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REFUGE OF OPPRESSION.

From the Pensacola Gazette.

JONATHAN WALKER.

This distinguished individual is now at large in Massachusetts, and is making the most of his manhood's liberty, by endeavoring to have become a slave of abolitionism. He was tried in this State, and it is due to slaveholding abolitionists in that State, and it is due to them, and to the public here, to tell the story of his wrongs, his merits and his sufferings.

Walker's residence in this place commenced in 1835 or 37, and he remained here then about two years. During this time, he entertained the sentiments known in some, that he entertained the sentiments of the abolitionists. No one, however, cared to disturb him, for no one feared that he would attempt to carry his sentiments into practice.

Last year he came here again, and was received by his acquaintances with kindness and hospitality. He remained but a short time, and left here by waiting—having stolen seven negro men. After having been at sea some weeks in an open boat, he was seen at sea some the southern point of Florida, by a vessel, and he and the slaves were sent back to here. The slaves returned most gladly to their masters, and Walker was considered to jail, to await trial, for his conduct on the wharf in the day time. He was indicted by a multitude of our citizens, and, notwithstanding the enormity of his crime, such was the feeling of our citizens in order and the law, that not a hair of his head was injured, or a single hair of his clothing was touched, or a single word was spoken. It was his own guilty conscience, therefore, that led him to use in "danger of being torn in pieces" at his landing.

He was imprisoned in the common jail, and his confinement was no harsher than was necessary to prevent his escape. He complains in essays to present his publications, that he had no bed to sleep on. If this be true, it was his own affair; a bed was offered him and he declined accepting it, supposing, probably, that it would be charged to him, and paid for out of a small fund which was placed in our hands for him, when he was sent back to his custody. He expressed a desire to make the bed himself, and the materials were furnished him out of the fund in question. His food was the prison fare, to which we understand several benevolent ladies of the neighborhood of the prison, added some little comforts, nearly every day, until Mr. recovered his health, which, when he landed here, was very bad. While he was in prison, he was denied no enjoyment compatible with the safe keeping. He had a chair, a table, writing materials, books, newspapers, &c.

When the time of trial arrived, the District Attorney desired it his duty to present bills of indictment against Walker, for stealing one of the slaves, for enticing away another, for causing to be taken the last of a slave, &c. In all these cases were four indictments, and the accused was arraigned on each. He was then asked if he had any counsel; he replied in the negative, and he had no means of employing counsel. The Judge told him that it was the duty of the court under such circumstances to assign him counsel, and asked him if he had any of another gentleman, who was present, the court. The punishment prescribed by our laws for each of the offences charged in the several indictments, was branding in the face, imprisonment, or the pillory. This law was passed in 1832, and nothing had ever occurred in Florida to call for its exercise; there was a strong opinion concerning it, and that was, that the punishment was altogether inadequate; yet there was no thought of "severer laws" for the prisoner's disposition. On the contrary, a feeling of commiseration had grown up in the community. They regarded Walker as a mental lunatic—a victim of his own delusions, monomaniac, and they felt that they could afford to be forbearing and merciful towards him, notwithstanding the greatness of his crimes.

The court was occupied two days in the argument of the points of law which arose out of the indictments, and it was at length agreed that one bill should find against Walker. It is here the province of the jury to affix the punishment; they found against Walker on the first indictment (for stealing a slave) and sentenced him to be branded in the hand; on another, they directed that he should stand one hour in the pillory; on another, that he should be imprisoned sixty days, and on another, that he should be fined $300; thus falling far short of the severity of the law in every instance, except in the matter of branding in the hand. He suffered the punishment of the law, (we mean the corporal part of it, for his abolition friends at the North suffered the pecuniary part of it,) and is now at large as we have said, going about the country, lecturing in Massachusetts. Meetings are called to hear and see him, in handbills headed in flaring capitals, "THE BRANDED HAND." At these meetings, collections are taken up for his relief, and the relief of his family!

From what we have learned of this individual, he seems to have been a thriftless, shiftless, indolent, useless member of society, a sort of transcendental, willing to labor and determined to live by his wits, and we have given the foregoing detail of the facts connected with his late sufferings here, in the hope of restoring the wits of his fellow abolitionists at the North. His sufferings here were strikingly indicated by the fact, that he was put into jail in bad health, and came out as fat as a pig.

Walker may well think his stars that it was here that his crime was to be dealt with—here, where opinion is perfectly sound on the subject of abolitionism—where no man is suspected of the taint, and where, therefore, even the abolitionist can gain feeling by ultraism on the other side. That we are entirely exempt from the evils of domestic slavery, is not pretended—that there are not some among us who exercise over their servants a rigor of authority inconsistent with the happiness of the slave, and unnecessary to the true interests of the owners, but they do not, for this reason, stand under the pretext furnished by the abolitionists. If these misguided fanatics could but be made to understand how they have injured and are daily riveting the chains of the slave,—how their machinations have destroyed his privileges, temporal and spiritual, they would surely pause in their career. There is no emphasis on object which every word of interference from them, but serves to render more distant and more hopeless.

From the Cadiz (Whig) Republican.

THE DOCTRINES OF ROBESPIERRE REVIVED!

Abby Kelley and S. S. Foster—Unprecedented Calumny—The Excitement—Their overthrow and degradation!

We have just risen from a squall—a fierce tempest of raging winds and contending elements! Abby Kelley and her *suite* have been in Cadiz!—one S. S. Foster, of Blackguard notoriety. They came here on Friday, and left for Steubenville yesterday morning. From reports, our people expected much of Abby and *noble north*—in this they were sorely disappointed. In a word, the country was all fired up to a *red heat! calumniating! disorganizing!* and *Robespierrean!* They opened their batteries of vulgarity, the concentrated moral discharge, poured out cities one and all!—charging them indiscriminately with being *liars, thieves, fornicators, adulterers, murderers and fiends of hell!* They pounced down upon the Christian churches and the ministry,—represented by the churches as branches from the *infernal region*, and the ministers of the gospel co-laborers with the *devil!*—cursing the country and leading the people headlong to damnation! They assaulted the sanctity fabric of our Union, and drew the fires of our country from the quiet repose of their graves, and represented them all that infamy could portray! George Washington, in common with the signers of the Declaration of American Independence, was belied and derided, and represented as unworthy of any other honor than that of being gibbeted—his body stuck up for the execration and contempt of such renegades from their God and traitors to their country as *Abby Kelley* and *S. S. Foster!* Such is the manner in which they abused the government in their tongues, as pointed with a serpent's fangs belabelled in corruption's foulest dregs! Their general charges did not suffice—they selected individuals whom they had never injured, never heard, and represented them as devils incarnate! For what? For differing with them in opinion—for exercising the highest gift of Christians and freemen, of thinking and acting as they saw fit, as their consciences dictated. For not going in for the dissolution of the Union. For not denouncing all the world as corrupt, but Abby Kelley and S. S. Foster! For not aiding and abetting the slave to rise and cut the throat of his master? For not demoralizing all organizations of Church and State! To denounce all that is sacred, break down churches and demolish ministers,—representing them as worse than the inmates of the penitentiary, and more guilty in the means of cruelty than the South sea pirate! The good of our nation—the brave—the virtuous—the ambitious—the humane—the generous—the high—the—the young—poor—all—all received the same denunciation! It was thus that Abby Kelley and S. S. Foster advanced the cause of abolitionism, and novel BROADCAST their own INFAMY! Instead of portraying the effects of slavery, as they should have done to elicit the wrongs of such a system in the sensibilities of our people, and thereby weaken the better feelings of human nature, and thus aid the mind in its journey through the avenues of light, reason, religion and improved civilization and peace—by calling to their aid the magic wand of truth, the captivating loveliness of virtue—they went on as the mad-flood, gathering in its course, Infidels, Infidels, kind, their country, and the peace and dignity of society, with that *brazen-faced* effrontery that characterized the fallen angel when he attempted to control the destinies of Heaven, and supersede Omnipotence himself! It was thus they *progressed*, until consternation appeared to spread in the countenances of *friends* of the slave, and forbearance had ceased to be a virtue. They bid defiance to the place—evincing a spirit, and avowing sentiments that never found place in the bosom of a VOLTAIRE! and which Danton, Murat and Robespierre alone could consider congenial to their reckless career, the deluged France in the blood of her citizens! They had imagined themselves more than conquerors, and that the principles they advocated were unassailable—they denounced this community for its ignorance, and laughed to scorn to contempt for books. Mistaken, weak and deluded!—over-estimated, devoid of talent, and ignorant of the common rudiments of grammar! Contemptible traitors of indelicacies—after repeated calls upon our citizens to defend and extricate themselves from the base slander heaped upon them, they were taken till *about*, on Sunday evening, by an obscure orator of the West, Samuel A. Russell, and after all their vituperings for free discussion, and their ability to sustain their cause, were driven from the stand, by the power of his eloquence and the *keenness* of his *sarcasm*, in ignominy and shame. "The Hon was shorn of his locks, and the Vigour was become as passive as a lamb!" Their *fanaticism*—their rank infidelity—their bowels bulging with corruption, festered in the sun! They scattered a mildew over the cause of emancipation, and augured to do much to corrupt the public mind. They were, in conversation, detestable, in manner insulting to all others in piety, while their harsh, censorious and overbearing disposition proved that they had not the charity that "*thinketh not evil*," and in the sight of men they are "sounding brass and tinkling cymbals." There are no people on earth more bigoted than these *pretended* friends of the slave—some idea of which, of this, the few moments they could listen to their exposition, and the tearing asunder of their ruinous doctrines, they were as Samson shorn of his locks! Thoroughly disappointed, they evinced a spirit that knows no friend—feels no obligations—is unacquainted with all the dictates of honesty, charity and mercy, and resorts to every means, however debased, to ruin the object of their hatred. Feeding upon lies and defamation, and triumphing upon the lame and blind and man, they passed from the scene *defeated*, amidst the shouts of contumely, shame and reproach.

DISGRACEFUL.

A number of *rude boys*, both of country and town, assembled at the residence of Dr. Wilson on Saturday night, to insult and molest the inmates of his dwelling, Abby Kelley and Mr. Foster, making use of obscene and abusive language. The same gang of desperadoes assembled, we understand, at the out-skirts of this place, on Sunday evening last, and discharged a volley of stones at Mr. Foster, as he departed from our place. This is a most disgraceful occurrence, as we learn the assault was led on by individuals who should know better; and who, if they did not regard themselves, should have had some respect for the office of Judge. The conduct is to be regretted more seriously, too, that there should be a single boy over the age of *ten years*, in this town or vicinity, so utterly depraved as to place himself from upon an equality with the most *consummate blackguards*, that have ever dared to address the people of this or any other community. For the credit of the place, and to preserve the name of our youth untarnished, the town officers—those to whom it belongs to keep the peace—should act with more vigilance, and see that the aggressors be brought to justice.—*Ibid.*

COMPLIMENTARY.

Foster, the *mountebank* abolitionist, who lectured in this place on Saturday, in the midst of an harangue, as a lady was taking her seat in the front of the assembly with an infant in her arms, pointed his finger at the child, and remarked—"Yes, there are babies in the South plundered from the cradle much sighter than the one that lady holds in her arms!" The lady was overwhelmed, and sunk in her seat *abashed*, with the eyes of the whole community upon her, to see if it were possible that she had given birth to a child more *disgusting* than one of *Africa's family tribe!* Such was one of Mr. Foster's specimens of decency—he boasted of the success, at least, one day, of the most grovelling *libel* of mankind, and the most rude—*we don't doubt it!*—*Ibid.*

From the Cadiz (Democratic) Sentinel.

ABBY KELLEY.

And her proteges *sans*, S. S. Foster, held forth in Cadiz on Friday, Saturday and Sunday last, on blackguardism generally, and abolitionism particularly. Miss Kelley is a woman of extraordinary intellect manifested by her tongue and pen, has served much, and has a memory which appears never to prove treacherous. In size she is rather above the medium height, her features are rather handsome, her eye animated, her eye is brilliant and full of language. A phrenologist would be pleased with her head; she possesses all the organs necessary to make her a great woman—perceptiveness, concentrativeness, ideality, causality, comparison, benevolence, veneration, and firmness. Those who have thought, or may still think, that she is insane, are greatly mistaken. Foster's appearance is altogether different; he is a man of considerable gaining, and a ready debater, but he is a fanatic out and out. His forehead is small and contracted, the hair growing almost down to his eyes, and if we were travelling with him in a stage coach, we would be sure to keep our hand upon our pocket-book! The audience crowd that gathered to hear the individuals speak each day, clearly showed that the citizens of Cadiz are not prepared for such interest, as the subjects discussed by the speakers. We shall not attempt to give a report of the speeches made, as our time is too precious for the transcript of such rubbish, mixed up with wholesale denunciation of every body but themselves—they were saints, all else besides, were devils! They abused the government in the most villanous and treasonable manner, and the framers of the Constitution were assailed as pirates, murderers, traitors, liars, thieves, robbers, liars and adulterers! Every citizen of the country, North or South, had the same epithets applied to them; and even the citizens of our own place were not forgotten, but were hissed and reproached (as I know) upon individuals who have not deserved it. The accusation becomes personal. The defence personal also. Each must speak for himself. My object in writing was to speak for myself. 2. By the manner of dealing, not only in jests and exaggerated charges are made, but the real point at issue is lost sight of; the grounds both of attack and defence are falsified; the Church is driven to justify itself both in apathy and in wrong doing; those pledged to the same faith of Christ are arrayed against each other; benevolent institutions and reforming action, instead of working harmoniously together, (as you imply they should do) are made antagonistical to each other, and exist in an isolated state. 3. All this comes, in great part, at least, from an utter misconception of the character of the Church, and of the work it has to do. And since the Church is likely to remain your greatest stumbling-block while you keep up your present system of attack upon it, I must beg your permission to say more distinctly what is that position and what is that work. In the name of reader and hearer, I ask for a fair hearing. Charity is a higher and harder virtue than zeal.

What then is that work of the Church which may justly sit in even an apparent neglect of this particular topic of Southern Slavery? I will answer as shortly as I can. It is, to bring together in spiritual union, for a common end, those of every class, opinion and outward circumstance; to give distinct form and expression to the religious emotions, convictions and hopes of a Christian community; to discuss the principles of morality, in their application to all the situations, exposures and faults of common life; to deal with the individual character and the private sense of duty in every case that comes within its reach; to give a religious aim and high principle to the young; consolation and support to the feeble, the distressed, the helpless, and the old; to hold the balance, and apply the Christian test, to forms of thought and action, diversified and innumerable, that come before the public mind. This is the peculiar office of the Church. Such is the bearing upon labor is, the clergyman is expected to visit the poor, sick and dying; to be the intimate personal friend and adviser of those in affliction or any kind of trouble. In all this, the clergyman is viewed among all, and so to represent the Christian idea of religious equality and the brotherhood of man; to do all this, and at the same time to abide the ordeal of weekly criticism, the friendly or captious questioning of every minister of a flock, and the minute searching of every which watches his daily domestic life. This is the standard by which he must be measured, before he can take his place, in public opinion, as an approved man in his calling. When you take into account, moreover, that to this profession the interests of public education, the cause of scholarship, philosophy and theology, and the management of countless plans of philanthropy and reform, are in an especial measure entrusted, you will have some notion of the nature of what I have called "the work of the Church of Christ," as it exists in our own day, in our own community. Surely, it implies no greater 'vanity and presumption' in me to think highly of that work, than in any one to say that 'the anti-slavery enterprise combines in itself *all good objects, purposes and tendencies*.' Certainly, my choice of it does not 'prove that the clerical office is friendly to humanity, and in accordance with the genius of the Christian dispensation.' It only proves' that I think it is, or else that I am dishonest in holding it.

