army or navy could never be occupied by a true follower of the 'Prince of Peace.'

Resolved, That chattel slavery is a monster of iniquity, too hideous and too cruel to be tolerated in a land of Christianity.

Resolved, That the religion of this country is one of the strongest proofs of its slave system; and that the denomination of Universalists, instead of contributing their influence to perpetuate it, should withdraw all ecclesiastical and clerical fellowship from slaveholders and their abettors.

From the Cincinnati Herald.

Democracy.

The following rhapsody from the St. Clairsville Gazette, finds its mate in the Kentucky Gazette, which endorses the sentiments:

'DEMOCRACY.—No man is a Democrat who is low, mean, and possessing a narrow, contracted spirit. Pride is an enemy to Democracy; so is fawning, so are cliques. It *labors for the poor, the despised, and the oppressed*. It rises above error, exposes sophistry, *looks onward and abroad for objects of commiseration*,—its standard bearer the flag of *civil rights*, and its *pedestal rests on the rock of justice and humanity*.'

'What a school for the American patriot we have in the study of Democratic principles! Here we study the method of meliorating man's condition, rendering him not only a little lower than the angels. Here we learn that acting righteously and performing justice, makes men wise, happy and prosperous. Here we learn that humanity abounds, and clothe humanity in the unstained garb of innocence.'—*St. Clairsville Gazette abridged*.

Close by this Democratic creed, we find the following beautiful commentary:

'NEGROES WANTED.

The highest price in Cash will be given for thirty Negroes, from 10 to 25 years of age, and of both sexes. Apply at the Farmer's Inn, Barnes' Hotel.

Louisville, Aug. 17, 1844.—3m.'

Though no 'mean' man can be a Democrat, it does not follow that a man who makes others work for him is not a Democrat. He may be a Democrat of the first water, in fact, the very chief of the universal Democratic brotherhood!

Democracy would be doing a peddling business to look at, looking at, very little disinterested; so it looks abroad; and its charity to the oppressed of other lands, seems to keep pace with its niggardliness to the oppressed of its own land.

It has so intense an affection for the poor, the despised and the oppressed, that it can never rest till it makes their condition and ours all its own, flattering them by paying for them the highest *cash* prices.

Its 'standard bearer' at this time is James K. Polk, the owner of a plantation of forty slaves, and its 'pedestal' a dark mass of human beings, say two and a half millions, grovelling in chains.

O, 'what a school for the American patriot!'—With the groans of these pupils of Democracy sounding in his ears, how rapid will be his advance to the study of the method of meliorating man's condition,' rendering him only a little lower than the angels!' We do not know, however, that the Democracy of the angels permits them to put each other up at public auction. That glorious consummation seems reserved as the crowning perfection of sublunary Democracy.

To be serious—the Democrats must do one of two things—give up their professions of regard for human rights, or give up their allies, who are daily trampling upon those rights.

From the Essex County Washingtonian.

The Unity of Reforms.

The spirit of humanity is one. All its interests are in perfect harmony. Its central truth is the *brotherhood of man*. All reforms, therefore, which are built upon that platform, must progress together. They cannot clash. The friends of one cause must be the friends of all. Their interests are necessarily and eternally identical. For this reason, I make no apologies for occupying so much of your space with anti-slavery articles. I do it frequently for the express purpose of vindicating the essential unity of all true reforms. Whoever takes offence at this course, does not understand the whole meaning of the Washingtonian movement. That movement is not selfish—no honorable movement can be. It labors with equal zeal in behalf of every enterprise which tends to lift man from the dust. It knows nothing of envy or jealousy. It is sky-high above them both. Whoever complains, therefore, of the Essex County Washingtonian, that it frequently (as to-day) intermeddles with extraneous reforms, may be sure he is no true reformer. He may be honest in his view, and really fear that, if moral reforms are not kept scrupulously distinct, they will clash. But this is an idle fear, and it will be well for his soul that he disposes himself of it instanter. I repeat the idea—and it cannot be repeated too often—that moral reforms are gregarious by their very nature, and must go together.

The Miller Excitement.

