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WM. LLOYD GARRISON, EDITOR.

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

BOSTON, FRIDAY, APRIL 3, 1846.

REFUGE OF OPPRESSION.

From the New-York Journal of Commerce.

THE AMERICAN BOARD.

The Abolitionists are in very great trouble. They have established the negroes in the comfortable cities of Canada, and others are pretty much abolishing slavery in these U. States; yet there is no end of many other things yet to be done, that the good cause may be carried on. Abolition is the remedy for all disease. Whatever will not obey, let it be put down. The A. B. C. F. M. is now the chief object of attack. Before the meeting of this body at Boston last fall, every preparation was made to produce a lively discussion. But it turned out that the abolitionists were disappointed and baffled, and that the abolitionists were left point blank whether or not Mr. Phelps, who asked point blank whether they were always a sin, rather said yes nor no. Her love choice spirits, the very purest of the whole, the very high minded of all, carry on the war the very fiercely for defeat. They held a convention in Syracuse a while ago, from which they poured forth their rails. These men were those who stood and were happy and useful, co-operating with good men. But the infection of Abolitionism appears to have perverted all their faculties. Gerrit Smith, Beriah Green, Alvan Stewart, and Dr. Lafon, formerly a missionary of the Board in the Sandwich Islands. The latter has been for several years, six or eight years, and has been chiefly engaged in slandering his brethren who also keep in the work, some of whom have carried their antislavery feelings quite far enough for the Dr. Lafon, as we judge from the newspapers, who himself up to contradict not only the missionaries, but scores of other men, who have been his fellow officers and mariners generally, have given their testimony to the same facts.

At the late Convention at Syracuse, statements were put forth, probably coming from Dr. Lafon, that some people think are a real 'Jesuit shell' lurking in the American Board. A letter-writer from Syracuse to the New-England Puritan, says of the Address of the Convention:

'We alleged facts are true, it will unsettle the affections of the friends and supporters of the American Board in this region, quite extensively. My belief is, that its premises—the allegations against the Board, that it allows in the churches of its missions the institutions of polygamy, caste, oppression, slavery, idolatry, and all the various sins peculiar to their respective fields, are not true.'

It is wonderful how little sense there is among men sensible enough in other things. Let him read the Acts of the Apostles, and their epistles to the Churches formed of converts from idolatry, or who known any thing of human nature, and fail to understand these shadows? Certainly, they are 'not true' in the manner in which they are put forth. The impression they are intended to make, that the American Board countenances polygamy and idolatry by the practice of its missionaries, is utterly false. The bible which have been worked into a man's character by the actual conduct of his life, are not instantly eradicated by the most thorough faith in the Christian religion, nor does the exercise of such a faith at once free a man from the social entanglements in which idolatry had confined him. When he hears the gospel of Jesus Christ, and with his heart, and what intelligence he possesses concerns it, he has a new rule of duty, and new objects of pursuit. But with regard to the ten thousand things which he has been accustomed to do, he has to learn that they are wrong by comparing them with his new rule, as by degrees he comes to understand it. He does it in the advance of society in truth, and in some unhappiness, as in other countries, where the people rad and learn continually! There are in this country, now, superstitions in current circulation and full money, of idolatry, of Christian, as perpetuated in nothing which was ever taught by paganism.—We that has labored to learn the truth with an ardent desire to adopt it, on all subjects, has not delay, from year to year, in his belief, opinions ours will not bear investigation, for a moment, but it frequently is found that he has been governed by them at his life, until the moment of their detection.—He has long were we and our fathers in finding out the Jew slave trade was wrong; or, that to urge any thing to drink intoxicating liquors, was wrong! It is only now that the enlightenment of England has brought her people to know that the Opium trade is a sin, and a great sin, too. But, we are Americans to confess that to our own proscriptions sufficiency the same condemnation. When the power of a vicious man and a vicious Christian, he is not made a learned man, nor are his opinions, pampered by indulgence, at once made what they ought to be. But if the heart be right, the head will grow in knowledge, and in a struggle with the concerned with wicked desires, which may prevent him from outbreaks, but which must be carried on long and with great labor, before the rebels will give up. When a Catholic becomes a Protestant, how long must he dwell upon the real character of the Virgin Mary? Or, how long is it ere we can to feel for her a reverence which Protestants call idolatrous!