That every clergyman has a exactly the conception of his office and its duties, or that any one is strictly faithful to them all, I do not, of course, pretend to assert. But I do say, that this is the work which the Church, as a body, undertakes, and which in some measure *it actually carries out*. I do say, that this is the standard by which the community is judging us every day. I do say, that whether a clergyman engages in any special work of reform or not, *this, or his share of it, he must do*. I do say, that all his efficiency as a reformer must depend on the character he has acquired for being faithful to this first. As to the men who misrepresent it, or pervert it, or are false to it, I have not a word to say for them. You may brand them as you choose. But I say again, that many are very faithful to it, scrupulously diligent, unwearied and exemplary in fulfilling it, honest, beloved and useful in it, and who are the very farthest from any active participation in the anti-slavery enterprise. It seems very natural that an exclusive attachment and devotion to their own chosen work (nerely you would pardon it in them) should make them even indifferent to other, I shall neither attempt to justify them in this. And if the cause of emancipation to the negro race be not distinctly and separately included in the enumeration I have given, this is not from any hostility or indifference to the professed object of that 'cause'; but partly for the reason we have just mentioned, and partly because slaveholders, and partly because our eagerness in that particular thing would stand in the way of the real work to which we are pledged, especially if those foremost in it have succeeded in identifying it, in the public mind, with some party or some party government, and declared hostility to the existing Church.

It is as one dealing with the practical every day realities of a profession in some respects so privileged and free, in other respects so restricted, that I thus speak. I would make out, to my own conviction, that slavery should form a prominent topic of discussion in the pulpit, or that that is the place for dealing in the common anti-slavery argument. If I chose to discuss it very freely, it should be where the ground is fairly open for such debate, and no complaint could be made of professional exhaustiveness or assumption; in conversation, in written arguments or appeals, or else in conventions called for the express purpose of discussing it. And if I chose to give my best, and steady to this subject, or any other single work, I could not in honesty do less than abandon my profession altogether. That is, I should proceed in the same way (I will not say with the same ability or to the same extent) with yourself and your coadjutors. And if we could exchange places and duties, for a month or a year, each would be more likely to see the reasons which have moved the other to act in the way he does. I should blame the Come-outers less; you would soften or modify your charges upon the Church.

To sum up all in a few words: It is the office of the Church, as such, to deal with the individual conscience, and private sense of duty, and to make our community what it should be, in its personal, social, domestic and religious life. These 'Christian institutions, imperfect as they are, do yet, if not positively false, prepare the way for any great definite act of duty. You would not sustain anti-slavery as a single month, in a community not first made 'almost Christian' by them. You go upon principles which they have already made familiar to the public mind. Your speed and your strength, as you will know, is in a community where *church action* has had the strongest hold and the most busy operation. And, allowing the most exalted merits to 'Come-outers,' I should still think that they are indebted for the largest share of their virtues and Christian graces, to the place they come out from.

Now you may have one of two things in view. On the one hand, you may desire to enlist the good will, co-operation, and immense moral influence of the existing Church in behalf of freedom and the rights of man. If so, you must first learn to deal with it in a different manner; to judge it by its own standard, and not by yours; to acknowledge its real position and usefulness, and be more patient of its faults; to explain how it may lay its hand to your work without neglecting or impeding its own; to show the true principles on which it is founded, and the application of *these same principles* to the great operation of Reform; to give credit distinctly where it is due; and, instead of involving true and false, faithful and faithless, bold and timid, in one indiscriminate and sweeping censure, (thus giving them with the name of 'Infidel' and 'Synagogue of Satan,' to make your charges direct, specific, and scrupulously just. And this I call on you as a candid, honest man to do.

On the other hand, you may have resolved that, right or wrong, true or false, worthy or unworthy, the Church shall fall for the guilt of certain individual members of it. You may have declared war against the institution itself, and entered your protest against the Church as such, and the office of every clergyman as such. Sometimes this seems to be your meaning; and it is certainly the general impression you have given to those who have been in the habit of hearing you. If this is your purpose, then I say again that, as one brought up in the Church's bosom, and pledged to do its work, I should be false to my position, and faithless to every duty, if I hesitated to protest against your course, and withstand to the uttermost all your endeavors. You will not overthrow the Church; but you can do a great deal to forestall the union among all good and earnest men, whose work it is to build it up.

☞ When S. S. Foster branded the citizens of Cadiz as thieves, pirates, &c. he must have alluded to the young ladies of this place, who stated that grapes were taken while Foster was here—strange that! There is no danger of the Ohio penitentiary becoming tenantless!—*Ibid.*

THE LIBERATOR.

THE PULPIT AND SLAVERY.

AUGUST 23, 1845.

W. L. GARRISON:

Sir—Owing, in some oversight, I did not know, until a few days since, that you had given any answer to my former letter—[Liberator, June 27.] If I had known it sooner, I should have thought it proper, in justice to myself, as well as in courtesy to you, to send you some reply. As it is, I can only apologize for stirring again what may seem already to have gone to sleep, by reminding you that the true relation of Church and Reform is in some respects the gravest practical question at issue at the present time, and deserves to be thought of more than once.

You say, my language is 'too ambiguous and indefinite.' So yours also appears to me: not from any want of distinct meaning on your part, but because my point of view is different from yours; and you must be aware that opinion depends more on the point we look from, than on any arguments we use. I had a meaning, clear and distinct to myself, in every word I wrote; and I do not question that you had the same. In answer, then, to all your questions, as to why I say this rather than that—why I intimate a certain thing, and not a certain other thing—I can only say, as I did before, that 'my object is not to convince you, but to explain myself.' I am not authorized, by age or position, to undertake the defence of the Church in general. I can only speak in my own name, and thinking that every opinion, properly held, should have a voice, I thank you for the liberty you have given me of speaking through your columns.

You say my 'analysis is more fanciful than real,' when I speak of 'Conservatism and Reform,' of 'moral action and Religious action.' In that analysis I was simply expressing, for greater clearness, a very plain and common distinction. There are hundreds of men, active, faithful, sincere, thoroughly devoted, earnestly and humbly useful, who would, by any fairness of language, be called Reformers, at least in the common meaning of that word. Their position and their work make them essentially conservative. Some of those most reproached for indifference to anti-slavery are of this class. Again, there is the same distinction between men who are religious and men who are not religious, wish to make 'a difference between what is moral and religious,' as if they could contradict each other. But it is certainly true, that what we call 'moral action' is generally associated or organized effort to bring some particular object, or class of objects, within a single rule, with principles, persons, and the solitary conscience, with reverence and the religious sentiment, and its aim is to elevate and spiritualize the individual character. That is the distinction I made; and I think it is one worth remembering.

You say you were 'shocked' when I spoke of the work of the Church as 'pressing more closely upon our conscience, and identified far more thoroughly with our daily duty, than even the liberating or another race from bondage.' I do not say it is a greater or better work; but simply, it happens to be our work, and of course it comes nearer to us than any other. I do not say it is antagonistical to reform, or that any imaginable work of reform is foreign from the design of Christianity; but only that, at every man chooses that portion of the broad field which he is best fitted for, each has his share to do, and to the Church is allotted its own share. What that is, I shall say presently.

You say you wish me to put my charges 'in a tangible shape.' I will try to do it. My positions are these:—1. You call the American Church 'the very bulwark of the slave system;' 'an infidel body in the worst sense of the term.' These expressions certainly have a flavor of 'bitterness' in them. You make no exception and no allowance. The censure is broad and sweeping as the Church itself. In this you not only do injustice (as I think) to the general character of churches, but you bring suspicion and reproach (as I know) upon individuals who have not deserved it. The accusation becomes personal. The defence personal also. Each must speak for himself. My object in writing was to speak for myself. 2. By the manner of dealing, not only in jests and exaggerated charges are made, but the real point at issue is lost sight of; the grounds both of attack and defence are falsified; the Church is driven to justify itself both in apathy and in wrong doing; those pledged to the same faith of Christ are arrayed against each other; benevolent institutions and reforming action, instead of working harmoniously together, (as you imply they should do) are made antagonistical to each other, and exist in an isolated state. 3. All this comes, in great part, at least, from an utter misconception of the character of the Church, and of the work it has to do. And since the Church is likely to remain your greatest stumbling-block while you keep up your present system of attack upon it, I must beg your permission to say more distinctly what is that position and what is that work. In the name of reader and hearer, I ask for a fair hearing. Charity is a higher and harder virtue than zeal.

What then is that 'work of the Church' which may justly sit in even an apparent neglect of this particular topic of Southern Slavery? I will answer as shortly as I can. It is, to bring together in spiritual union, for a common end, those of every class, opinion and outward circumstance; to give distinct form and expression to the religious emotions, convictions and hopes of a Christian community; to discuss the principles of morality, in their application to all the situations, exposures and faults of common life; to deal with the individual character and the private sense of duty in every case that comes within its reach; to give a religious aim and high principle to the young; consolation and support to the feeble, the distressed, the helpless, and the old; to hold the balance, and apply the Christian test, to forms of thought and action, diversified and innumerable, that come before the public mind. This is the peculiar office of the Church. Such is the bearing upon labor is, the clergyman is expected to visit the poor, sick and dying; to be the intimate personal friend and adviser of those in affliction or any kind of trouble. In all this the clergyman is viewed among all, and so to represent the Christian idea of religious equality and the brotherhood of man; to do all this, and at the same time to abide the ordeal of weekly criticism, the friendly or captious questioning of every minister of a flock, and the minute searching of every which watches his daily domestic life. This is the standard by which he must be measured, before he can take his place, in public opinion, as an approved man in his calling. When you take into account, moreover, that to this profession the interests of public education, the cause of scholarship, philosophy and theology, and the management of countless plans of philanthropy and reform, are in an especial measure entrusted, you will have some notion of the nature of what I have called 'the work of the Church of Christ,' as it exists in our own day, in our own community. Surely, it implies no greater 'vanity and presumption' in me to think highly of that work, than in any one to say that 'the anti-slavery enterprise combines in itself *all good objects, purposes and tendencies*.' Certainly, my choice of it does not 'prove that the clerical office is friendly to humanity, and in accordance with the genius of the Christian dispensation.' It only proves' that I think it is, or else that I am dishonest in holding it.

That every clergyman has exactly the conception of his office and its duties, or that any one is strictly faithful to them all, I do not, of course, pretend to assert. But I do say, that this is the work which the Church, as a body, undertakes, and which in some measure *it actually carries out*. I do say, that this is the standard by which the community is judging us every day. I do say, that whether a clergyman engages in any special work of reform or not, *this, or his share of it, he must do*. I do say, that all his efficiency as a reformer must depend on the character he has acquired for being faithful to this first. As to the men who misrepresent it, or pervert it, or are false to it, I have not a word to say for them. You may brand them as you choose. But I say again, that many are very faithful to it, scrupulously diligent, unwearied and exemplary in fulfilling it, honest, beloved and useful in it, and who are the very farthest from any active participation in the anti-slavery enterprise. It seems very natural that an exclusive attachment and devotion to their own chosen work (nerely you would pardon it in them) should make them even indifferent to other, I shall neither attempt to justify them in this. And if the cause of emancipation to the negro race be not distinctly and separately included in the enumeration I have given, this is not from any hostility or indifference to the professed object of that 'cause'; but partly for the reason we have just mentioned, and partly because slaveholders, and partly because our eagerness in that particular thing would stand in the way of the real work to which we are pledged, especially if those foremost in it have succeeded in identifying it, in the public mind, with some party or some party government, and declared hostility to the existing Church.

It is as one dealing with the practical every day realities of a profession in some respects so privileged and free, in other respects so restricted, that I thus speak. I would make out, to my own conviction, that slavery should form a prominent topic of discussion in the pulpit, or that that is the place for dealing in the common anti-slavery argument. If I chose to discuss it very freely, it should be where the ground is fairly open for such debate, and no complaint could be made of professional exhaustiveness or assumption; in conversation, in written arguments or appeals, or else in conventions called for the express purpose of discussing it. And if I chose to give my best, steady to this subject, or any other single work, I could not in honesty do less than abandon my profession altogether. That is, I should proceed in the same way (I will not say with the same ability or to the same extent) with yourself and your coadjutors.

* That matter has been already handled in the Christian Examiner for May.

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NO UNION WITH SLAVEHOLDERS.

THE CHURCH AND SLAVERY.

From the Essex Transcript.

ETHICS OF SLAVERY.

Rev. Dr. Willard, of Deerfield, has lately published in the Christian Register, a series of articles on the Ethics of Slavery. We rejoice to find one Doctor of Divinity who has not been able to argue himself out of all his sense of right and wrong, so far as to think that slavery is a mild, strong and active, even in reference to what Doctors Bacon, Wood, &c., are pleased to denominate 'organic sins,' and 'sins of the heart,' forsooth. But these we are hereafter *licensed* to commit! Where in the word of God or in the human conscience do these reverend Doctors find any such distinction? Murders, robberies, rapes, robbery, murderers, adulterers and what not—and these individual sins become innocuous by being made 'organic,' and incorporating into a sort of church rites! If a doctrine more licentious than this ever received the 'indulgence' of the *Roman Pontiff*, we have not heard of it. Yet, it is fact. We look upon the whole management of that report and discussion in the Missionary Meeting, and the Doctor's audacious attempt to wrest from the people the 'Right of Private Judgment'—and make them the servile tools of these spiritual despots. Had any but the 'gentlemen of cloth' attempted thus to mislead the people, and poison the source of public morals on *any other subject*, they would be held up to the scorn, condemnation and reproach of all the world. Shall we, and if, without remonstrance, we do, shall we, shall we, thing could be, I would infinitely rather be cut off for the reproach of my days than be guilty of an act of spiritual wickedness in high places. Below we insert the closing paragraph of Dr. Willard's fifth and last article in reply to Gov. Hammond.

'Whatever others may say or do, as for me this great moral question *never shall be settled*, till decided in favor of freedom and the equal rights of man. We hear its voice from Heaven, the voice of Nature, and of Jesus, yea, of the Law of Moses itself, protest continually in my ears against the claim of the most. We hear its voice from my right to be silent! No! If the brethren of the slave 'should hold their peace, the stones would immediately cry out;' and if, without the aid of the pulpit, the people, they could be, I would infinitely rather be cut off for the reproach of my days than be guilty of an act of spiritual wickedness in high places. Below we insert the closing paragraph of Dr. Willard's fifth and last article in reply to Gov. Hammond.

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SAMUEL WILLARD.

Deerfield, Aug. 20, 1845.

'GALLANT FLORIDA.' 'Make room for gallant Florida!' exclaimed the N. Y. Tribune a few days since, joyfully anticipating the triumph of the Whigs at the late election, which, by the aid of Texas, and *Cuba for the blood-hounds*, as their candidate for governor. But 'gallant Florida' concluded there was a speck in the sky, and she has decided for the democratic (?) fold. But the 'gallantry' of Florida, here it is, in two resolutions just passed by her legislative committee, unanimously! The committee of Congress of the United States gave them at its last session, to make slaves of such northern free colored persons as may visit her ports!

'Resolved, That in the municipal and police law of South Carolina, we are aware of no enactment which goes beyond this object (self-preservation) to be hereafter, if circumstances called for by necessity; that those laws are not aggressions upon the rights of Massachusetts, or those of any other State, but are purely a defence of the rights of South Carolina.

'Resolved, That the committee deem this a fitness, able opportunity, to recommend, that police laws to those of South Carolina, for adoption by the General Assembly of the State of Florida.'

RECOVERY OF NATIONALITY. The Hampshire Telegraph, a respectable paper published at Portsmouth, England, states, with the soberest kind of gravity, that—

'By a private letter which reached us from Gibraltar, we are informed, upon good authority, that 30,000 slave-shackles, 30,000 slave-chains, and 30,000 iron-bolts, which had been fished up from the wreck of the American war-steamer Missouri, lately burnt in the port.'

Well, what of it? With nearly three millions of slaves to defend from liberty, why should not all the men of war of the United States be furnished with some *help* of their duty, and wreathe their guns with slave-shackles? Nothing could be more appropriate. Perhaps, after all, these iron fetters belonged to Commodore Jones, as he sailed, a common American kidnapper, who was to be set down on the African coast. We believe that Caleb Cushing, who was the author of the Missouri when it took fire, once said in Congress, that we began wrong in calling the slave-trade piracy.—*Cincinnati Philanthropist.*

A free negro at Port Tobacco, has lately had 36 indictments found against him, for selling the clothing of slaves. The penalty is six years confinement in each, so that he is liable to a sentence of 216 years!