A Boston correspondent of the Congregational Journal, in a letter describing the scenes he witnessed at the Tabernacle meetings in this city, says:

The facility with which Elder Himes and they associate the scoffers, and ignorant and wicked and heedless into the pitfalls of wild delusion, may be judged of by the following specimens. Speaking of the end of the world, he said it was true the Bible declared that neither man nor angel knew the day or the hour when the Son of man cometh; but as the Lord was good, he had a right to reveal it to any one if he wished to do so, and he has done so—he has revealed it to him, and no mistake—and who could gainsay it? He was sure of this,—he was shut up to this faith and this fact. He had made all his arrangements accordingly—had wound up all his business, and kindly exhorted his fellow hearers to do the same. 'Leave every thing—all your goods—your business—your dwellings—your clothing—crops—fields—cattle, and every possible description of property just as it is. Go not into your houses to take any thing out—leave every thing upon the altar of God, and if he wants any part of it, he will take care of it, and it is nothing to you.' This strokeof reasoning, obtained more from his reverence felt with emphasis upon the minds of many, who responded in scores of terrific voices, simultaneously shouting 'Amen, amen—glory, glory, glory—amen, amen, just so—I'll do it—I'll do it—I'll do it—I'll do it.'

'The Lord will come, and he will not:—
Keep silence, but speak out.'

Touching the matter of property, his sagacious reverence further advised the saints not to waste it; for, said he, what good will that do? If they have any poor friends in want of daily food, but destitute of the wherewithal to buy, why give moderately to them. As for himself, he had given up all,—he now works for nothing—printed and gave away the Advent Herald at the rate of ten or twelve thousand a day, and they were welcome to have it in certloads, without money and without price.

Some of the practical effects of the miserable humbug in question are no doubt known to your readers. Common report says that not a few of the sane followers of Miller have given up to his care and disposal very pretty sums of money, and other valuables, telling him at the same time to go ahead and do as he pleases with the disposal of them.

Some have parted with their property for a mere song as an equivalent. One female in Boston, the keeper of a boarding-house, announced to her boarders, a few mornings since, that they must seek quarters some where else, for she was about to relinquish her world and all its cares and concerns, and henceforth should keep herself in a waiting attitude to meet the Lord on the 22d of October—that being the Ultima Thule of time; and clad in her ascension robes, she was waiting. Another: a poor girl who had laid aside in a savings' bank about two hundred dollars by her industry and prudence, as honest as the day, was induced a short time since to take it out, and devote it to help defray the expenses for building the Temple and advancing the Miller doctrines. The poor, honest, hard-working colored man with a family, for several years engaged in purchasing second-hand clothing, and repairing and selling it, which had accumulated two thousand dollars, which he deposited in a savings' bank. A few weeks ago he withdrew it, and appropriated it as mentioned in the case of the servant girl. Still another: Jon informed my good authority, that a farmer having a wife and large family in your State has declined gathering his crops this season, under the belief that the time for their ripening, fled, time and earth will cease to be. All this in the middle of the nineteenth century, and in enlightened New England! During the coming winter, our sane houses and our inns will be full doubtless of reveal numerous instances of shipwreck made both of property and reason, even as they have done already—to say nothing of the inconsiderable and irretrievable mischiefs inflicted upon the cause of true religion. D.

We are informed that the Miller excitement is doing its worst among the people of the lower part of New-Hampshire. In Kingston, Mr. A. N. Brown, publisher and editor of the Christian Herald, says his brother, carried away by the same delusion, has given up everything like work, believing it to be clinging to his wishes that the day drew near. He was about hauling a load of corn from his field, when, seized suddenly with the above idea, he fell upon his knees and prayed to God to direct him how to act—whether to carry the corn to the barn or leave it in the field—the decision was in favor of the latter course, and it was accordingly dropped for the benefit of the cattle. The believers of the pernicious doctrine in that section, generally, have almost entirely neglected to provide for future wants and cares are entirely out of the question. Nowhere is the fanaticism has made alarming progress. We have yet to learn how far the expiration of the Miller chronology will tend towards restoring these deluded minds.

Lamentable Death.

The Millerites. The Philadelphia Inquirer of Thursday states, that a body of these deluded enthusiasts remained encamped near Phœnixville, during all the nights of Monday and Tuesday. On the Monday morning, very little clothing were found in the encampment, cold, stiff and dead. Much suffering had been experienced among them in consequence of sleeping on the cold, damp ground, and the want of food.