No doubt, there are in the churches, formed by Christian missionaries from the heathen, the same remains of old customs and opinions, which made the Apostles so much trouble in the primitive churches. Of which Island chief may give the best evidence of Christian affections, and yet he may not have learned to put on decent apparel, or lead any tolerable notions about the rights of property between his and his neighbors. A man becomes a Christian, but he has two or three, or five or six wives, and three times as many slaves. He acquaintance of Jesus Christ by faith, will not presently make him see that these relations are wrong—that if he reads the Bible through, he will not find authority for these relations specifically condemned, but both apparently sanctioned, in the mind of the most applauded ancient saints.—There is no wonder a word of disapprobation in the blood of polygamy, unless the directions of the bishops of Sodom shall be cast the husband of one wife, and the condemnation bachelors as much as it does polygamists. But such light should be added to man as would enable him to see that one wife is not good morality slavery. The question is not whether he shall have more than one, but how he shall reduce the number. Which wife with the husband shall be cast away from his protection?—This would indicate the hard heart of an anti-abolitionist would allow him to do, but consider the pride for the condition which he desires, and he refuse him the benefit of Christian fellowship merely because he is polygamist. Slavery is a long way for the path which will lead him out from idolatrous relations. The conditions of the wives of heathen are substantially the same as the slaves, but it may be more easy of decision by a sincerely Christian heart.

To one whose heart spark of common sense is not extinguished, can doubt that polygamy, idolatry, caste, and dealers in alcoholic drinks besides, are admitted and recognized in the primitive churches, without the thought that there was any impurity about them. Believers were upon the qualified members of the churches, and to association with the Christians, constituted membership in those days. Nor in the catalogue of sinners excluded from the kingdom of heaven, are slave-dealers, slaveholders and rum-sellers mentioned, but *liars* are mentioned, and repeatedly among the most hateful in the terrific category. The controversy of these abolitionists, if such they are to be called after almost all Abolitionists are separated from them, reaches higher than the ranks and organizations of professing Christians. The Lord, in his kindness, invites all sinners to him, and they accept his invitation, receives them, heavy laden and though they be with ignorance, false opinions, and bad habits, not even asking any questions about these issue of the revilers. If He accepts them, and they unite themselves with other Christians, they are in the church by His authority, and He is responsible for His own acts. Let the assailants attack the real object of their hate.

In the ranks of the Syracuse Convention, there were men who held political meetings on the Sabbath as a regular matter. Where do they belong in the list of offenders against religion and good morals? To be sure, they sanctify their politics by calling over religious words, but after all, it is a mere matter of electing themselves and those they like to political office. An ordinary Tammany Hall meeting on the Sabbath would be no more a violation of the day. To what depths of inconsistency and wickedness will not men sink, who, forsaking the path of Christian kindness and duty, set themselves up to revile and calumniate their fellow citizens and fellow Christians! What a warning are these men, office active in the labors of Christian benevolence, which they now oppose with such mad desperation. Nothing is too useful to escape their slanders. One would think that the American Board, the largest channel through which American Christians send out the Bible, and missionaries and useful instruction, of every kind to the degraded nations of paganism, would fill even a fanatic, in his worst paroxysm, with respect, which would check his ravings. But the American Tract Society has been able to stand through a similar attack, and we have no doubt the American Board will come off safe from this assault, furious as it is, and injurious as it may be, perhaps, in the beginning.

We are afraid that the attack of this sort belongs rather to the religious papers. But there is not one of them upon which any great institution for the promotion of the welfare of the world can rely. And such institutions as the American Tract Society, and the Board of Commissioners, in their very structure, are unable to meet in a proper way such assailants as have made vent upon them. It seems, therefore, to devolve, of necessity, upon the secular newspapers to set these matters right,—while the religious newspapers fiddle, each one upon the string of his own sect, though all the great institutions of the country were perishing with incendiary fires.