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NO UNION WITH SLAVEHOLDERS.

NO ANNEXATION!

☞ We give the following extract from the Circular, addressed to our correspondent 'Anonymous':

'The Texas question is not yet settled, and has admission, *as a slave State*, may be defeated—if national infamy and ruin are strong enough to create a necessity, we have no alternative.

'The reasons for hope are these:

1. The free States have forty-seven more votes in the House of Representatives than the slave States, and it will require a majority of that House to accept the Constitution of Texas, before annexation can be consummated.

2. On the naked question, *Whether* SLAVERY *shall be constitutional in Texas*, whatever leading politicians may be ready to do, an overwhelming majority of the people of our free States, the liberty were put to them, would vote against it. The rank and file of neither party have sold themselves or their country to slavery. Let this vote be put to every man and woman of the people; let it be recorded and sent up to Congress by the first day of its session, and not a man from the North, surely not twenty-four men, which the South must have to carry their iniquity, will dare to vote eternal slavery along with Texas into this Union.

3. We can put it to vote, and can send up at least ONE HUNDRED THOUSAND names from Massachusetts. Other States can do as much in proportion. Let it be done, and even the South will not be so utterly mad as to put forth her *whole* strength for slavery. Her elements of freedom will be stimulated to rebel against the tyranny of her slaveholders.

We ask you to decide for yourself, in the light of Southern delinéations, Florida wars, and contingency reasoning slavery-manufactured *hard times*, whether the extension of slavery will not be to you and *your heirs* a pecuniary loss of one half of your estate, to say nothing of your share of our unspeakable and national infamy. Will you then forgive yourself, if you have spared any pains or expense to defeat that thing? Will you forgive yourself, if you have not personally seen and talked the name of every legal voter in your town, that can by any honorable means be obtained, has been signed to the remonstrance, and that of every woman to another? If the case, *with its reasons, is fairly stated* to every man and woman, their names can be had; if not all of them, a vast majority, and the names of those who will stand out for eternal slavery—a small residuum of moral insanity—will go down along with the tories of the revolution, to posterity, to excite their astonishment and abhorrence. We appeal to you, whether the question shall not be carried home to every man and woman in your town and county. Do not wait for town and county committees. Seize hold of the work, and what you do they will not have to do. Seize hold of it, and it will be done. Do not stop till it is done.

Ladies to whom this is sent are earnestly requested to call meetings of their own sex, and set in motion all those means of influence which, in their hands, in favor of liberty must prove irresistible. Let them not only circulate documents and remonstrances, but exercise their ingenuity and skill in getting up splendid testimonials to honor that town in each county, or district in each town, which gives the strongest vote against Texas slavery, in proportion to its number of voters. We will not dictate the mode, but only suggest the thing.

☞ The following able Report, drawn up by our esteemed friend Samuel E. Sewall, (we regret that he stands where he now does, politically,) was adopted by the Liberty party convention recently held in Boston.

REPORT ON THE ANNEXATION OF TEXAS.

The Committee to whom was referred the subject of the Annexation of Texas, respectfully report:

The great question now agitated in the country is, whether Texas shall be annexed to the United States; whether slavery is to be nursed and protected in that vast territory; whether the wealth and enterprise of this nation; whether the northern States shall be prostrated at the feet of southern despotism. Until this question is settled, every friend of the slave, and every lover of freedom, should concentrate all his energies to save the nation from the great impending calamity.

But before inquiring what can and should be done, it may be well to consider the precise situation in which Texas now stands to this Union. The Democratic papers speak confidently of the annexation is completed, and nothing but mere forms remain to make Texas, as well in name as in fact, one of the United States. Most of the other papers seem acquiesced in, or resigned to, the annexation, in sentiment, to the same conclusion. Indeed, a very general feeling pervades the community, that we must reconcile ourselves as we best can to Texas, as an inevitable evil.

The real fact, however, is, that Texas is no part of the American Union, and no possible act of here can make her so. Nothing but the deliberate legislative action of Congress can consummate the annexation. All, therefore, which now prevents effectual resistance to the measure, arises from the state of public opinion. To enlighten and stimulate public opinion is the great difficulty remaining. Let us examine the resolution for annexing Texas. It provides 'that Congress doth consent that the territory properly included within, and rightfully belonging to the Republic of Texas, may be erected into a new State, to be called the State of Texas, with a republican form of government to be adopted by the people,' in order that the same may be admitted as one of the States of the Union.' This section (*that*) does not admit Texas, but merely gives the consent of Congress to Texas forming a State constitution, as a mode of preparing for its admission.

The second section provides that the foregoing consent of Congress is given on certain conditions. The first is, that 'said State to be formed, subject to the adjustment by this government of all questions of boundary that may arise with other governments, and the constitution thereof, with the proper evidence of the adoption by the people of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, 1846.'

It is clear that as this constitution is to be submitted to Congress for its final action—Congress may either approve or disapprove it, may admit or reject the State of Texas, at its pleasure. If the constitution be not republican, or contains provisions inconsistent with our system of government, or flagrantly unjust—then the duty of Congress to reject it is manifest and imperative. If it be being submitted to Congress for its final action can mean nothing, unless Congress is to have the right of rejecting as well as of accepting it.

The construction put upon this clause is not a new one, but it has never been questioned so far as is known by any who have examined it. The Texans themselves so understood it, and their newspapers, when the resolutions were first published among them, complained loudly that Congress had still the power of rejecting their application, after they had presented their State constitution.

The second condition confirms this view. It says, 'Said State, *when admitted into the Union*,' after ceding to the United States all public edifices, fortifications, and a long list of other things, 'shall retain its public funds, &c. &c.

The expression, '*when admitted into the Union*,' could have only been used because those who framed the resolution understood that the resolution did not admit Texas. This clause too follows immediately after the clause directing the transmission of the Texas constitution to the final action of Congress, showing beyond dispute, that the admission of Texas depended on the final action of Congress.

It does not admit of question, that if Congress does not accept the constitution of Texas, it will remain a foreign nation.

The situation of Texas now, is in some respects similar to that of Missouri, after the disgraceful act had been passed, by which the people of the territory of that name were authorized to form a State constitution, without any restriction in regard to slavery.

After the State constitution was formed, Missouri applied for admission as a State, and a joint resolution of both houses of Congress admitted her.

But this resolution did not pass, as a matter of course. It was strenuously resisted. It was carried in the House by a vote of 87 yeas, to 81 nays; and in the Senate by a vote of 26 yeas, to 14 nays.

In the case of Illinois, after a similar act had authorized the formation of a State constitution, and a State constitution had been formed accordingly, the resolution for admitting her as a State was still resisted in the House, and passed by a vote of 217 yeas, to 3 nays.

If these resolutions had been rejected, Missouri and Illinois would still have remained territories, and a change of circumstances, which we have shown have produced that result in regard to Missouri.

It is not necessary to recapitulate the grounds on which the admission of these States was opposed, after they had been expressly authorized to form State constitutions. The cases are needless, but the lovers of precedents may see that opposition is still in our power, and fully justified by what has been done on prior occasions, nearly parallel.

There is, however, one great difference between the situation of Missouri and Illinois, and that of Texas. After they were authorized to form State constitutions, they were incorporated into the United States. But Texas, after forming a State constitution, still remains a foreign nation, and unless the representatives of the northern States hereafter consent to admit her, she will ever remain so.

The question, therefore, as to the admission of Texas as a State, is an open one and the members of the next Congress are entirely independent and unfettered in acting on it by the resolution of the last Congress.

It may perhaps be suggested by the friends of Texas, that the United States are under some honorary, if not legal obligation to annex her, in consequence of the annexation resolution. If there could be an *honorary obligation* to commit a crime. But the terms proffered were clear. The Texan Convention had to submit the proffer to Congress, and if Congress disapproved of it, then Texas should remain a foreign nation. The Texans know the conditions on which annexation is regarded by slavery, and know too, that the new constitution will be resisted in Congress, because it supports slavery. They have chosen to take that chance of the result. They have chosen the rights and responsibilities of the next Congress. It is, therefore, no breach of faith in the northern States to oppose such a constitution. There has always been more than a opposition by northern representatives, to the admission of new slave States. It would be a breach of faith to our constituents, to vote for the admission of the Texans as a slave State. But a class of politicians, who have hitherto opposed annexation, now say that their resistance is hopeless; therefore, let us now submit with becoming resignation to the new order of things. With this class of politicians, resistance to slavery, we have no sympathy. Why should we yield before the battle is fully fought? Are we to take it for granted that the new Congress will be as mean spirited as the last? Are the northern Democratic representatives will prove traitors, before they have been tried?

Congress will always echo the will of the people, when distinctly and strongly pronounced. Shall we assume that the great majority of the people of the free States acquiesce in annexation, before they have expressed an opinion on the subject? Man can never know beforehand the result of his efforts; that depends on an all-wise Providence. But the path of duty is plainly marked out to him, and he must never cease to contend for right and justice, because he fears his efforts will prove unavailing.

The mass of the people need nothing so much as light. Though many of the old political leaders have taken the venal pen, and others stand still, let us yet have confidence that the majority of our fellow-citizens will follow the true course, when it is pointed out to them.

A light breaks out in the North. John P. Hale, the only Democratic member of Congress from N. Hampshire, who dared to resist annexation, was in consequence proscribed by the leaders of his party. A result quite unprecedented in New-Hampshire has followed. He has twice succeeded in preventing the election of the regularly nominated Democratic candidate for Congress. The thousands of Democratic citizens of New-Hampshire, who have voted for Mr. Hale, have proved that the party in that State have ceased to be the blind tools of the South. The failure of the pro-slavery and pro-Texan candidate of the Democratic party tends also strongly to show that a majority of the people of that State are opposed to annexation. New-Hampshire is the State in which we should expect the least friends of slavery and the least effect in Texas. If she has done so well, what may we not expect from her sister States, who have not yet prostrated themselves at the feet of the Texan Moloch, and the shrine of southern oppression? Let us not then despair, but strain every nerve to bring out such an expression as will deter the slave power from its purpose.

We can only do our duty, and leave the result in the hands of God. In this connection, we appeal to the patriotism of our fellow-citizens, and invoke their co-operation.

The means are obvious. Let every one feel it his own personal duty to do something in this cause. Let every town and village be roused to action. Let remonstrances be sent to Congress against the admission of Texas as a slave State, be everywhere circulated—let the clergy be urged to preach resistance to annexation, on the ground of religious duty. Let conventions of the people be called, in every State, to give expression to popular opinion. Let every man, who possesses the ability, let him do some something himself to defeat the nefarious plot to sustain slavery. Many can address popular assemblies; many can write for the public; all can exercise with their friends—all can sign petitions—all can vote. If every man who thinks right on this subject, will only do his duty, annexation may yet be defeated; if not, the day of the Texan triumphant in the great warfare between liberty and slavery.

The committee have purposely abstained from discussing the subjects of the violation of the Constitution, in attempting to smuggle a foreign nation into the Union by the legislative action of Congress; of the breach of our plighted faith to Mexico, in endeavoring to bring into the United States, territory which our representatives within the Texan boundaries; or of the prospect of war with Mexico; not because these questions and others connected with annexation, are unimportant or undeserving of notice, but because the committee had not time to discuss them fully, but still more because they preferred to confine their attention to what is most important and ought to be done to avert annexation presenting promptly the one greatest and fatal objection to the measure which every man can understand. With these views, the committee recommend the adoption of the subjoined resolution:—

Resolved, That committees of not less than three from each State represented in this Convention, be now appointed, to call the attention of all conventions in their respective States, to oppose the admission of Texas as a slave State, with power to enlarge the minutes of their committee from the Liberty party, but from other persons interested in the object, and to co-operate with any committees now engaged in the same cause.

That the State committees shall appoint committees in every county in their respective States;

That in the county committees appoint town committees wherever it may be useful;

That the committees publish and circulate as widely as possible in their respective fields of action, one or more appropriate tracts presenting the reasons for opposing the admission of Texas, and the possibility of defeating it;

That the committees call county conventions on the subject throughout the free States;

That the committees circulate short remonstrances to Congress against the Texan Annexation. Some have-one-sentence, and some-a dozen; the shorter the better for their time is irons, to prevent a fatal exhibition of their wicked feelings. Here was a striking illustration of slaveholding sentiment. When men could act thus on the deck of a British ship, and within sight of the green hills of Ireland, we may imagine what must be their brutality in Cuba and New Orleans.

The tragedy ships was followed by Mr. Buffum, who exhibited a collar of iron, with three long prongs, which was taken from off the neck of a young female slave who ran away and escaped out of the house of bondage. Some manacles, and a whip—whose lashes were twisted thongs of leather—of most as hard as iron; he held these up and rattled them before the audience, and said—Abolitionists I accuse you of being guilty of meddling; but they repudiated the slander, they loved Christianity, the Christianity of the blessed Saviour, but they disowned all Christian fellowship with those who dared to make their Christianity a cloak, and which tempted them to run the risk of their souls. Mr. Buffum spoke at some length in an interesting strain. He said he was a native of Massachusetts, but was ashamed to call out his feelings in their Godlike mission, and as they came under the introduction of the Hibernian Meeting-house of the Bowery, and the Meeting-house of the benevolent Society of Friends, the public may rest satisfied that the cause of truth, and humanity, will be well served. The proceedings of the evening were terminated about 10 o'clock by an appeal by Mr. James Haughton, to the ladies who favored the meeting with their presence, to solicit a subscription to the Anti-Slavery Bazaar, to be held the 13th of November, to Mrs. Allen, High-street; Mrs. Webb, Great Brunswick-street; or to the Misses Haughton, Dublin-street, who would take charge of them, and forward them to America. He doubted not their judgment would well direct the money earned on the present occasion, and he entreated them not allow their sympathies for the oppressed to be a mere matter of feeling, but to exhibit it in a tangible manner.

We are glad that our contributors differ, on all suitable occasions, a just abhorrence of slavery, and we trust the wants of those at home, who are in need of help, will not be forgotten.

THE LIBERATOR.

BOSTON, FRIDAY, NOV. 7, 1845.

RESIST TO THE END.

The adjourned MASS MEETING of the People of Middlesex, opposed to the annexation of Texas, will be held at Lowell, Monday, in the Lyceum Hall, on TUESDAY NEXT, 21st instant. It is a meeting, where no distinction of sect or party is to be known, (for a crisis has arrived when such distinction must be forgotten,) and therefore men of all parties and sections are expected to meet, in perfect union together by one common determination, that they will resist the deed of annexation to the end. If this be done, it cannot fail to be an occasion of thrilling interest; for there will be a glorious array of soul and intellect, such as old Middlesex has never witnessed, yet such as she will not be well for you to print the Representative in large type, so that it may serve for volunteers to cut out and circulate for signatures. Let me add one of two words to what is contained in the Report and Circular.

In the name of Heaven, let every man who shudders at slavery, and dreads the annexation of a new slave nation to ours, co-operate in the movement now commenced. Whether he be Whig, or Democrat, or Native, or Liberty man, or no-government man, let him come out and say, 'I will, by God's grace, use all honest effort of every friend of freedom at the North, we may yet save our country. The time for action is short. But if we spend the few weeks remaining between now and the next session of Congress in deadly feuds with one another, like the miserable fools we have been, the Southern slave-power will be prostrated by the union and vigor of the South.

I do beseech your friends especially not to be jealous of the Report because it originated in a Liberty Convention. A distinguished and active Whig, in a letter I have just received from Ireland, says—'Neither do I see any thing in the Report or Resolutions in which I cannot readily concur.' In this view I doubt not you will readily concur with him.

In the course of the Report, there are any political parties in the country, and devote our whole souls to the one object of defeating the admission of Texas. For myself, when I see such a tremendous calamity impending over the nation, and feel that it can be averted, I feel as if every one who loves the United States, I can devote myself to no other business, public or private, except to exhort every one I meet to spend all his energies in this cause.