A Singular Occurrence. A late number of that French paper, the Journal of Rouen, announces a singular rencontre which took place at that town not long since, when an equestrian statue in bronze of the Duke of Villeroy, brought from Paris to the Luxor, was about to be landed on the quay to be shipped for England. The Tancarville arrived at the time mentioned, with the statue of Napoleon, destined by King Log to be erected at Ajaccio. They were consigned to two different houses, between whom a dispute arose as to the precedence in their being landed, during which the effigies of the two great captains stood face to face on the decks of their respective vessels! The commandant of the port, however, decided that Napoleon should be the first landed, and the Duke the first to be re-embarked.

A Colored Inventor Detected. A colored man, named Jonathan Johnson, was on Wednesday arrested in Pittsburgh, under false pretences. He represented himself to have once been a slave, but purchased his freedom with his wife and several children were yet in bondage in one of the southern States, but in what particular we did not learn. He was well dressed, genteel, jolly, and at once enlisted the sympathies of all upon whom he called.

The assertion of his having upon the generosity of a large number of persons, and collected quite a handsome sum of money. The money thus collected, he spent in purchasing country produce in Ohio, which he forwarded to his accomplices in Pittsburgh to sell for him. They divided the spoils among them, and he left for the eastern cities with twenty or thirty handsome sum of money as his share of the profits. He also visited other cities and towns. It is supposed he has been thus operating for many years, and has amassed quite a neat fortune in telling his pitiful tale of woe! He has several accomplices, who are connected in the business with him. He was, in default of bail, committed to jail.

Frantic Affair.—The immersion of converts to Millerism took place again yesterday afternoon, in the Falls, and one of the proselytes, a female, after baptism, became so violently excited, that it was only by great exertion that the man who baptized her could prevent her from throwing herself into the stream, and heading into the stream. On getting to the shore, it became necessary for others to hold her, until she became exhausted with struggling, and was carried, and was borne away into a neighboring house. We have heard of several instances of pecuniary sacrifices of a serious character, made under the influence of the means of future subsistence.—*Balt. Sun.*

A Disgraceful Affair.—About 4 o'clock yesterday (Sunday) afternoon, a disgraceful fight took place in Third-street, between the Hydraulic, the Weccacoe Hose and Franklin Engine Companies.

The scene was outrageous. Banners, clubs and brickbats were made use of with terrible effect. Several persons were injured. And all this on the Sabbath day. It is with humiliation and pain we record such a disgraceful affair.—*Phil. Inq.*

The Gale at Rochester.—Though less destructive to life and property than at Buffalo, the hurricane at Rochester was tremendous. Many trees were uprooted, and buildings unroofed or blown down. Among others, the roof of the Dutch Church on Sullson-street was entirely carried off. The gable end of Mr. Monroe-street, was blown down with a crash, and a tremendous crash, almost annihilating Brewster's store adjoining, going through the roof and both floors into the cellar. No lives were lost.

Foot Race.—A great foot race came off at Hoboken on Wednesday last. The prizes were $600, $250, $100, and $50. The distance to be run, 10 miles. There were 16 competitors. Those who run that distance within an hour, were, John Gilder, a young mechanic of New-York, who received the first prize; John Ryan, a young mechanic of Connecticut, who accomplished the 10 miles in exactly an hour. The two Englishmen, it is said, came over expressly to attend this race.

Vermont Asylum for the Insane.—By the Eighth Annual Report, which is just published, the institution appears to be in a prosperous condition. The buildings have been enlarged this season, rendering greater accommodation and improving the means of classification. 232 patients have enjoyed its advantages the past year, 94 have been discharged, and 155 remain. Of those discharged, 51 have recovered. The terms are fixed at $2 per week, or $80 per year, if the patient remains so long in the institution. Patients from other States are received on the same terms as those from Vermont.

Dryburgh Abbey, where the body of Walter Scott lies buried, is the property of the Earl of Buchan. Over the entrance to the abbey, in letters big enough, is a sign on which is painted, in large letters, placed there in all seriousness, by order of the counsel of the noble proprietor, the following, viz: 'NO HOLDERS FROM AMERICA NOT ADMITTED.'

The Christian Observer records the death of the Rev. George H. Apthorp, missionary in India. Mr. A. died at Oodoopitty, Ceylon, on the 8th of June last, aged 46 years. He Apthorp was from Quincy, Mass. He graduated at Yale College in 1820, and at Princeton Theological Seminary in 1823, and left the United States for his mission of 1833.