THE LIBERATOR.

LETTERS FROM HENRY C. WRIGHT.

KINROSS, ON LOCH LEVEN, Feb. 3, 1846.

DEAR FRIEND:

This is a pleasant town of 3000 inhabitants, the county town of Kinross shire, situated on the west end of Loch Leven. This is a beautiful Loch, about 11 or 12 miles in circumference. From its eastern shore rises one of the Lomond hills—not Ben Lomond, which is some 40 miles to the South. I have seen the island and the tower, or castle, in which Mary, Queen of Scots, was imprisoned, confined in 1567-8. The old castle is still in good preservation—a beautiful spot, but to that unhappy woman, a scene of wretchedness. On the shore, opposite the Island, is a place called 'Mary's Knowe,' where it is said she landed on the night of May 2d, 1568, after having escaped from her prison with Douglas and a female attendant. She travelled to Hamilton castle, 46 miles—10 miles above Glasgow, on the Clyde. Soon after, she fought her last battle at Langride, and made her last struggle for the Crown, and then fled to England. The Scotch, of all classes, attach a romantic interest and feeling of interest to every event and place connected with that woman. My stay in this place is short, but full of interest.

ARBROATH, Feb. 11, 1846.

This town of 12,000 inhabitants, is in a state of great excitement. '*Send back that blood money!*' is the general watchword, and the Free Church cannot endure the scorn much longer. Some weeks ago, I lectured here twice, in the Superior Church, Rev. Mr. Sorley, minister. The Saturday night after I left, somebody prepared some *black* and some *red* paint, and at the midnight hour, painted with *black* paint, on the *Free* Churches, in a prominent place near the door, and in very large letters, the following sentence—'THE SLAVE'S BLOOD;' and then, with a brush, dashed the blood red paint about on the stones, some ten feet from the ground. The churches are built of stone. Sabbath morn, when the people came to church, there were a sentence and the blood-red spots; and they carried shame, conviction and wrath to the Frees. The whole town flocked to see it, and for weeks it was the town talk, and led to a long discussion in the newspapers. They could not wash, nor scrape off the blood spots, nor the black sentence. It seemed like the blood of the murdered victim, that could not be washed out! A man was employed by the elders of one of the marked churches to put up a scaffold, and to chisel out the cruising words. But, on the other church, the words and bloody spots are still seen.—I have just been to see them, and I do not wonder that they have excited the town. Over one Free Church door, in another town, was found in large letters in red paint, on a Sabbath morn—'SEND BACK THE SLAVE-MONEY.' In some instances, stones in the walls of Free Churches, near the door, have been found, painted red, and over them in black letters painted—'THE SLAVE'S BLOOD.' I have not raised this cry, because I have attached importance to it, in itself; but solely because of the declarations of the Free Church leaders, that 'their keeping the money depends on the question of fellowship. If we keep the money, we must continue the fellowship; if we send back the money, the alliance with our slaveholding friends and brethren must be forever broken off.' So you see the importance attached to the act of retaining or returning the money. Buffum and Douglass are here, and are going through the principal towns in the north of Scotland, raising the cry against the Frees, '*Send back the money!!!*'

'When I was in this town in October of 1845, Rev. Mr. Sorley, in whose church I lectured, was expecting a wife. When he came back he married a COLORED WOMAN, *the daughter of a slave*, quite dark, but highly educated and accomplished, and of exalted character. She is the cherished object of respect and affection among all the people of this town. No woman is more loved and respected. What will the negro-hating priests and politicians of America say to this? Here is a white husband and a black wife, and that husband a minister—greatly honored by his people and brethren, and his black wife adds to his respectability. I should like to see Bishop Hughes, Hubbard Winslow, or Adams, or Rogers, or Aiken, who sanction and sustain the negro pew, enter this noble woman's house, and sit at her table. Poor souls! How contemptible they would appear! What would the Congregational ministers of New-England do to one of their number, who should marry a black woman? They would cry out—'Crucify him! crucify him!' The one characteristic of the churches in America is, to my mind, a certain cry, dence, that they are 'synagogues of Satan.' That they consent to preach, year after year, in churches where men are proscribed and scorned for their color, is a sure token that the ministers of America, who do it, are wolves in sheep's clothing. No pure and right minded man could recognize them as churches and ministers of Christ.