You must continue to blow the trumpet. Never for one moment concede that Texas must be admitted. It may—it will—but we can defeat the measure will act. We must fight, not as those who have no hope, but as menstrusting in God, who are sure of victory.

You will no doubt recognize an old friend, though now

Our correspondent will perceive that we have complied with his request. It seems to us, however, that if the Liberty Convention really desired a union with all parties to oppose Texan annexation, it should have suggested the holding of conventions in the mode adopted in Middlesex; and not have assumed the management of the question for the whole country. The very appearance of party assumption or precedence should studiously be avoided.

WEYMOUTH REPORT.

We cheerfully find room for the excellent Report of the Weymouth Female Anti-Slavery Society, because though it has a special local adaptation, it contains thoughts and sentiments, and makes serious appeals, which deserve the attention of all who profess to abhor slavery, and especially of such as have turned away from the oppressed, without having given their sanction to it as holy and humane. The little band at Weymouth, who still keep together, undaunted by secession, unwavering in the midst of a stern opposition,—conspiring in their minds, labor, by word and deed, and living in their voices, unceasingly, for the termination of slavery,—deserve all thanks and honors for the example which they have for so many years set of calm endurance, of heroic courage, and of christian faith. May this fresh appeal which they make to the understanding, conscience and hearts of those among whom their lot is cast, be the means of greatly increasing their numbers, and extending their usefulness.

Last week, they held their Fair, as usual, but were quite unfortunate as to the weather, it being very inclement, a large portion of the time. Last Wednesday evening with a tea party, which was well attended by some of the choicest spirits in the country—the spacious hall being entirely filled. In addition to the bodily refreshments that were supplied on the occasion, intellectual and spiritual refreshment was provided, and suitable addresses were made by Parker Pillsbury, Rev. Mr. Russell of Hingham, Samuel Reed of Abington, John M. Spear, and W. L. Garrison. The company did not separate until near midnight, so deeply were they interested in the services.

PEACE ON EARTH.

The annual meeting of the Non-Resistance Society will be held in Boston, yesterday, at 10 o'clock, A. M., in the Chapel under the Museum, Tremont-st., and will be continued this day and evening at the same place. We hope to see a large number of friends and inquirers present. This great and reformatory movement has been so shamefully caricatured, and so enormously misrepresented, that scarcely one out of a thousand of the people has any just conceptions of its spirit and design. Let those who desire to know the truth—who would not intentionally be guilty of falsehood and defamation—who are not afraid to prove all things—come to the meeting, where they will find a free platform, and entire liberty of speech for or against the doctrine of non-resistance.

DISCUSSION ON SLAVERY.

A public discussion commenced in the Tabernacle, Cincinnati, on the 1st of October, between the Rev. J. Blanchard and the Rev. L. N. Rice of that city, the former maintaining the affirmative, and the latter the negative of the following proposition:—'Is slavery in the abstract, and does the relation between master and slave, a sinful relation?

The Philanthropist gives a brief report of this discussion, during the first and second days, (how long it is to continue, we do not know,) by which it appears that the champion of slavery was disposed to take very ugly ground. He admitted that 'forcing freemen into slavery was a crime of the first magnitude'—as if freemen are by nature any thing more than men; and yet he 'maintained that slavery was not in itself a sin,' though he was just as much opposed to it as any abolitionist, on the ground of its being an act, which was not sinful, become 'a crime of the first magnitude'! He conceded that 'slavery ought never to have existed; that it is an evil, and ought to be abolished; yet that it can be now innocently upheld! His entire argument, as reported, is weak, inconsistent, profane. He has recourse to the reference to the Declaration of Independence by his opponent, because 'that instrument was drawn up to meet an exigency presented by the British Government'! The Bible, he said, was his rule of faith and morals; and the Bible sanctioned slavery. He Declaration of Independence to the contrary notwithstanding. Powerful revivals of religion had occurred in the southern churches, in answer to the prayers of their slaveholding members; and would God listen to thieves and seducers! would he answer the prayers of robbers and adulterers? He admitted that it was a great deal to say about the 'one bloodism' of the human family. If that was the subject to be debated, why had the committee of ten not selected it? No wonder this 'divine' apologist for man-stealing disliked to hear the great subject discussed! Jesus Christ, it was said in the British West India islands a christianity sinful in all cases; and no planter is allowed to be a slaveholder, and no man can be a slave. The title itself is now branded as false.

'Is slavery a crime?' asked, by a pro-slavery preacher, is a very different question from the question that men may be slaveholders without violating the law of God, or the rights of man. Abolitionists say that slavery is a sin. 'Not in every case—but under all circumstances,' reply their opponents. Let us look at this distinction. What is sin? Sin is, in every case, and under all circumstances, but—adultery. What is an adulterer but—an adulterer? And what is idolatry, in every case, and under all circumstances, but—idolatry? And what are idolaters but—idolaters? What is theft, but—theft? What is slavery, in every case, and under all circumstances, but—slavery? And what is a slaveholder but—slaveholder? Is it not plain that there can be no society where there are no adulterers—no idolaters, where there are no thieves—no slavery, where there are *no slaveholders*? Is not adultery the purity? and idolatry contrary to the worship of the true God? and slavery the extinction of liberty? It is not right, therefore, in certain cases, to retain a man being in slavery, why is it not also right to steal, lie, swear, commit idolatry, and bowdown to Juggernaut, in similar cases?

THE PULPIT AND SLAVERY.

It will be seen by the date of it, that the communication of 'A.' has been some time on file for insertion; the delay having occurred through the pressure of other matter. We have long sick, certainly—and live together as husband and wife simply by their own agreement, and without the intervention of any religious or legal ceremony, would he recognize their marriage as valid? Would he summon Isaac and Rebecca before a magistrate, and put them through the form of a marriage? Would he compel the parties to swear to the fact, that they are neither legally nor morally protected in the married state; that they are compelled to live lascivious and adulterous lives; that they are entirely at the mercy of those who esteem them as chattels; personal; and that the sacred relation of husband and wife is treated with the same marks of which public vendue, or in a private manner.

Mr. Rice is a Kentuckian, (though he preaches in Cincinnati,) and probably one of the man-thieves, either by direct possession, or prospectively. He will say, (well, let him; he has no will justify the sin of slaveholding in fiction. Hence, Mr. Rice coolly affirms—'The gospel is preached to the slaves; their comfort is cared for; they are well fed and well clothed; their private grievances are listened to by their masters, and redressed'!!

Hear him again:—His opponent had much to say about the cruelties of slavery. He was scandalized, also, that in Southern newspapers and Southern laws, slaves were spoken of in connection with horses and swine. Why, if he will go to the Bible, he will find Abraham's men servants, and maid servants, and camels, and asses herded together in the same way. Either this is an artifice of verbal criticism, or else it is intended to place Abraham in the same category with the Southern slave-monger. In either case, how despicable is Mr. R's conduct! And the more so, in view of the fact, mentioned in another portion of his sermon, that 'the slave trade is bad, wholly—' he held men who would traffic in slaves in no respect—he utterly detested them.' It was this very traffic, in connection with the sale of horses and swine, which Mr. Blanchard reproached, and which Mr. Bascomgrief to shield behind the example of the old patriarch!

Here is another specimen of his honesty and logic:

'His opponent said slavery permitted man and wife to be separated; therefore, slaveholding is in itself lawful. To this he (Mr. Rice) replied: 'I think it lawful while ago, he saw in the burying-ground the graves of a mother and three children, all of whom had been sold. The mother said, 'Husband, *Marriage dissolved murder*—and that of the most horrible kind; there fore away with marriage.'

It will be seen that this wolf in sheep's clothing is determined to make slavery and marriage equally good, or equally bad! In his eyes, they are alike sacred; at least, when he wants to make a triumphant syllogism! To say that marriage permits murder is simply to tell an absurd lie; but to say that slavery permits (in a multitude of instances *forced*) man and wife to be separated, is to tell the exact truth—as Mr. Rice knows. But listen to his special pleading once more:—

'It was said that under the relation of master and slave, the slave was sometimes degraded, and that the conjugal relation, the family relation, was broken. Marriage therefore wrong? Under the general relation, the child is often abused and degraded. Is that relation, too, therefore wrong?

Here, again, we have slavery presented as equal to the marriage institution, or the parental relation, in point of morality! Mr. Rice admitted, in the opening speech, that 'slavery ought never to have existed'—that it is 'an evil, and ought to be abolished.' If, therefore, there be any soundness in his logic, he also holds that marriage and the parental relation ought never to have existed, and that they are evils, and ought to be abolished!! Most assuredly, he would not hesitate to do so, if a profligate public sentiment demanded it of him. It is manifest that he is an unprincipled man—that there is no crime which he is not prepared to sanction, no sin which he is not ready to commit, if it will bring him popularity, or secure him public odium. Nothing can be more ludicrous, nothing more disgusting, than for such a man constantly to reiterate the assertion that the Bible is his rule of faith. Now, it is to some nothing, it is not to be unchangeable, to say, that as teaching absolute truth, he places no higher value upon the Bible than he does upon an old hat. His only Bible is public sentiment—his only God, what the prevailing voice and will of the brotherhood will allow and prescribe.

The only sensible remark we can find in his two days' harangue is the following:—If slavery was bad, why debate it? How happened it that he was been invited here to discuss that which was so unmitigated bad? Certainly, it is very absurd in a sort of logic, or metaphysical reasoning, to prove the criminality of slavery. God made man to be free. Liberty is his best gift, and without it, life is a burden and a calamity. Wherever slavery exists, there are two classes directly involved in it, who know that it is a cruel, demoralizing, and inhuman system—to wit, the enslavers and the enslaved. The former ever living in a state of apprehension, lest an insurrection should suddenly break out—and the latter pining for deliverance from their bonds of bondage. No longer need it to be convinced that it is a brutal act to enslave a man. No body is to decide on the subject. What is self-evident needs no proof. The American people must first repudiate their Declaration of Independence, and openly declare the rights of Christ, and reduce themselves to a condition beneath that of pagans, before they can acquire any evidence to convince them that a man's slavery is utterly incompatible with human nature. So far as their own soil is concerned, it is assumed by nearly all the non-slaveholding States, that slavery is, in itself, an evil, and that, under all circumstances, a sinful act—much so as adultery, burglary, highway robbery, and murder; for no man is authorized to enslave another, within their limits, under any pretence whatever, any more than he is to commit any of the great crimes specified above. This point was decided in the British West India islands a christianity sinful in all cases; and no planter is allowed to be a slaveholder, and no man can be a slave. The title itself is now branded as false.

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ANNUAL MEETING OF THE WEYMOUTH FEMALE ANTI-SLAVERY SOCIETY.

The Weymouth Anti-Slavery Society held its 10th annual meeting, Friday, Oct. 30th, & 3d. After the usual religious services, the subjoined report of the Secretary and Treasurer were read and accepted. The following officers were chosen for the ensuing year:

Mrs. Hannah Pierce, *President.*
Mrs. Mary H. Chapman, *Vice President.*
Mrs. Ann Warren Weston, *Cor. Sec'ry.*
Mrs. Mary Weston, *Rec. Sec'ry.*
Miss Martha A. Cowing, *Treasurer.*
Mrs. Elizabeth Richards, Mrs. Marcia Hunt, and Miss Sarah Cowing, *Committee.*

It was voted that the above proceedings, together with the reports of the Secretary and Treasurer, be published in the *Liberator.*

HANNAH PIERCE, *President.*
ANN W. WESTON, *Cor. Sec'ry.*

ANNUAL REPORT OF THE WEYMOUTH FEMALE ANTI-SLAVERY SOCIETY.

As no written Report of the Society has been presented for the last two years, a more particular account of its operation and prospects seemed called for, than would otherwise be necessary. The Society was founded in the Sept. of 1835, and not very long after its formation, numbered between seventy and eighty members. It numbers now only forty. We have lost five of our members by death, and a few by removal. The decrease of the Society is, therefore, only in the fact, that a majority of its members have been enabled, with some good degree of consistency and fidelity, to conform their lives to the principles by which, as abolitionists, they profess to be guided.

We declared, at the outset, the breadth of the anti-slavery platform. We said we were willing to labor with all, of whatever creed or faith, who believed with us that slaveholding was a sin of the most aggravated character; we were willing to aid and sustain the friends of any who could labor efficiently in the cause, without any reference to, or even knowledge of, the theological tenets they might hold.—Believing that any Anti-Slavery Society, established on a narrower basis, must be comparatively useless, we have in good faith carried out these declarations. We have sustained, by whatever of money, or influence, or sympathy, we could command, those men and women who were laboring with the greatest devotion, for the deliverance of the slave. We did not, while their religious opinions took no consideration at all, ask their creed, or thought the subject an unimportant one in itself, but because, as abolitionists, we were incompetent to do so. Composed, as the Society was, of individuals of very dissimilar religious opinions, it was yet so far faithful to the dictates of humanity and sound discretion, as to avoid all tinge of bigotry or sectarianism.

This course has exposed us to great reproach and misrepresentation. We have been denounced as infidels, Universalists, Non-Resistants, and Sabbath-breakers. As a natural consequence, such of our friends as could not bear these reproaches, left our ranks, and have walked no more with us. Fidelity of a still more unpopular character has caused the defection of others. We have very generally borne a consistent testimony in our lives against a proslavery church and clergy, by refusing to worship in any meeting-house, or contribute to the maintenance of any minister, in which, or by whom, the claims of the slave were not recognized.

These two causes will probably account for the decimation of all who are not with us.

We would take this occasion to offer a few suggestions for the serious consideration of all such. We trust that, in doing this, we are actuated by no true a sense of duty, and so sincere a spirit of charity, as to give us a place in the candor and consciences of all who were ever numbered with us. To such we would say,—You once professed to remember them in bonds as bound with them. You were acquainted with the unutterable amount of sin and suffering involved in Southern slavery. You were friends of the rights of the slave, of their privations and tortures, of the horrors of the domestic slave-trade, of the *separation of families*, of the denial of all knowledge, spiritual as well as secular, of the entrance of the word of God. At all these things, you professed to be shocked and grieved. You believed it to be your duty to labor for their removal, and for awhile did so. How stands the case now?—There are the slaves; their number not lessened, but increased. Many of you are mothers. Thousands of fathers, good and true in the sight of God, dear as yours to their mothers' hearts, have been born into life-long bondage, since you *began* your exertions in the anti-slavery cause; since—(we pray you to consider these words,) since you *ceased* them. If silence and its attendant barrenness remain the same, how is it that your duties have changed? Are you prepared, in reality, to go back to the pro-slavery world, and say that slaveholding is *not* a sin under all circumstances—that it is sometimes *right* to enslave your fellow-creatures? Do you think, with the Court of American Board of Commissioners for Foreign Missions, that 'men can be brought to a saving knowledge of Christ,' and yet hold their brethren, whom Christ came to redeem, as 'goods and chattels, to all purposes, intents and constructions whatsoever?' If you answer one half to this state, argument is nearly hopeless; but if not, suffer us to ask the value of faith without works. It is not enough that you labor for the Canada fugitives. That may be a good work in itself, but it is not an anti-slavery work. The refugees of the South are exposed to all the evils of poverty and prejudice, from which we are safe. Do not, for a moment, suppose that when a contest for truth and freedom is going on in the very community of which you make a part, you can discharge your obligation by laboring, not to deliver the oppressed out of the hands of the oppressor, but by helping him after he has delivered himself.

We earnestly beg you to put yourselves and your children in the place of the slave-mother and her children, and ask you hearts and consciences, if such were the case, would you not entreat us to employ those agents who could most efficiently plead your cause, irrespective of their religious opinions?