Fight between Messrs. Botts and Jones.—At a discussion on the 8th instant, at Henricu county C. H., Va., between Mr. Botts and Mr. Jones, late Speaker of the House of Representatives, a quarrel ensued, and a regular fight took place between them.—*Phil. Ledger.*

The *Reforma* states, that during the last census taken by order of Government, it was discovered that there exist throughout France 6,642,416 dwelling houses, 82,575 mills, 4412 furnaces and forges, and 38,300 manufactories. Total, 7,167,703 properties, belonging to 10,282,946 individuals. 'There remain, consequently,' says the Reforma, '24,717,050 non-proprietors, or paupers.'—*Ibid.*

Mechanics' Exhibition.—The total amount of receipts at the late exhibition of the Massachusetts Charitable Mechanic Association was $15,518 25. The expenses will probably amount to $8000 or $9000.

Novel Feat on the Thames.—A clown, named Barry, who performs at Astley's Amphitheatre, undertook, for a wager, to sail on the Thames, from Vauxhall and get to-wear in 24 hours, in a tub. He accomplished the feat successfully on the 23d ultimo. It was done by Usher, the clown, about twenty years back.

Suicide.—Mr. John B. Chase, of Northfield, committed suicide by hanging on Monday, the 10th ult., supposed to be the fruit of Millerism. On the same day, in the same neighborhood, Mr. George Blanchard attempted the same performance, but was cut down and resuscitated.—*Bellamp N. H. Gaz.*

Snow.—A letter from Sharon, Vt., of the 21 Oct., says, we had a fine snow storm here on Saturday. In Stockbridge, the snow was 3 or 4 inches deep.

The Berkshire hills were covered with snow on the 3d inst.

Dreadful Fires.—A fire took place at Jessy on the 4th ult., says a Smyrna paper, which burnt two great houses. About the same time, a fire took place at Hönsch, alias Moldavia, which consumed 200 houses and destroyed 800 lives.

The clothing warehouse of Mr. J. J. Mahoney, 50 Ann-street, was broken open on Friday night, and about $1000 worth of property stolen. The robbers were detected by the back window in Ann-street.—*Mer. Jour.*

The Brattleboro railroad subscription has reached $930,000, and the corporation will be organized immediately that a million is booked.—*Boston Morning Post.*

A shoal of whales, amounting to upwards of five hundred, passed up the Firth of Forth, on Friday. The inhabitants of Zetland, who captured them all, and sold the carcasses at £2 5s. each.

Luther S. Cushing, Esq., of Boston, has been appointed a trustee of the Bunker Hill Monument, in the place of Judge Allen, resigned. Mr. Cushing is well known, having been for many years Clerk of the House of Representatives, and editor of the American Jurist.

A poor workman, of Altona, has recently come into possession of a fortune of £1,500,000, by the death of his brother, who died lately at Demerara.

Snow.—A man informs us that on the last day of September, he rode some miles in Shewsbury on a sleigh, with the snow nine inches in depth'—so says the N. H. Patriot.

Insanity and Suicide.—A young man by the name of Ira Ingraham, of Pittsfield, Mass., committed suicide last Friday, by throwing himself into the Niagara river at Black Rock. He had been some time in Pittsfield with the Millerite delusion.

The effective military force in Ireland on the 1st ult., including cavalry, infantry and artillery, was 36,000 men.

The Duke of Grafton died at his seat in Suffolk, September 26th, in the 85th year of his age.

A man has been fined $200 in New-Orleans for setting liquor to a negro! The law is severe on him, and he is incapacitated for the trade in the State forever.

Air Tight Stoves—Rights of the Patentee.—Judge Sprague, on the 15th ult., in the Circuit Court, Boston, decided, to dissolve the injunction previously issued in favor of Isaac Orr, to stay the manufacture of Air Tight stoves by a Mr. Stimpson. The effect of this decision is to sustain Dr. Orr's patent, and to enable his Administratrix to restrain, by injunction, all stove dealers from manufacturing the air-tight stove without a license from her.

Rev. Charles Fitch, the Advent lecturer, died suddenly at Buffalo, N. Y., in consequence of taking cold while immersing some of his converts.

BOOKS.