H. C. WRIGHT.

CARSAPITH, Feb. 12, 1846.

DEAR FRIEND:

The following extract is from a minister, who takes a deep interest in the cause of human freedom. He is a young and influential man, and deeply feels disgraced that in his ignorance, he ever pointed to America as an illustration of Democratic government. You can scarce hear the friends of liberty speak of American democracy, but with loathing. They feel that the spread of such democracy is to spread the foulest tyranny; and that, if any thing could justify war, the world would be bound to oppose the spread of such liberty—liberty to steal and enslave men at the point of the bayonet.

AUCHTERMUCHTY, Jan. 7, 1846.

MY DEAR SIR:

Your kind address here has produced a deep impression on all who heard it. All who speak of it say, they never listened to a more telling address. They feelsee they never felt before the Free Church proceedings, in reference to slavery, in so striking a light; and that they never so thoroughly understood the nature of American slavery.

I may join in the above acknowledgment. I have read and heard a great deal about American slavery, and never understood it, having my abhorrence deepened by every successive account that I got of it. Still, I had some idea which I am sorry is grounded-less, that slavery was rather permitted, or winked at, by, to be sure, a culpable carelessness on the part of the American government; but I had no idea that the government positively sanctioned it, and makes laws for securing to slaveholders absolute property in their slaves.

What could I, or any man, who knows any thing about liberty or justice, think of the United States Constitution, in which, three-fifths of the slaves, still held as the other two-fifths are, as 'personal chattels' are added to the owners to increase their number and influence in exercising the powers of government? What could any enlightened and disinterested friend of liberty and humanity think of a constitution which contained the *proviso that such persons as may of the States* shall think proper to admit, shall not be prohibited' for twenty years? But that a *tax* or *duty* may be imposed on such importation, not exceeding ten dollars for each person? and that in virtue of that seemingly harmless clause, the African slave trade was legally prosecuted for that length of time? Who can think of this, without considering the frames of this article to be *knaves and villains?* The article, too, binding each State to deliver up the slaves that may have run off from the others, to remain in law to be chattels personal; and so making the whole of the United States a ground for slave-hunting, shows, to a demonstration, that the Union is a slaveholding compact, and that the 'preservation, propagation and perpetuation of slavery is the vital and animating spirit of the American government.'

When we hear men defending that Constitution by appealing to the word of God, and declaring that it not only allows but *commands* slavery—that our Saviour allows slavery—when we hear not only legislators, governors, and presidents, but members, deacons, elders, and ministers of the Gospel, engaging in the murderous traffic in slaves—what can we think of American freedom? It is mere freedom to enslave others; since in the States, the 'master may sell his slaves, dispose of their persons, their labor and industry,' since 'slaves are declared by law, required in law to be treated as personal'—are liable, as chattels, 'to be sold by the master at his pleasure, and may be taken on execution in payment for debts'—and 'the end of the slave is the profit of the master.

Seeing these things are so, does not that Union occupy a throne of iniquity, and frame mischief by law? And shall those who thus act, claim fellowship with God? What brazen-faced impudence! What daring impiety! When I reflect on the brutality, murders, and horrors of kidnappers—of those who steal the poor African in their native land—when I think of the horrors of the middle passage, of the generally severe drudgery, degradation, and fearful punishments—when I think of the abominations, revolting crimes of concubinage, of slave-breeding—instead of regarding slaveholders, slave-dealers, slave-drivers, and slave-breeders, and their legal and ministerial supporters, 'honorable men and Christians,' I cannot regard them other than INCARNATE FIENDS, of the synagogue of Satan. They are a disgrace to the name of Christian. They cannot, in justice, rank higher than God has ranked them; i. e. among murderers, adulterers, and murderers of mothers—manslayers, liars, perjured persons;' or, rather, the slaveholder is all these in one.