We are to say to you, 'We cannot ask help in your behalf, for we can obtain no suitable agents.—The Orthodox ministers and their churches are too busy with the concerns of Asia to attend to yours, or they are sitting in convention with slaveholders, to secure a better observance of the Sabbath—there are no agents.'—would you not answer, 'Go to Garrison, and Douglass, and Phillips, and Quincy, and Spear,—go to the men that feel that the slaveholders, the heathen, of our country, take precedence of those of Asia,—go to the men who have had enough of the Bible to know that they who oppress not one day of the week, and then have the unblushing hypocrisy to pretend a regard to the holiness of the seventh, are but increasing their own condemnation. Thus would you advise, were you a slave. That were we done. Yet these very men are shut out of the churches that you help support, on the false pretence that they will preach on *extraneous* topics. We deny the statement. We challenge the fact that, in any anti-slavery lecture, got up by our society, this has been the case. The real objection is that such agents have exposed the pro-slavery character of the church. Let all who have quitted us, with conscientious reflection, ponder if these things be not so.

The present is a suitable occasion to lay before all who are interested in our local affairs, part of the proof that all the churches in our neighborhood are alike, and not the fault of slavery. There are in Weymouth and the adjoining towns, Braintree, six Orthodox meeting-houses, two Methodist, and a Baptist. Not one of these houses can be opened to a faithful Abolitionist. We know that, in most of them, an anti-slavery notion could not be read. Yet at the majority of their communion tables, slaveholders could sit down. At all of them, such men as Leonard Woods, Bennet Tyler, and David Green, would be joyfully welcomed—at least, in all of the Orthodox creed. To these churches, too, every year, come the agents of the American Board, and request and receive the donations of their members. We commend to the consideration of the unchristian Report just adopted by that Board, together with the discussion consequent thereon. Read it, and say if the members of that Board are not they who neither fear God, nor regard man.

Is this harsh judgment? Can we, for the honor of Christianity, speak more gently of those who, by their dishonor the gospel of Christ? We believe that gospel entirely adequate to the removal of slavery, but the gospel of the American Board is indeed another and a different thing. Under it, the nominal converts of Christianity may be converted, and yet hold their fellow-converts slaves—it is part and parcel of the same gospel, preached in the Southern States,—gospel under whose ministrations, slavery and its attendant barbarisms have flourished like a green bay tree. It is the imperative duty of every believer in the Christian religion, to which it forms the foil a reproach as that of the toleration of American slavery.

Oh, that the churches of New-England had so clear a perception of the real nature of Christianity, as to say to the American Board, 'Go, found spurious churches on heathen ground; receive those to your communion, who claim property in flesh and blood; but ask not the help of those who profess to be followers of Him who thought it not too much to ask of one convicted sinner, as a test of sincerity, that he should sell *all*, and give to the poor; and who did not think the surrender of wife, husband, brother, sister, father, mother, wife, children, and lands, too much in exchange for eternal life. Is it after eighteen centuries of trial of the efficiency of His gospel to the pulling down of strong holds, that the Christians, par excellence, of our day, assert that it is still not do to tell a man rejoicing in the pardoning mercy of God, that he must 'leave his slaves?'

However the Board may endeavor, by absurd sophistry, to mislead, their meaning is yet sufficiently apparent. They deplore slaveholding in itself, not as sin. They quote with approbation the shameful declaration of Dr. Chalmers, that to hold slaves by inheritance does not prevents man from being a Christian. These are the declarations that justify us in pronouncing the Board pro-slavery, and the churches that sustain it by the admittance of its agents to their pulpits, pro-slavery also. Recollect that the Board have declared, in their own Report, that their Indian churches retain in their communion thirty-five slaveholders. We cannot go into an elaborate argument on this subject, but we would urge on all the duty of withdrawing fellowship and sympathy from an association, whose labors are made to tell so emphatically in the perversion rather than the promotion of Christianity.

We could wish that our labors had been more efficient the past year. Owing to the absence of many Anti-Slavery lecturers from our State, we have not been able to carry out a resolution, passed at our last annual meeting, that we would make arrangements for public meetings, to be held quarterly in different parts of the town. We have been able to hold but one such meeting. In August last, Mr. Douglass gave a very impressive and interesting address at the Universalist meeting-house, a building, the use of which, we would very gratefully acknowledge, has never been denied us. We requested the use of Mr. Perkins's meeting-house for Mr. Douglass, but it was denied, under the pretence that something besides anti-slavery might be preached. We appeal to all who heard Mr. Douglass, whether a word extraneous to the subject of abolition was uttered. We sent notices of the lecture to most of the churches in the neighborhood, but one was read only in the Universalist house. We hope to carry out our arrangements for the proposed lectures during the coming season.

At the last annual meeting, the Anti-Slavery Sewing Circle was united with the Anti-Slavery Society. We have held weekly sewing meetings ever since, and regard the union as highly valuable, not merely in regard to our funds, but because they serve to keep alive, by interchange of sympathy and opinion, in our little circle, that interest for the slave, that so many causes conspire to weaken. We hope all our members will feel it a duty to attend these as often as their circumstances will permit.

We have subscribed for two copies of the Liberator, and one of the Standard, and one of the Herald of Freedom. The Boston Female A. S. Society send us, in addition, two copies of the Liberator. All these have been systematically circulated, and we have seen, in many cases, the good results following therefrom.

The Anti-Slavery Fair, held last November, under the direction of the Society, met with greater success than that of any previous year; its receipts amounting to $116 11. The Fair continued through two days, and closed with a Tea Party, which was very numerously attended, and rendered interesting by music and addresses.

We will not dwell upon the events transpiring the past year, in Church and State, that prove the progress of our cause. We leave the consideration of these to such Societies as embrace a wider sphere of action. We see cause for encouragement, on the whole, though one occurrence of the past year has been most disastrous and discouraging character. We refer to the annexation of Texas, an event for which the North is most fearfully responsible. That it should have obtained the vote of even one man from Massachusetts, is cause for burning shame, and that the very Democratic party whose votes were cracked by such an outrage, is ample proof how far the love of ease and wealth has corrupted the love of virtue and freedom.

As a local Society, our business lies with our own immediate neighborhood. We feel, in the people of Weymouth, whose hearts we should seek to change, and sympathies we should try to enlist. Much of their apathy and indifference must arise from want of reflection. We cannot believe that they can look altogether unmoved on the condition of our slave population. They do not see the fact, that their support of a slaveholding government, and their communion with a pro-slavery church, are sufficient reasons why slavery exists. Let us be faithful in our own relations, whether civil or ecclesiastical, and then we shall be prepared to meet the whole truth in meekness and sincerity of heart.

And after all, if the cause is destined to fail—if this country and its guilty inhabitants, this republic numbering its millions of slaves—is destined to ultimate ruin, is it not much that our hands are clean? Is it not much that we have kept alive in our hearts the principles of justice? Have we not increased our own self-respect and happiness, by preserving moral distinctions inviolate?

And more, and beyond all, when we recollect that the events of time are but the shadows of a coloring to the eternity to which we hasten, shall we not rejoice that we have found grace to take our places with the slave, and not with the tyrant? When each shall give her individual account to God, the opinion of the whole world will be as nothing. Let us seek to have it so with us now, and feeling thus, esteeming ourselves responsible only to Him, we shall hold our course right onward till the slaves are freed, or we summoned to other spheres of action.

TREASURER'S ACCOUNT.

Lucretia A. Cowing, Treasurer,
To Weymouth Female A. S. Society,

1844.		
Sept. 26,	To cash, paid during the year,	$129 65
1845.	Contra,	Cr.
Oct. 3,	By cash, paid during the year,	$129 25
" 31	Balance on hand,	40
		$129 65

LUCRETIA A. COWING.
Weymouth, Oct. 8th, 1845.

LETTERS FROM HENRY C. WRIGHT.
[JOURNAL.]

GENEVA, July 31, 1845.

Botanic Garden.—This spot, which I found was complete with most harrowing associations. It occupies the spot on which were perpetrated the butcheries of 1794—about the time of the horrible atrocities of Paris. The blood of many of the first citizens of Geneva was poured out on this very spot, under authority, acting under the direction of the Paris Committee of Public Safety. Husbands and wives, parents and children, sons and daughters, brothers and sisters, were here wantonly butchered by a few assassins, while the people looked on, disapproving, indeed, but not daring to interfere. It was a reign of terror, but the natural and necessary fruit of the principle taught by Calvin, by the Puritans, and by universal Christendom, i. e. that *men may kill one another in defence.* Every man and woman who plead for a government based on the non-killing principle, plead for the reign of blood and terror; and when such governments call for their blood, they must not wonder nor complain. Roses, pinks, and all sorts of sweet and gay flowers are now blooming on the very spot where those men and women fully realized the consequences of giving power in government. Children are romping and sporting all around me. It is 6 o'clock, P. M., Sunday. Thousands are walking about, taking the fresh air, amuses and mothers with children in their arms, and parents leading their children by the hand. It is a bright, cheerful, happy scene, and I can imagine the people get more good to their souls and bodies, walking about here amid these flowers and trees, than they would in the churches, (into three of which I have looked,) hearing and seeing performed and preached, an unnatural, unreasonable, unchristian, if they had better be busy in the market, buying and selling, than in a church performing mass, water baptism, communion, singing and preaching, under an impression that, in performing these, they are earning a name to live and die as Christians, while their hearts are burning with rage, jealousy and revenge toward their fellow-men.

7 o'clock, Sunday evening.

Now on the bridge across the Rhone, near where it issues from the lake. I look down from the bridge into the river that rolls beneath my feet, 12 feet deep or more, and I can see the pebbles and sand on the bottom as clearly as if there were no water—so transparent is it. About half way across the bridge, a narrow foot-bridge crosses off to a little island, on which are several trees, a statue of Rousseau, and benches and chairs to sit on, and little tables to eat and drink at, and a band in waiting playing, but it did last night. Geneva is now full of strangers from distant lands. The Rhone runs rapidly as it comes from the lake, a little north of west, and for about one mile is perfectly clear. Then comes into it, from the south, the Arve, a very muddy stream that comes down from Mt. Blanc, and for about a mile further, the transparent Rhone and the turbid Arve run along together, in the same channel, side by side, without mingling; but finally, the pure, clear waters of the Rhone are lost in its foul and dirty neighbor, and the mingled waters roll on, bursting through the Jura mountains, that surround Geneva on the northwest and north—pouring down through France, and rushing on till lost in the ocean. Much have I read and heard of this beautiful river and lake; now I stand with my foot of the lake, and the head of the former; and it is pleasant to stand and think of events that have transpired here. The people are thronging all about me, chattering in French, German, Italian and English. There is but little heed paid to Sunday, as a holy day, here; yet I do not see that the people are more wicked, or loving, one to another, as in towns where they are taught to regard Sabbath desecration as a crowning sin. I wonder—Are men more liable to desecrate Sunday than Monday? Is it any more a sin to violate Sunday than Tuesday? I cannot see it. The Jews, instead of desecrating men and women—but says not a word about desecrating *days*; and it instructs human beings to keep themselves holy, but has not a word about keeping day holy. If men will keep themselves holy, they need not be troubled to keep a Sunday holy. But ministers, elders, deacons and professors will steal, buy, sell, enslave, hang and shoot men, and in every way desecrate their bodies and souls, and then, on Sunday, make long prayers and preachings against desecrating the Sabbath! They are full of holy horror against Sabbath-breaking, and then mutilate and butcher their brethren! They strain at a gnat, and swallow a camel.

July 12—Monday eve, 6 o'clock.

On the jumpit again, to look at Mt. Blanc, once more glowing under a clear, glorious sunset. It has been a clear and cloudless day. The town, the gardens, bridges and bastions are alive with men, women and children. Have had a pleasant and profitable day, chatting and associating with many Englishmen and Scotchmen. The men are now standing by me, evidently from New-England. They have been talking about the political affairs of America, and are now upon the anti-slavery excitement there, and severely commenting on abolitionists, as aiming to destroy the political prosperity of the country, by their agitation of the question. One of them is now giving his experience of German beds—complaining bitterly. Now they talk of men and things in Boston, familiar to me. I have joined in the talk, and had a great root about the American Consulate. I declared it to be the duty of every citizen of America, and that the Federal Government had been a curse to mankind, and that I should rejoice to see it annulled—sooner the better, for all concerned. They turned and walked off, greatly wrought up in defence of the Union. Soon one came back, and I found he was from Boston—that he and wife and child resided in Naples for health. Had heard of Graefenberg, and thought of going there, and seemed greatly mollified towards me when he found I had been there, and could tell him all about it. We talked over American matters quite coolly and pleasantly. Never meet an American do I find, who is pro-slavery, who can travel with comfort in Europe. That nation of slaveholding republicans is a by-word of contempt the world over. May it ever be, till it has repented. The last rays of the sun are now lingering around the top of Mt. Blanc. It has now again assumed the cold, rigid hue and look of death. There are little children all about me. One little French child has been sporting about me familiarly, jabbering French. I cannot *talk* with it much. The child laughs, pokes my hat, puts its face about my face, opens my book, jumps, runs, and romps in good English; and I laugh and romp in good French—so we understand each other. One thing among the adults and children here has struck me most painfully. Many, very many have swelling in their throats, goitres, as they call it. I cannot conceive what is the cause. It looks shockingly, but does not seem to give pain.

In the public library founded by Calvin in this town, are 40,000 volumes. In it is seen 304 manuscript letters of Calvin; one of which is addressed to Queen Jane Gray of England, while she was a prisoner in the Tower, awaiting her execution. There are forty-four volumes of Calvin's manuscript sermons, between 1540 and 1560—twelve volumes of letters addressed to him, and many papers relating to the council of Basle—many letters of Theodore Beza. The library is open every day—no day excepted but *Saturday*, not *Sunday*.

Rousseau was born in this town—the son of a watchmaker. The house in which he was born is now standing. He excoriated priests and princes this town and on France by his writings. His book, the *Emile*, was burnt here in 1762, by the common hangman, by order of the Council of Geneva; and the principal instigators of the act were *Voltaire* and the Council of Sabbonne—who never in one instance acted in unison in any thing else. An order was issued for the arrest of the author. His political opinions were deemed to be revolutionary. Rousseau became the idol of the people afterwards.

Sunday, 6 o'clock, Geneva in Watchmaking. The first watch was brought to the town in 1587, and in 1760, *four thousand* persons in the town, and *two thousand* outside the walls, were engaged in making watches. Owing to improvements in machinery, only 3000 are now employed in watchmaking, but a far greater number are now made, being 100,000 annually. The cheapest and best watches in the world are made here. England does all she can to keep Geneva watches from her market, but in vain; more or less yearly go there.

On this side of the lake, about two miles out of town, is the residence of *Byron* in 1816, where he wrote 'Manfred,' and the third canto of 'Childe Harold.' Within the French territory, five miles from Geneva to the north, is Ferney, the residence of *Voltaire*—where he lived from 1759 to 1777. But village of Ferney owes its existence to him. He settled there when but six or eight little hovels were in it. He collected industrious colonists, introduced useful manufactures among them, drained and improved his nine hundred acres of land, and built round him a little village of the cottages of peasantry. He built a church, on which is this inscription: '*Deo erexit Voltaire*;' and once a theatre stood opposite the church, in which his own tragedies were enacted, probably as much to the good, and far more to the amusement, of the people, than the mummeries, masses and ceremonies that were performed in the church or the religious play-house. The *chateau* in which he lived is standing, but going to decay. Two rooms are yet entire. The curtains of his bed and the furniture are as he left them, except that they have been mutilated by travelers. The chairs of his friends, Frederick the Great, and Catharine II. of Russia, still are seen. The Russian Empress sent an embassy from Petersburg to Ferney, on purpose to compliment the poet. In one room hang portraits, one of his mistress, one of Mme. Pirvart, a Savoyard boy, and one of Pope Ganganelli. In the garden is a long walk, closely arched over with hornbeam, where he used to walk and dictate to his secretary. Voltaire, in early life, became an object of deep interest to me, in consequence of the treatment he received from the church and clergy, and their denouncing him as an infidel and atheist. To my early imaginings, he stood out from his kind, conspicuously wonderful—as Mt. Blanc stands out among Alpine glaciers. He seemed to me a human phenomenon; and when I came to read his works, I was astonished to find a man of genius, and talking like other men. What a *bug-bear* has he been made by sectarian churches and their priests, to frighten all from freedom of thought and inquiry into their claims and creeds! Romanism and Protestantism have assailed him with little bitterness. But I wonder there have not been millions of Voltaires, where there was one. See what was played off before him as Christianity! Look at the churches and ministers, who were called *Christian* churches and ministers! How could he do otherwise than reject Christianity, while the Christian world was in true churches and ministers? Read the history of Calvanism, of Lutheranism, of Romanism and Protestantism. See their inhumanity, fraud, theft, robberies and murders; their drunkenness, slavery and war! If these are the fruits of Christianity, who would be a Christian? But Calvinism, Lutheranism, Romanism and Protestantism, as such, have no more affinity in spirit to Christianity, than Hindooism or Cannibalism; and the sin of Voltaire was that, after seeing and spurning their claims, he did not turn to Jesus of Nazareth, and ask him the claims of Him. The life and teachings even Voltaire could not but applaud and quote; and while he spurned Christianity, he hesitated not to beautify some of his writings with its spirit and precepts. Had that man seen Christianity established in the lives of its professed followers, it would non-resisting, peace-loving, self-forgetting loveliness and beauty, he never would have rejected it. But taking what he saw in the priests and churches as Christianity, he was obliged to reject it with scorn. Rousseau, Voltaire, Hume and Gibbon, and the blood and horrors of the French Revolution, are directly chargeable upon the popular churches and priesthood of Christendom. Sunday morning, at the advanced age of ninety-three. There is, probably, no lady in the country more generally known than Mrs. D. Fora Pierson, wife of President Dwight. The wife of President Dwight, she entertained more strangers than probably any other person in New-England.