MIGHT AND RIGHT, by a Rhode Island Quaker. This work gives a faithful History of the troubles in Rhode Island, and is embellished with a Portrait of Gov. Dorr.
Do. Mother's Book.
Life of Fellon.
Selections from Fenelon, by Mrs. Follen.
Criminal History of the English Government.
Whitehead's life of Wesley.
American Political Tracts.
Bible Quadrupeds.
American Constitutions.
Dr. Alcott's Water Cure.
The Physiological and Phrenological Works of Fowler, Wells and others.
Pictorial Bibles.
Browning's Common Sense on Chronic Diseases.
The Works of Brisbane, Godwin, Boyle and others, on Social Reform.
The Platform, Anti-Slavery Reformer, and Constitution and By-Laws of Brook-Farm Association.
For sale by BELA MARSH,
Oct. 18. No. 25 Cornhill.

SONGS OF THE HUTCHINSONS.

THE Old Granite State, The Banned Slave, Mother, Get off the Trunk, and all the other Songs of the Hutchinson Family—set to music for the piano-forte. For sale by BELA MARSH,
Oct. 18. No. 25 Cornhill.

RESPIRATORS,

OR

BREATH-WARMING INSTRUMENTS.

THE subscriber continues to have Respirators manufactured under his immediate direction, and imports others from England. The experience of few years has more than confirmed the statements that have flowed from the philosophical construction of the instruments. They are extremely useful in all pulmonary complaints where exposure to cold air compels problematic evil consequences. During the past winter, several healthy persons have found, by experiencing, without any subsequent injury to themselves, the advantage of their respirators. A Boston-street, at his agent's, Theodore Metcalf's, Boston-street, and at seven of the Druggist stores of this city and of the country.

H. I. BOWDITCH, M. D.

Boston, Oct. 12, 1844.

NEW PORTRAIT OF O'CONNELL!

DRONTON'S is the best ever published, by those who know him. *Just received* by Bela Marsh, and for sale at the Anti-Slavery office, 25 Cornhill. Oct. 11

NOTICE.

GEORGE BROOKS respectfully informs his friends and the public, that he has taken shop No. 11 Ann-street, where he will be ready to do any assortment of clothing, for seamen and landsmen, of the best fashions, and at the lowest cash prices. Clothing cut, made, repaired, and cleansed, in superior style. Please give him a call, if you wish to get the worth of your money. tf. Sept. 27.

TO LET,

ONE large room and bedroom, furnished or unfurnished, with privilege in the kitchen and washroom, together with aqueduct water, in the H Co. press-street. Rent low. Inquire of GEO. BROOKS, No. 191 Ann-street. tf Sept. 13

J. P. BISHOP,

ATTORNEY AND COUNSELLOR,
No 10, COURT-STREET, Boston,
(South side of the street, Five doors from Washington street,)
Practices in LAW and EQUITY in all the courts of the Commonwealth, in this and the adjoining counties. Will attend to every description of office business.

DR. CH. FREDERICK GEIST,

JOHN-STREET,
HOMŒOPATHIC PHYSICIAN,
NESMITH'S BUILDING,
LOWELL.

To Abolitionists AND FRIENDS IN GENERAL,

JOHN P. COBURN

INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to

51 Cornhill and 24 Brattle-street

Where he continues his same line of business, with an addition, viz:

CLOTHING,

Cut and made in the neatest and most fashionable style. He has also taken considerable pains to add A FIRST RATE CUTTER, who will give his attention to cutting only. He has selected an assortment of the most fashionable CLOTHS, viz: Broadcloth, Cassimeres, Satinets, Tweeds, and vestings of the latest style, all of which he will make up in the most fashionable style, and on reasonable terms, and will sell GENTLEMEN'S OFF CAST GARMENTS in pay, or part pay.

Please give him a call, if you wish to be suited well and get the worth of your money.

☞ J. P. COBURN would furthermore inform the public, that he has made extensive arrangements, and is prepared to execute any smouth of Clothing in the best manner. March 22.

REMOVAL

SEWING SILK.

THE Office of the NORTHAMPTON ASSOCIATION has been removed from 21-2 Hanover street, to

225 WASHINGTON-STREET,

THIRD STORE SOUTH OF BOYLSTON-STREET,

where may be had, at wholesale or retail,

SEWING SILK,

of every variety of size and color manufactured by the above Association, from the best stock, and of the best manner. J. A. STETSON, Agent.

Orders forwarded to Northampton, Mass. for any kind of Sewing Silk, which will be promptly executed. Sept. 13. 3m.

DR. B. T. PRESCOTT,

DENTIST

GRANITE BUILDING, No. 14 HOWARD ST.

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