I do consider the slaveholder a man-stealer and, therefore, guilty of the highest kind of theft; and a sinner of the first rank. At whatever person he has purchased a human being to reduce him to slavery, and to retain him in it, as a beast of burden, the slaveholder has given no price worth the subject, by ten thousand times ten thousand worlds. The article is valuable beyond all price. It is not, indeed, an article, properly speaking, but a man, who has a right in regard to those who, in the exercise of a liberty of individual action which we all contend for, do not think themselves called on to express their sentiments of opposition to slavery, conjointly with others, in a public protest.

After a careful perusal of this Address, we cannot help uttering our regret that several parts of it contain expressions ill adapted to accomplish the good purpose for which they were unquestionably intended. The respectful and courteous spirit, and the wise and just consideration of the position of the inhabitants of the free States, and the body of our Unitarian clergy, in regard to the world, characterized and ran through the Address, from the Unitarian clergy of Great Britain and Ireland, which appeared in our paper of Jan. 23, 1844, is, in spirit, it seems to us, is quite wanting in some parts of the Address now published. We cannot but regret, that its original composition should not, or could not, be confined to the same hand that drafted the first Address, or that, in its final adoption, it was not chastened and attempered by his wise and pacific spirit. Without any condemnation and reproaches, nor individual comparisons, can do any good to any cause.

The moderation and kind spirit of the late 'Protest' of the American brethren, which the Irish address so justly applauds, rendered it a good model for similar addresses. That 'Protest' we heartily approved, and had we considered ourselves of the profession, we should have cheerfully signed it. It prescribed no hard measures of action, uttered no reproaches. It only implored all 'with Christian earnestness, to put forth their full energy, and in the most effectual ways, to show practically their sympathy with the slave, and their abhorrence of the system of oppression, of which he is made the victim.' It called upon ministers to address their people in regard to the position and character of slaveholders—between those who 'may think they hold slaves for the good of their bondmen, in regard to the place their slaves may under some favorable circumstances,' and 'those who hold their fellow-beings as property for the sake of gain or personal convenience.' And in regard to those, from whose influence and action, aid might be reasonably expected in effecting the final abolishment of the system, most earnestly to exert their influence in behalf of humanity,—in regard to these and their action, as would above, 'it prescribed no man's course; it uttered no reproaches, but left everyone free to the decision of his own judgment and conscience, what he should do in the great cause, and whether he should do it privately or publicly, individually or conjointly with others.' That Address, we repeat, was a good model, and in proportion as its spirit is deviated from, or followed in similar addresses, in that proportion, we venture to predict, will be their failure or success.

These remarks we have felt bound, in justice to ourselves and others, to make, in reference to the spirit and phraseology of some parts of this Address. Its friendly and benevolent purpose we fully appreciate, and we cannot but regard with warm sympathy and admiration the noble efforts and labors, for many past years, of this band of Christian brothers.

We read in this Address some familiar names; the names of those to whom the Unitarian body, as well in this country as at home, and in other countries, are indebted, not only for the clear and forcible instruction of their publications, but for their examples—worthy of all praise—of courage and devotedness in the defence and dissemination of the great principles of Christian truth, and of liberty, religious and civil. We desire here, and ever, to accord to them the expression of our sincere thanks and admiration, and our hearty wishes for their increasing influence and success.

ADDRESS
OF THE IRISH UNITARIAN CHRISTIAN SOCIETY TO THEIR BRETHREN IN AMERICA.

CHRISTIAN FRIENDS:

In forwarding you the accompanying Resolution, which was unanimously adopted by our Society on the 19th of May last, we desire again to address you in that spirit of brotherly kindness, which should attract all the members of the human family, more particularly such portions of it as are united together in the same bonds of Christian fellowship.