Bishop Kemper.—We are very sorry to learn that this laborious missionary has met with a great loss while on the Ohio river, of an important part of his baggage, containing money, papers, letters and journals of his Episcopal labors, for some seven or eight months.—*Gospel Mess.*

Quebec.—The subscriptions and contributions, in all parts of the world, for the relief of the sufferers by the two late fires in Quebec, up to the 30th, received up to the 26th ult. amounted to the sum of £62,136 18s. 5d. independently of a grant expected from the Provincial Treasury of £20,000. Of this large amount, only £900 came from the United States.

Census of New-York.—The Morning News gives the population of New-York city, by the recent census, at 366,295—an increase of 37 per cent, or 54,075, in five years. This is said to make New-York the fifth of the leading commercial cities of the world—only London, Paris, St. Petersburg and Constantinople surpassing her.

Portsmouth Steam Factory.—The new mill in Portsmouth is designed to be one of the largest in the country. The new land will cost $40,000, several houses having been removed to make room for the building, which is to be near the railroad station. The mill will be, when completed, 500 feet long, and will run about 50,000 spindles.

Sentence of Big Thunder.—'Big Thunder,' or Dr. Boughton, who has for some time past been under sentence at Hudson, N. Y. for being concerned in the assent riot (note near that place, several months ago, has been convicted and sentenced to imprisonment for life in the Clinton State prison. Also several others.

Connecticut Town Elections.—In a majority of the towns we have heard from, and, so far, they seem to be about equally divided between Whigs and Democrats.

The Temperance ticket has prevailed in the election for License Commissioners in a large majority of the towns. Only nine, as far as heard from, have voted in favor of licenses.

Connecticut.—At the recent town elections in Connecticut, a vote was taken on the amendment of the Constitution, abolishing the property qualification, and it was carried unanimous in favor of the abolition.—*Evening Post.*

Distressing.—The kitchen attached to the premises of Mrs. Newel, in the county of Prince George, six miles from Petersburg, on the road from Petersburg to Norfolk, was burnt to the ground on Sunday night, 28th ult., and, horrible to relate, four negroes, a woman and her infant child, and a very lively boy and girl, the property of Mrs. Newel, perished in the flames.—*Petersburg (Va.) Republican.*

Thomas A. Davis, Mayor of Boston, in consequence of severe illness, has resigned his office for the remainder of the term for which he was elected. The City Council will fill the vacancy.

Providence and Worcester Railway.—The whole road was let on this road, last week, to contractors, and is said that the work will be prosecuted with vigor.

Fatal Accident.—On Sunday, Sept. 20, Mr. Benjamin Drake, of West Scituate, was instantly killed, by falling from the tongue of a heavy loaded team he was driving, the wheels of the cart passing over his neck and head, crushing them in a horrible manner. He left a wife and children. He was about forty-five years of age.—*Boston Post.*

A man and his wife, named Christian and Conrad Finsent, were killed by the falling of a tree, on Saturday afternoon, Sept. 27, in Dunham. The parties occupied a small shanty in Swift's woods, eight miles from town, and a large tree was blown down, and fell across the cabin.

Scarcity of Corn in South Carolina.—The drought in the upper part of South Carolina has so severely affected the crops, that great apprehensions are entertained of famine, and some two or three thousand of the inhabitants have emigrated to Tennessee and Kentucky.

FREEMEN, RALLY!

CONVENTION OF THE OPPONENTS OF THE ANNEXATION OF TEXAS.

A Convention of the opponents of the Annexation of Texas and the encroachments of the Slave Power, will be held at the Lyceum Hall in Old Cambridge, on Monday, Oct. 31st, 1845, at 10 o'clock, A. M.

All, without distinction of party, are invited.

E. R. Hoar, Henry Wilson,
Wm. Jackson, T. B. Harlow,
B. Huntington, A. Farnsworth,
Dexter Buckman, Stevens Hayward,
N. Crosby.

WALKER AND MOODY

Will lecture at the following-times and places on the claims of the American slave, the guilt of Northern and Southern slaveholders, and the duties of American freemen. Every true lover of liberty will feel it a privilege to give them a hospitable reception, and to contribute in every possible way to the success of their mission.

Tuesday,	Oct. 21,	Acton.	
Wednesday,	" 22,	Littleton.	
Thursday,	" 23,	Westford.	
Friday,	" 24,	Groton.	
Saturday,	" 25,	Pepperell.	
Sunday,	" 26,	Townsend.	
Monday,	" 27,	Shirley.	
Tuesday,	" 28,	Harvard.	
Wednesday	" 29,	Boxboro'.	
Friday,	" 31,	Stow.	
Saturday,	Nov. 1,	Sudbury.	
Sunday,	" 2,	Framingham.	
Tuesday,	" 4,	Marlborough.	

CHARLES K. WHIPPLE,
General Agent.

LECTURES AND MEETINGS BY PARKER PILLSBURY.

Thursday evening,	Oct. 23,	at Dorchester.	
Friday and Saturday,	" 24 and 25,	Quincy.	
Sunday,	" 26,	Weymouth.	
Monday and Tuesday,	" 27 and 28,	Hingham.	
Wednesday,	" 29,	Scituate.	
Thursday and Friday,	" 30 and 31,	Marshfield.	
Saturday,	Nov. 1,	Duxbury.	
Sunday,	" 2,	Kingston.	
Monday and Tuesday,	" 3 and 4,	Plymouth.	
Wednesday and Thursday,	5 and 6,	Pembroke.	

It is the intention of Mr. Pillsbury to make the circuit of Plymouth county without delay. Due notice will be given for the appointments.

CHARLES K. WHIPPLE,
General Agent.

LECTURES BY CHARLES L. REMOND.

Northboro',	Friday, Oct.	17.
Princeton,	Sunday,	19.
Westminster,	Tuesday,	21.
Fitchburg,	Thursday,	23.
Barre,	Saturday,	25.
Hubbardston,	Sunday and Monday,	26 and 27.

N. B. The friends in the above-named places will perceive that I have announced every other night, in order to have my meetings appointed on the following evenings, in case I am anticipated by any other meetings or lectures on the evenings specified.

C. L. REMOND.

ANTI-SLAVERY LECTURES.

A series of Lectures will be delivered before the *Salem Female Anti-Slavery Society*, upon successive Sunday evenings, at Mechanic Hall, at 6 1-2 o'clock.

The Introductory Lecture will be given by

JOHN THOMAS, Esq., of Boston,

on Sunday evening, Oct. 19th.

The remainder of the course to be delivered by the following gentlemen, viz. Oct. 26th,

JEREMIAH B. SANDERSON, of Lynn;
WM. H. CHANNING, of New York;
CHARLES STETSON, of Medford;
THEODORE PARKER, of West Roxbury, (*Monday eve, Nov. 17th.*)
JOHN T. SARGENT, of Boston;
CHARLES L. REMOND, of Salem.

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

All persons are respectfully invited to attend.

ELIZA J. KENNY, *Rec. Secretary.*

Salem, Oct. 5, 1845.

RHODE-ISLAND ANTI-SLAVERY MEETING.

The tenth annual meeting of the Rhode-Island Anti-Slavery Society will be held in the City of Providence, on Wednesday, the 29th of October.

Friends are invited to attend. Refreshments will be provided for such as wish, by the Ladies' Society.

AMARANCY PAINE, *Secretary.*

NON-RESISTANCE.

The annual meeting of the New England Non-Resistance Society will be held in Boston, Thursday and Friday, Oct. 16th and 17th, *in the Chapel under the Museum, Tremont-street*, at which all friends of peace and of liberty, and in the brotherhood of the race—all who are in favor of a government of love, peace, and impartial liberty—are invited to be present. Let the time of the meeting be kept in constant remembrance, and a large attendance be the result.

ADIN BALLOU, *Pres.*
WM. LLOYD GARRISON, *Sec.*

PHONOGRAPHY.

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Oct. 17.

POETRY.

THE BRANDED HAND.

☞ We make the following extract from a meritorious little work, mostly in blank verse, just published in Rhode Island, entitled 'THE BRANDED HAND: a Dramatic Sketch, founded on the Incidents of the Tragedies at the South, in the Winter of 1844-5. By Sophia L. Little.'

PART IV.

[A public place. A pillory—prisoner in it. Preparations for the branding.]

BYSTANDER.

He will learn what it is to trample on our laws.

PROFESSOR.

Yes, he will find out the evil of not submitting to the powers that be.'

BYSTANDER.

I think we are much indebted to the Church and Clergy for the noble stand they have taken, so many of them, for Slavery. If the Church and Clergy had come out for emancipation, the burning execution of this day could not be.

SECOND BYSTANDER.

It must be a peculiarly soothing reflection to you, that it is you that heat the iron hot, and stamp it down. It will be quite a comforting death-bed reflection.

PROFESSOR.

The Church has done its duty—we owe it to religion. How could we prevent it without keeping the balance of society?

FIRST BYSTANDER.

The Church and State are connected here by a link as strong, though more secret, than in other countries. I rejoice in it, and hope we never could keep our slaves but by the Church's aid.

PROFESSOR.

Yes, the Church is becoming powerful. No greater indication of it than our work—our men becoming honorary members of Bible Societies and churches. It looks as if the Millennium was at hand. The fellow, the criminal, pretends to some sort of religion.

BYSTANDER.

Yes, he is some of the chaff. The respectable, influential part of the Church at the North are with us. Do you think this affair will make much noise at the North? You have been among them, and know.

PROFESSOR.

No. The North does not care, so we help fill her purse, how many of her sons we imprison and brand. All the North wants is riches and luxury. There is great deal of talk there, but it means nothing. The masses care for nothing but themselves. [*Taking his watch out.*] The time has nearly come.

SECOND BYSTANDER.

You seem in haste, Sir. May I ask if you would be in a hurry if it was your own delicate hand? Look there, at the hard, honest-looking palm of the man who is to suffer now this moment. I pity him from my soul. Slaveholder as I am, I believe he is an honest man. God help him!

PROFESSOR.

I was only in haste to attend a series of meetings now held in the city.

FIRST BYSTANDER.

I wish I could see his face. There! the executioner raises the iron—it is down—hear it hiss—how red the hand looks. Now the laws are revenged. Did he make a noise?

SECOND BYSTANDER.

I heard a low, suppressed groan, that's all.

[*I plunter comes forward and speaks to a man in rage.*]

PLANTER.

I will give you ten dollars to tear the handkerchief from the criminal's face, and throw these eggs at him. I could drink his health now.

POOR MAN.

You may drink it, if you like, and fire your rotten eggs in the bargain; I don't want to insult a poor man in distress, let him be where he will.

PLANTER, [*to another poor man.*]

Will you, my man?

SECOND POOR MAN.

Do what?

PLANTER.

Tear the handkerchief from the criminal's face, and throw these eggs at him. I will pay you well.

POOR MAN.

What! go to that poor man, whose body is all like a flame of fire with the pain of branding, and crack him and insult him! Do you take me for Satan, sir? Sooner than do such a piece of devil-work as that, I would be burnt myself. No! all the gold you have got would not tempt me.

[*Plunter turns to a black boy.*]

will you do it, sirrah? I'll pay you.

BLACK BOY.

No, tank ye, Massa; my heart ache bad enough now.

SECOND BYSTANDER.

There goes the remorseless wretch. Here's dollar a-piece for not doing his work. Oh, my God! he has done the deed himself! How could he throw the eggs into that mock face from whence was dropping the sweat of agony? The fiend! the Jews mocking and taunting the Saviour of men.

PROFESSOR.

I know this gentleman, Sir. I am sorry he has exposed himself. He is a good-hearted man, but hasty when excited. We should have charity.

SECOND BYSTANDER.

I have attended your meetings frequently, but shall go there no more.

PROFESSOR.

You had better go to our prayer meeting; you will find a good spirit there.

SECOND BYSTANDER.

I've got a good spirit here, (putting his hand on his heart,) I will tell one not to go. I shall go to Loveman's church.

PROFESSOR.

I understand he is compelled to leave the city, because of his opposition to anti-slavery principles. Good morning—I think, upon reflection, you won't leave us.

SECOND BYSTANDER.

[Solus.] If all ministers were time-servers, I would never stir again into a church. I want a Christian to be a Christian—a minister a true minister. But some have the true gospel trumpet, while others have only a dancing pipe, set to the tune of every new occasion. I am sick of this day's business, altogether. Is this slavery? Let me consider.

[*Scene—prison. Philander lies asleep. A vision appears—he awakes—the vision appears to place the crown within the Branded Hand. Vision speaks.*]

VISION.

Thou hast won the crown—thy hand this day hath plucked it!
Through burning flames the branded hand is clasped
Into the pierced, in fellowship divine—
Jesus, Salvation's Prince, hides in thy bosom!
He gives the crown, the crown of martyr love.

PHILANDER.

How sweet, how over-fraught with fragrance
Pure immortal life! What streams of glory
From these rich blossoms of immortal life
Twine in the glorious wreath!
Oh, is it mine! I never, never won it.
I did no more than love compelled to do,
All through thy grace.

VOICE.

Receive then grace for grace.
The grace to conquer, and the grace reward.
Is it less dear to thee?

PHILANDER.

No; I love to thrill
How thy divine nature has entwined
With the low weakness of a human heart,
And strengthened it to all long suffering
With such deep joy of holiness.
The power to win the crown was given by thee—
The blame was mine it should be all my own;
But who, ah! who is that attendant spirit,
Wrapt in soft clouds of mild and melting light?
Excess of bliss is in the look of love
With which he views me.

SPIRIT.

I am Irvan. Irvan, so late a slave, now drinking
The blissful ecstacies of love unknown.
Irvan, a happy spirit near the throne,
Is privileged to be thy guardian here.

☞ This notice of a fact which took place at the execution of the sentence of Walker.

Thy ministering angel ever more,
Till thou with me in the third heaven appear,
Where the veiled seraph, thy silently adore,
Is thy wound sharp and painful? It is mine,
Lovely with healing power to assuage.
The fever of its torment is thine,
And chase the fiery force of pain away.
Is thy heart heavy at thy prison task?
Dost thou in vain for rest of tyrants ask?
The unseen waving of thy guardian's wing
Shall the refreshing cool of Eden bring.
Thy opening brow, thy altered look shall show
How thou hast felt the renovating glow.
Now rest thee, thy slumbers sweet and deep,
For God shall' give to his beloved, sleep.

[*Vision vanishes.*]

[*Plunter asleep at night—Evil Spirit.*]

PLANTER.

Begone! nor haunt me more, dark fiend, who raised
The vision of that branded hand before me.
Oh, must I meet that vision every where?
I sought the hall; and my gay partner's hand
Seemed stamped with fire. I sought th' empyreal feast,
To cheer me with the fellowship of mirth,
But there I saw that eye's condemning mildness.

EVIL SPIRIT.

Thou art tormented—He is comforted.
The Eternal fills his cell with heavenly light,
And lulls him slumbering in ambrosial visions.
One whom ones thy slave, but now an angel,
Even one of those he would have let to freedom,
Hath been constantly to attend him.
Task him they may, chain him they may, and torture;
He hath an unreached paradise within.
And then a promise sure, that, after death,
Each pleasure of injustice here
Shall be a ray of burning light in heaven,
And every woe a sweet beatitude.

PLANTER.

Oh, madness! can I not teach him then in earth or hell,
Nor overmatch Omnipotence, and cause
His happy favorite one bosom pang?

EVIL SPIRIT.

Know he is far beyond thy reach or mine;
The more we bind his body, we do free his holy soul.
The hand so justly given by hellish law,
Has won for him that blessed crown of life
Which thou nor I shall never, never gain.

PLANTER.

Enough! Begone, tormenting fiend, begone!

[*Planter awakens.*]

PLANTER.

This is no common dream. Oh, fearful fate!
Must I—Oh, must I thus be haunted ever!

VOICE.

Forever, if thou will not yield to me.

PLANTER.

Then will I headlong run into eternity.
From pleasure on to pleasure, madly on;
I cannot yield this will of mine: 'tis strong
And in it arms against Omnipotence.—
Stay, I may be deluded by a dream.
Do not God's ministers for slavery plead,
Citing the sanction of the Bible, detailed text?
Sleep, then, Oh, foolish conscience, sleep again!
The anthems of ten thousand churches full thee.

REFORMATORY.

☞ The following notice of a recent article from our pen on 'Non-Resistance' exhibits an excellent spirit and commendable candor.

From the Boston Investigator.

THE LIBERATOR—NON-RESISTANCE.

In the last No. of the Liberator, in an article on Non-Resistance, we notice the following paragraph:—

'It is not true that non-resistance is 'Infidelity,' or that it leads to it. Was Voltaire a 'non-resistant'? Was Hume? Was Paine? Was Knowland? Are those who claim to be the most Infidel, in opposition to Christianity, the apostles of non-resistance? Just the reverse. The Boston Investigator has repeatedly assailed the doctrine of non-resistance as absurd, slavish, and dangerous, though it frankly concedes that it is the doctrine which Jesus taught and exemplified in his life. It rejoiced when the publication of 'THE NON-RESISTANT' was suspended for lack of patronage. Hence the 'Infidels' of this country are with the American church and clergy on that subject, and not with the non-resistants. This we regard as the strongest argument against the doctrine, that non-resistance leads to Infidelity.'

We acquit the Liberator of every thing like invidiousness, either as regards Infidels in general, or the 'Boston Investigator' in particular. We have better opinions of our Infidel friends than to suppose he is governed by any such feeling, even if he had not disclaimed it. Still, we believe he is somewhat mistaken in his opinion of our non-resistance, particularly as, in classing us with 'the American church and clergy' on that subject! We were not aware that we agreed with the church and clergy in any thing. They have always been in favor of war, and in favor of the Slaveholder's war, in particular, and yet we have always been in favor of war in any thing. They have always been in favor of war in war, punishments, vindictive laws, &c. We reject them all.

We have repeatedly given our views upon non-resistance, and believe, that, if they are not as ultra as our neighbor's, they are quite as ultra as can be practically carried out. As he may not have seen those views, we will briefly present them in contrast. We will only state now, that if a strong desire for peace and harmony, and a deep and settled aversion to war and personal quarrelling, and an abstinence from it, as far as possible, constitute a non-resistant, we believe we may say, without boasting, that we are a tolerably good one. We must add, however, (for candor requires it,) that we are doubtful whether we could look tamely on and see a fellow being wantonly injured, without helping him, if we had the power, even if we had to use that physically his oppressor. We might not resist for *ourselves*, perhaps; but, under certain circumstances, we think we might to help our neighbor.

We do not now recollect of rejoicing at the discontinuance of the 'NON-RESISTANT,' but if we did, we can hardly believe it was on account of the general character of the work, because we have always been partial to the doctrine, thinking that it had a tendency to promote peace, harmony, and kind feelings. But we thus said in our last publication defined non-resistance, as the Liberator does, in the following paragraphs, then we committed a great error in regard to its discontinuance, for it taught pretty nearly our own doctrine on that subject. Speaking of non-resistance, the Liberator says:—

'In universal precedence and the redemption of the world are synonymous terms. Where it prevails, there can be no shedding of human blood, no violence, no lawless use of the sword; no, nothing with the spirit of wickedness, no oppression, no wrath or malice; just as where total abstinence abounds, there can be no moderate drinking or intoxication. A will, unforeable non-resistance, is just as great a solecism in terms as an honest thief. None is so obedient to the laws of God, none so ready to return good for evil, none so careful to be always in the right, as your true non-resistant. He is a conscientious, the highest and holiest use of the word. Hence, all who hold human life at a cheap rate—who advocate war and armed resistance—who justify or countenance violence—who claim the right to wield discretionary power over the lives and liberties of their fellow-creatures—whose ardent aspirations are unchaste ambition is boundless, whose pride is satanic—all pirates, highwaymen, burglars, warriors, slaveholders, mobocrats, and the supporters of any doctrine of non-resistance, and gnash their teeth on those who advocate it. This is true universally, and without an exception. Now, this must be true, or non-resistance cannot be the fact—if non-resistance were but another name for 'no government.' It behooves those, therefore, who claim to be non-resistants, to see to it that they reject that doctrine as wild or anarchical, to consider in what lawless and murderous company they are found.

'It is not true that non-resistants are against all governments. They cling to government, as that which is essential to the peace and safety of the world; but it is the government of God, not of man—of love, not of military power or brute force. It is not true that they have cried, or winked at, or that they would do nothing to restrain evil-doers; but their mode of restraint is to inflict no injury on body or estate, but to conquer by returning good for evil. They are to be held responsible only for what their principles legitimately produce, and their mode of to practice; and from this test they will never be found wanting.'

Now if the above is what is meant by non-resistance, then there are many Infidels who believe who will accept the doctrine, and regard it, too as a fair deduction from Infidelity. Nor can we perceive wherein Voltaire, Hume, Paine, and Knowland, together with the large majority of Infidels, are not worthy, according to the definition given, to be ranked as true non-resistants. Indeed, the more we think of it, the more we doubt whether, if we take the Liberator's definition, as the Liberator defines it, is Infidelity, in spite of his denial, and nothing else; —that, is Infidelity, as Infidels themselves understand, and explain it.

It gives us much pleasure to present the altered tone of the editor of the Investigator on the subject of Non-Resistance; and we are confident that the more he examines it, the more rational, interesting and important it will become in his estimation. To show, however, that we did not misrepresent our opinions in our last, or in our assertions, to the letter, in the article on which he has commented, we copy the following article from his pen, respecting the suspension of 'THE NON-RESISTANT':

'THE NON-RESISTANT.' The publication under this name has been discontinued for lack of sufficient patronage. We were never friends of the doctrine of 'non-resistance,' for it implies to our minds the anti-republican and cringing attitude of passive submission to the tyranny and every kind of injustice and insult that tyrants or their minions may see fit to impose. This sort of doctrine prevails too much already, and we fear, will yet find that it is being grounded. The fact is, non-resistance is just the principle to make tyrants of one part of the people, and abject slaves of the other. It never can exert a salutary influence upon the hearts of those who live by fraud and oppression; while it throws their victims, the honest and industrious classes, directly into their hands, to do with them what they please. It is not the doctrine of true philanthropy. Oppression and injustice, to be overcome, must be resisted. Liberty and equality have had to be fought for in all ages, and unless human nature changes, they will have to be fought for still—at all events, so long as kingcraft and priestcraft, with their hordes of hangers-on of nobility and aristocracy, continue to suck the life-blood of the masses. When did tyranny ever relax its grasp upon the throat of Liberty, but as it was forced to let go its hold? Never; and it never will. But if it is right that it should, then it is no more than just to enforce that right, regardless of the consequences. And this cannot be done, if done at all, by the oppressed themselves. It is idle to expect relief from any other source, either above or below. Heaven never interferes in human affairs; or if it does, it seldom sends its aid where most it is needed—else why do strong battalions often triumph in an unjust cause, and liberty and equality make so little progress in overcoming tyranny and injustice?

In another number of the Investigator—the date of which we have forgotten—Mr. Beaver says:—

'The doctrine of non-resistance we consider a mere negative principle, and consequently, neither benevolence nor justice require the exercise of it. We are so far from recognizing such a doctrine as the means of promoting universal peace, that we believe the attempt to reduce it to practice would have a tendency to encourage disorder and licentiousness. We cannot protect virtue, except by resisting vice; we cannot protect life, except by resisting those who are disposed to injure him. If we have a right, therefore, to protect, we have a right, also, to resist, inasmuch as protecting implies resistance. We are willing to banish all hatred and vengeance from our moral creed, but resistance is a law of nature, instituted for self-defence, and the individual or the society who should literally and completely refuse to practise it, must soon perish. We can suppose many cases in which one might be justified in inflict great bodily injury upon a friend, for the sole purpose of protecting another friend from his unjust assault, and all this with no ill will towards the former, but with a sole regard for the safety of the latter. The momentary indignation or anger which one must necessarily feel, would be sufficient to induce him to prevent him from doing evil, may exist without any enduring ill will against the object; and a benevolent man would use all persuasion in his power to induce the offender to desist, before he would resort to means which, as they inflict injury, are always apparently vindictive, and often really so.

Any man who should carry the principles of non-resistance thoroughly into practice, would be regarded as insane with enthusiasm. But such a man cannot be found. The Quakers with whom this singular paradox originated, have never been thorough, practical non-resistants. It is true, that they refuse to bear arms, and that they do not go to war, or to join in war, either offensive or defensive. It is true, also, that when attacked by one of the savage tribes, they have not resisted, or fought against their antagonist. But if we were to indulge in a little conjecture, and from the fact that the Quakers get through the world better than people in general, that the doctrine of non-resistance carried into their practice is the cause of their thrift and prosperity, we should commit a great mistake. We must consider, in the first place, that though the Quakers will not fight, others will fight for them, and hence, in the case of a national war, though they refuse to protect themselves, yet their fellow-citizens protect them.

We advise these modern enthusiasts to give up this phantom of non-resistance, and take some more rational ground for promoting and establishing universal peace. The peace-maker is never an offender, but he is always a defender. He defends right, and he opposes wrong.

In the following article, Mr. Beaver admits that Non-Resistance is Christianity as taught by Jesus Christ:

CHRISTIAN SOLDIERS.

The Rev. Mr. Chapin, the popular Universalist preacher at Charlestown, holds to the doctrine that a man may be a good soldier, and yet a good Christian! This sentiment was maintained in his discourse on Sunday last. In which allusion was made to the death of one of the Revolutionary patriots, who is styled by this minister a 'true Christian soldier.' Referring to this part of his character, Mr. Chapin indulged in the following language, which, for anything that we know to the contrary, may be quoted in support of the doctrine of the Universalists, but it is no more like the Christianity that Jesus taught, (if he taught any,) than the barking of a bull-dog is like the bleating of a sheep:—

'But, my friends, around his memory lingers, not only the fact that he was a good *soldier*—a good soldier of his *country*, but also the fact that he was a good *soldier of Christ*. * * * The master-call of his country was found among his papers, and also the master-roll of the *members of his church*! With the one, he marched to the battle-field of conflict—with the other, he was marching home to Heaven! Blessed union of duties! Beautiful harmony of life! True Christian soldier!'

We presume that Mr. Chapin was sincere in using the above language; and we presume also that he is well acquainted with the teachings of Jesus; and yet he says it is that we are puzzled to know how he can reconcile the practice of a fighting soldier with that of a non-resistant Christian, such as Jesus described, when he said, 'Resist not evil;' but whosoever shall smite thee on thy right cheek, turn to him the other also.' This kind of doctrine is not at all congenial to our own feelings, for we believe that evil must be resisted, peacefully, to be sure, if it can be, but if not peacefully, then forcibly. We have no relish for the servile doctrine of passive submission, which has kept and still keeps the human race under the arbitrary and tyrannical sway of priests and tyrants. There are rights which belong to mankind, and which must be defended at all hazards; and hence it is that we rejoice in such popular outbreaks as the American and French Revolutions, because they had for their object the defence of natural and inalienable rights, and because they have taught to tyrants the lesson which they have always been so slow to learn, namely, that there is a limit to the rocks of the people with impunity. But this is not the doctrine of Jesus; he inculcated non-resistance; and therefore, according to his teachings, the American Revolution could not be justified, nor can it be said that the soldiers engaged in it were Christian soldiers, for the very good reason that they directly disobeyed the Christ's solemn injunction. Hence Mr. Chapin's 'true Christian soldier,' notwithstanding' he marched to the mortal conflict with 'the master-roll of the members of his church' in his possession, was not a Christian, after all; for, as we have fully shown, no man can obey the teachings of Jesus, who resists evil by physical force; and consequently Mr. Chapin cannot in justice lay any claim whatever to Christianity as the propelling motive which occasioned the Revolution, because it was in direct opposition to Christianity. But what an idea the Reverend gentleman gives us of the 'Gospel of Peace,' when he represents his 'true Christian soldier' as marching to the mortal conflict with his musket, and at the same time 'marching home to Heaven'!!!—Our Christian brethren seem determined to get to Heaven at any rate; but, the idea of meeting it by smelling of gunpowder, and by murder, is certainly significant of a very anxious desire for future salvation. It reminds us of the emphatic exclamation of Hudibras, when, in a similar and approbrious vein, he exclaims, 'As soldiers, God's delight are, say the Christian soldiers,' Trust in the Lord, but—*keep your powder dry!*

We give one more article on this subject from the Investigator, written by Mr. Beaver:

CLERICAL EDITOR.—We sometimes give specimens from Parson Brownlow, of the Knoxville Whig. The Parson carries a Bible and Pasfuhl book in one pocket, a brace of hair-trigger pistols in the other, and a large cane in the other. His writings are in keeping with them.

We are not among those who believe that because a man happens to be a preacher, or a professor of Christianity, he is to be insulted, spit upon, or knocked down, by every upstart or villain with whom he may chance to meet. When this is attempted, it is time for good Christians to imitate the Bible, and shake the Hudibrastic disciple of the Church militant, who

'Proved his doctrine orthodox,
By apostolic blows and knocks.'

Mr. Brownlow would be consistent enough, if he was only one of the world's people; but being a Christian, he cannot consistently make any other use of his carnal weapons. Instead, therefore, of showing fight when attacked, he must stand and take it; and if his antagonist, after hitting him on both cheeks, should be so accommodating as to make him moreover open his mouth, and have his teeth knocked out, it's a hard doctrine, Parson Brownlow; but then it's Bible one—and, unless it is followed, it must be obeyed, if you mean to go over Jordan in good shape.

It was in view of such articles as we have quoted, that we felt warranted (as we certainly were) in saying—but not invidiously, or unjustly—that the Boston Investigator has repeatedly assailed the doctrine of Non-Resistance as absurd, slavish and dangerous'—&c. &c.

From the Practical Christian.

SUMNER'S ORATION.