Upwards of two years have now elapsed since we sent our greeting, through the Rev. Dr. Gannett, of Boston, to our brethren in America, yet, still remain unacknowledged, and unresponded to, for no other reason that we can assign, but because we made allusion in them to the painful subject of slavery in your States.

Surely, brethren, this is not as it ought to be!—Surely your action, as a body, on this momentous subject, is far from consistent with the high and holy vocation of Unitarian Christianity! It is indeed, we believe, true, (and we delight in so believing,) that in the (nominal) free States of your Union, none are more active than some Unitarians in zeal for the abolition of slavery; but we cannot, in the same breath, deny or conceal the fact, that to us very distressing, that this holy feeling is by no means universal among you; that great collisions still prevail on the subject of your churches; and that, if there be not a positive pro-slavery sentiment prevalent amongst you, there is, at least, an unmanly, and, as appears to us, an unchristian indifference to discussions on the subject of those who demand, and are striving to obtain, equal civil rights for all alike, be their color or complexion what it may.

Brethren, it is in vain to imagine that this question of slavery is one on which it is guiltless to stand neutral and inactive. It is a question, of which you can by no possibility get rid, or on which as east into the shade. Your country can never assume her true place among the nations of the earth, while this stigma rests on her escutcheon; she will be but a flag-chain on our common Christianity, till this foul blot shall be erased from her otherwise free institutions.

But, brethren, a recent event which has taken place amongst you, leads us with joy to exchange our language of remonstrance for the voice of thankful congratulation. We rejoice with you, in our whole hearts, because of the noble 'Protest against Slavery,' lately issued by one hundred and seventy-three ministers of your Unitarian body. We congratulate you upon that occurrence, as affording a convincing proof that Unitarians in America are at length becoming sensibly alive to the great infliction of human bondage in slavery. We deeply sympathize with all our brethren who are thus engaged in Christian labors, in every clime, and in every Christian country. We think them for coming forward on behalf of their outraged fellow-men. We know not how this great question of emancipation for all who are in bonds, is to be brought about in your country; but that it will be accomplished, and at no distant day, we cannot doubt ourselves to doubt. And we are anxious that Unitarians, every where, should be foremost in the ranks of those who are working for its overthrow. Every Unitarian should be known as an abolitionist. We trust, that CHRISTIANITY AND SLAVERY WILL NOT BE SEVERED LONG. Be not satisfied with a declaration of sentiments on this matter, but let every man, who, by his talents and wealth, can, be a leader in the cause, in violation of his own nature, and of course in opposition to the inane convictions of his soul, lead the hosts of his brethren to the fight. The language of the noble Protest alluded to, 'commits the greatest possible robbery, and the greatest possible wrong.'

With sincere desires for the spread of Unitarian Christian opinions, which we believe to be in accordance with the letter and the spirit of our Saviour's Gospel,

We remain, brethren,
Your affectionate friends,

[Signed by order and on behalf of the Irish Unitarian Christian Society.]

DANL. HUTTON, *President.*
W. H. DRUMMOND, D. D. } *Members*
GEO. A. ARMSTRONG, A. B. } *Committee.*
JAMES HAUGHTON.
ROBERT ANDREWS, LL. D., *Secretary.*

The following Resolution, referred to in the Address, was moved by James Haughton, seconded by John Falconer:

Resolved, That whilst we have perused with hopefulness and gratification, the noble Address of our Unitarian brethren in America, to the address to them from the Unitarian clergy of Great Britain and Ireland, on the subject of slavery, yet we cannot refrain from expressing our regret, that our brethren there have not hitherto answered the address of this Society on the same subject, long previously forwarded to them; and as our deep convictions on this momentous question remain unaltered, we consider it to be our duty to renew our appeal to our Christian brethren, in the sincerity that in their exertions to wash out the foul stain which negro slavery has inflicted, and which, so long as it is tolerated, will continue to inflict on their country and upon themselves,—and that the Committee of this Society for the ensuing year, shall be entrusted with the arrangement and drafting of a renewed Address in conformity with this resolution.