We are greatly obliged to the author for a copy of this invaluable Oration. It seems that the American Peace Society have caused a large edition to be published, and have done it very well for the glorious cause of Peace in adopting such a production, and assisting to spread it among the people. It is worth more than half the 4th of July orations to have ever been permitted to look at. It is an honor to the author, an honor to the city of Boston, so far as his authorship may with propriety be so, an honor to the whole nation, an honor to the age in which we live, and being fifty years in advance of the times, will be held in reverence by the people of the next generation. It will live many generations—a text book and a model to future orators. This is speaking in strong terms, but only as the thing deserves. We have read it with increasingness in our praises or censures. But in this case we feel the truth and justice of our commendation. The author is personally a perfect stranger to us, and we are as much astonished as we are gratified, to find him announcing such sublime principles, such heavenly truths, in the high places of Boston. Not but what we could expect them from *those* high places sooner than from any other in the world, but that the sentiment and moral excellence of the city course so far transcend the warlike order of governments, as to make it a wonder how any of '*the powers that be*,' should in any manner assist in publication. However we are entering an era of moral wonders, of which this is only a premonition. The human race are not always to be employed in butchering each other, and then to expend their richest resources in torturing their kind—not always to worship heroic murderers—not always to reject and crucify their saviors—not always to hate and despise the beautiful and blessed world a Golgotha. The Infinite Father will bring them to their better senses—will inspire them with a more rational and Christian spirit—will open their eyes, after so many years of unaccountable blindness, to see how easy and pleasant a work it is to be good and do good. The prophets have predicted it. His Son has lived, and died, and risen again for it. Omnipotent goodness, reason, righteousness, love, will triumph over folly, prejudice, ignorance, weakness and wickedness, and work in victorious way to the surface, and bear the world with them, from error, to truth, from barbarical righteousness which Jesus Christ taught in the Sermon on the Mount; that which Christendom and Christian church has dared to pronounce impossible, and which of course the *State* could not contemplate as practicable. There will be wealth enough, and there will be means created in war and its attendant vices. There will be talent enough, and noble employment enough for the highest talents, when the Millennial morning of peace shall be proclaimed. Manyfold the present population of the globe will be well fed, well clothed, well housed, well educated, well employed, and well content, in *half a day*. O ye gigantic intellects, ye profound statesmen, ye industrious politicians, ye heroes and mighty men of the nations, how long will you, in your blindness, continue to spend, beaten by a thousand generations of a ambitious *Destiny*? Wheel about. Reverse the poles of your ambition. Apply your energies to the work of human regeneration. See what you can do for humanity. Tie up its severed arteries. Stanch its flowing wounds, soothe its ever-lasting pain. Remember it poor. See if it costs half so much sacrifice to makeup happy, as it has to torture it on the rack of selfishness and revenge. Charles Sumner has set a noble example. Follow in his footsteps. He has heralded an army of new fashioned great men. At least, let us hope you will prove it so. Go annint your eyes with the eye salve of Christian love, and see, school. Follow his example, and speak manfully for that truth which alone can redeem the world. Prepare to receive your reward. Have already discounted in this Oration. And ye common people, read, read this work. Read and grow wise. Read and make ready for the work of building up the Christian empire of universal peace.

We shall not go into particulars in this notice. The whole Oration ought to be transcribed in the memories of the people. We shall only point to thrilling passages, and we shall give suitable extracts in our columns. We have taken pains to furnish ourselves with Sumner's speech, and with the Oration, which we shall do all in our power to sell and circulate. Friends, call and purchase.

From the Sabbath (Seventh-Day Baptist) Recorder.

PLYMON SEAVER.

This young man, who was imprisoned in the jail at Chelsea, Vt., for working on Sundays, has written to the editor of The Herald of Freedom to say, that he is enjoying good health, and that since that after he had been confined some twenty-five days, a town meeting was held to see if the town would pay the expense of his imprisonment. The subject was pretty warmly discussed, and a vote was finally passed by a small majority, to dismiss the article. But notwithstanding this vote, some of his friends were not willing to give up the matter so. Hence they sent in a petition for another town meeting. In less than three days after that, the money was all raised, the costs were paid up, and the first selectman went and took Mr. Seaver from the jail. By whom the fine was paid, Mr. Seaver says he does not know, but he thinks it was paid by those that it was mostly done by those who voted against him. But as it may, he thinks it was good policy for the people to pay it, since the fire of indignation was rising to so high a pitch, that the jail itself might have been endangered.

Now as he is discharged, the imprisonment upon the great mass of persons not connected with religious societies, it has been to excite indignation and disgust, that a man should be twenty-nine days in jail, for doing what he believed was his bounden duty. It has confirmed him more and more in the position he had previously taken. Since he came out, he has spoken in the same courageous tones. He has worked three whole Sundays right in the face and eyes of popular prejudices and superstitions. He has been threatened with another prosecution. He expresses a determination to stand up and resist all attempts to prevent his acting out his convictions. Thus it appears that the men who imprisoned him were obliged to come and take him out—that the people have been enlisted against his persecutors—and that instead of securing their object, they have only shown that it cannot be secured.

THE NORTH AND THE SOUTH. The Kentucky Annual Conference of the Methodist Episcopal Church have voted (98 to 5) to adhere to the Methodist Episcopal Church South. Yesterday, says the Louisville Journal, Bishop Andrew arrived, who, on Friday, presided over the Conference. Bishop Andrew during the day made a public statement of his connection with the slavery question in regard to himself, on which the proceedings of the General Conference, which led to the separation of the South and North, were founded. The Bishop sat down, the Conference adopted a resolution requiring the members now to define their individual position. The Northern members of the Conference, when put to this question entitled to vote, the result stood, for adhering to the Church South, 146, for adhering to the Church North, 5. The Conference also passed resolutions in the strongest terms the approbation of the Conference, on the conduct and action of Bishop Soule and Andrew throughout the entire controversy.

ANCIENT RELIGION OF THE SOUTH. A copy of the 'Imperial Herald' of Nov. 17, 1795, printed in Charleston, contains the following, which we find in the list of deaths:

Died, on the 8th of October last, at Beaufort, in South Carolina, the Rev. *Matthew Tate*, in the 46th year of his age.

In his will were the following paragraphs:

'I enjoin it upon my executors to publish in all the newspapers in Charleston, that I depart life under a full persuasion, that if I died in possession of my slaves, I should not conceive myself admissive into the kingdom of heaven.

Acquaint Dr. Rush, of Philadelphia, of my decease, and request him to insert the above in the papers of that city.

This was before South Carolina was wholly given over to tyranny—before the spirit of the revolution had entirely died out.—*Essex Transcript.*

A Quietus for Cross Babies.—By this we do not mean knocking their brains out against the bed-post or anything of the sort, but simply, that we do not mean the paregoric, Godfrey's cordial, Dalby's carminative, black drop, or any poison. The only requisite to quiet the squalling, squaling, miserable little wretch of a baby, is the child's own nice. To the midst of its screaming, press your finger gently and repeatedly across the cartilage of that useful organ, and in less than two minutes it will be asleep. The eastern paper from whence this important discovery is derived says it has never failed but once in two years; and in some instances, after lulling the child to sleep, it continues to lay its nose on the outside. Such extraordinary conduct of these weather-wise and provident insects, it is thought, indicates a winter of unusual length and severity.

The expenses of the fetes given upon the occasion of the Queen's visit to the Rhine, is stated in the German papers to amount to 5,000,000f. (£200,000.) The musicians alone were paid 400,000f.—(Sky £16,000.)

Population of New Haven.—A census of New Haven has just been taken, agreeably to a vote of the inhabitants, and the result is, as we learn from the Palladium, that the present population of the town is 17,674; being an increase of 3,284 in five years. The census of 1840 showed a population of 14,390.

Quickest Trip on Record.—The steamer Oregon left New-York at six o'clock Tuesday evening, and arrived opposite this city at half past one o'clock yesterday morning, making the trip in seven hours and a half! The Oregon run from her pier, near the Battery, to Caldwell's Landing, 67 miles, in 3 hours. This was her average speed to Hudson, from which place the state of the river rendered it necessary to slacken her speed.—*Albany Citizen, Thursday.*

Hosiery.—By the census of Roxbury, just completed, it appears that the total population is 13,299 —increase since 1840, 5,615. American Males, 4,291; Females, 4,284; Irish Males, 1,789; other Foreign Males, 350; do. Females, 302.

Where was he born?—A boy-baby was born on Long Island railroad a day or two since, when the cars were running at the rate of forty miles an hour. We wonder if he will make his way through the world, it is no fault of his birth.

The Cathedral at Montreal contains thirteen hundred and sixty-three pews, and will seat fifteen thousand persons; the tower is two hundred and fifteen feet high, and the ascent to the top of it by two hundred and eighty-five steps.

A brick building, three stories high, and 154 feet long, is now going up at Thompsonville, Ct., for the purpose of accommodating newly invented Knitting Machinery, by which each girl employed can knit 60 yards a day.

Venezuela.—The population of the republic of Venezuela, in 1843, was 1,068,809, of whom 28,588 were slaves. Since that date, the number of slaves has been reduced to 22,000.

The Religious Recorder significantly asks:—'Which is the cheapest, to hire a room and buy a library, and organize a school for poor children—or pay the damage which the scum of vagabonds will do to our property in jail or society?'

Fresh Water Oysters.—A letter on the artificial production of oysters, was read recently in Paris by M. Carbonel, before the Academy of Sciences, that he proposes to carry into practice, if he and discovered the means of producing oyster-beds in fresh water ponds and basins, so that every man who has a few feet of ground to spare, may, by the construction of a basin, may always obtain fresh oysters.

At the last trial for Congress in District No. 9, there were 2297 votes (Wilkinson, 2219, Wheaton, 697; Terry, 199; others, 62. Another trial takes place on the second Monday in November.

Fatal Accident.—The Rev. Philander Powers, of the Methodist Episcopal Church, was killed a few days since, near his residence at Painted Post, Steuben county. He was thrown from his horse by a span of horses that had runaway. One of the horses broken in three places, and his skull was fractured.

In the foreign papers we find announced the death of Madame Cinti Damoreau, who was a very good singer, but a little while ago, with Madame Cinti Damoreau. He died in France, of consumption, at the early age of thirty-three.

Rev. Lloyd Selby, local preacher of the Methodist Episcopal Church in Anne Arundel county, Md., was thrown from his horse, which was killed by the cars, on the 20th of August last, and so much injured that he died himself the next day.

The Boston Traveller says the project of sinking an Artesian well in the city to the depth of nearly one thousand feet, is now being discussed in earnest. The estimated cost is thirty thousand dollars, and the time required for its completion, but little more than a year. The writer says the city may be supplied with water in this way, at the rate of six hundred gallons per minute, long before it can be obtained from Cochituate.

Decrease of Episcopal Methodists.—According to the Methodist papers, the Episcopal Methodist Church besides being split, longitudinally, by Mr. Mason and Dixon's line, has the last year decreased between 37 and 38,000. This is mostly in consequence of the fight about negro slavery, but it is mostly in the Free States;—a pretty comment on the spirit of the controversy!

ROBBING INDIANS.—The Indians who are encamped at Hoboken, N. J., were visited a short time since of 30 silver breast plates, five silver hat bands, 40 silver dollars, $50 in bank bills, a dozen gold rings, and a dozen silver finger rings, also a silver medal, presented to John Francis by George Washington.

More Onderdonkism.—The N. Y. Tree Sun states that the Presbytery of New-York have deposed, or indefinitely suspended from ministerial functions, Rev. Daniel Newell, late editor of the Christian Family Magazine, and also a young clergyman, for gross immoralities.

The dome of St. Peter's, at Rome, is in so dangerous a state that iron arches have been erected to prevent its fall.

DENTISTRY.

OPERATIONS on the Teeth, and Artificial Teeth made by J. GUNN, Dental Surgeon, Dr. G. has a superior mode of attaching Spurious Teeth, so as to defy the action of the fluids of the mouth. Plain Gold Plate received the premium at the Fair held at Faneuil Hall, Quincy Hall. Office in Court-street, corner of Sudbury-street.

Sept. 12. 3m.

INCOMPARABLE SOAP,

MADE AT

No. 26, Brattle st., Boston,

BY SOLOMON GUESS.

THIS incomparable Soap is recommended for CLEANSING CLOTHING, removing spots of grease, tar, paint, pitch, &c. It is also a most ready moving pimples, &c., from the face by one or two applications.

The subscriber having been in the Clothes Cleaning business for eight or ten years, confidently offers this article to the public, having by long experiment found it of never-failing efficacy, and not one of those articles which require constant trial, and an exhibition of endless certificates, (which can be obtained,) to make it sell. No article has ever been manufactured that more fully comes up to what it professes to do, and it only requires to be used to convince the most incredulous of its wonderful efficacy.

Agents.—A. G. Tucker, Manchester, N. H.; Ira Levi, corner Merrimack and Bridge-st., Lowell.

Price 25 cents a cake. Liberal deductions made to those buying to sell again.

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BOOKS,

FOR sale by BELA MARSH, No. 25 Cornhill.

Hemmer's Fourth of July Oration—The Grandeur of Nations;

History of the Trial of Miss Delia A. Webster, written by herself;

The Stranger in Lowell, by Whittier;

Narrative of the sufferings of Lewis Clarke, written by himself;

Fowler's new work: Love and Parentage, spiritual The improvement of Offspring, by Fowler and the other works by the same author.

Bentham on Legislation, in two vols.

Theory of Morals by Richard Hilleth. Free produced!

Mrs. Child's Letters from New-York; do. Letters for Children;

Theodore Parker's Sermons and other publications.

The Family Doctor, with an Appendix containing 700 valuable Receipts.

The Bustle: a Philosophical and Moral Poem;

Eva: or a Blow, by Henry C. Wright;

The Spirit of Christianity, and the various Books on Water Cure;

Dr. Graham's Works, and Dr. Alcott's Works.

The Nubian Slave, by C. C. Greene.

The Fugitive's Song, and the various other Songs of the Slaves.

Public Worship, by Chas. K. Whipple; also a Views of Archbishop Whately, of Dublin, on the Sabbath Question.

History of the Devil, by the author of Robinson Crusoe.

The Physiologist, by Eugene Beclard, M. D.;

Dodd's Lectures on Mesmerism;

Titles of Lenax, and Capital Punishment, by Lydia Sparry.

Emerson's Essays, 2d series.

August 8 tf

THOMAS NELSON,

Genteel Boarding House,

No. 159 ELM-STREET,

NEW-BEDFORD

T. N. would respectfully inform the public, that he has fitted up and opened his house to accommodate boarding and lodging those who so favor him with their patronage. He respectfully solicits a share. No pains will be spared to render every way all accommodations. Terms moderate.

May 30 6mo

NEW

Furniture and Feather Store,

No. 43, CHARLES, NORTH SIDE BLACKSTONE-ST. BETWEEN HANOVER AND ANN-STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE, of the latest fashions, and to suit all, and at low prices too for the quality, cash or on credit. Purchasers are requested to before purchasing elsewhere.

C. W. BRADBOOK.

N. B. The first-price is the only price, rare small profit for cash.

March 14.

IT is proposed to publish, in MONTHLY SERIES, work entitled

'THE KOSMIAN,'

containing a series of Letters, written from United States, by AHMED EL KORÎ, to his friend in Algiers, translated from the original Arabic, by Ben Ali Sabah, and edited by FRANCIS H. GREEN.

Ahmed's Letters virtually contain a *History of the Anti-Slavery movement* in the country, embracing a period of about twenty years: and they not a show of history only, but they display the moral and political progress of the individual. Many interesting subjects are discussed in the course of the correspondence, such as *Slavery and Slaveholders, Southern Slaves—of Northern Laborers—of Industrial Classes of Women—and of Dreadful Slavery Spirit—Treatment of the Indians—Cruelty to Animals*—with a particular account of great *Mobs, Riots*, and other *breeches of peace*, illustrative of the spirit of the times, and marking progress of the Anti-Slavery enterprise.

The Author has no party bias, whatever; he feels only a paramount obligation to the TRUTH—being restrained by no bonds of sectarian or political. He utters his thoughts freely, and commands the confidence of honest friends and we know that he is moved by a strong love of liberty, and of the rights of man. The work is in a style of the THE WIDE WORLD.

The Editor respectfully solicits encouragement for arduous undertaking; trusting that the *Friends of Freedom* universally will promptly secure the forts, which nothing but *hope of doing good* will have induced him to undertake.

THE KOSMIAN will be published in numbers of 32 pages each, octavo size, printed in fair type, good paper, stitched together, and issued monthly at the price of $1 00 a year, *payable on the receipt of the third number*. Persons procuring five subsc