HORRORS OF SLAVERY.

Let every human being, who desires to have a perfect idea of the accursed atrocious nature of Slavery and the Slave Trade, read the following letter of Capt. Bell, of the U. S. sloop of war Yorktown, to the Secretary of the Navy, giving an account of the state of the captured slave ship Pons.

UNITED STATES SHIP YORKTOWN,
Kabinda, (Africa,) Dec. 16, 1845.

SIR:—I have the honor to inform you that I addressed a letter to you on the 30th ultimo, giving an account of the capture of the American bark Pons, of Philadelphia, with eight hundred and ninety-six slaves on board, a duplicate of which I now enclose. I was so anxious to despatch the vessel in the shortest time for Liberia, in order to land the slaves, and relieve them from their miserable confinement, that I did not wait to have my letter to give you a more particular account of this vessel. I will now endeavor to do so, and also state some facts which have come to my knowledge since.

The Pons, under the command of James Berry, was at anchor at Kabinda for about twenty days, before she took on board the slaves, during which time she was closely watched by Captain Britannia Majesty's brig Cygnet, Commander Layton. At about 9 o'clock on the morning of the 27th of November, the Cygnet got underway and stood to sea. Immediately, Berry gave up the ship to Gallano, who commenced getting on board the water, provisions and slaves as expeditiously as possible; they in their movements, that at 8 o'clock that evening, the vessel was under way, having embarked nine hundred and ninety slaves. Instead of standing directly to sea, she kept in with the coast during the night. At daylight they were off Kakongo, about twenty miles to the North of Kabinda, when they discovered the Cygnet in the offing. They immediately furled all their sails, and drifted so near the shore that the negroes lined the beach in hope of a shipwreck. They continued in this situation until meridian, when, finding that they had not been discovered, they set their lower sails in order to clear the shore, and as the Cygnet drew off from the land, they afterwards set their more lofty ones. Two days afterwards we captured her. Her crew consisted of Spaniards, Portuguese, Brazilians, and some from other countries, and although continuing under the American flag, with probably American papers, not one American was on board.

As I could not leave my vessel the evening of her capture, she kept company with us that night.—Three died, and one jumped overboard. So many dying in so short a time, was accounted for by the captain, in the necessity he had for thrusting below all who were on deck, and closing the hatches, when he first fell in with us, in order to escape detection.

The vessel had no slave deck, and upwards of *eight hundred and fifty* were piled, almost in bulk, on the water casks, of which there were males. About forty or fifty females were confined in one half of the round-house cabin on deck; the other half of the cabin was occupied by the ship's officers. As the ship appeared to be less than three hundred and fifty tons, it seemed impossible that one-half could have lived to reach the Middle Passage. About two hundred filled up the spar deck alone, when they were permitted to come up from below, and yet the captain *assured me that no more than seven hundred and nine hundred more* on board, if he could have spared the time.

The stench from below was so great that it was impossible to stand more than a few moments near the hatchways. Our men, who went below from curiosity, were forced up sick in a few minutes, and all who went below were off sick. What must have been the sufferings of these poor wretches when the hatches were closed? I am informed that very shortly after the Pons left Kabinda, will strangle the weaker; and this was probably the reason why so many died, or rather were found dead, the morning after we took her. Some had an eye witness can form a conception of the horrors these poor creatures must endure in their transit across the ocean.

I regret to say that most of this misery is produced by our own countrymen; they furnish the means of conveyance, in spite of existing enactments; and although there are instances of vessels being fitted out in Berry, the late master of the Pons, sufficient to induce me to detain him, if I should meet with him, yet I fear much that he will be out of reach, or be reached by our present laws. He will no doubt make it appear that the Pons was beyond his control when he was in command of her. Yet, from the testimony of the men who came over from Rio as passengers, there is no doubt the whole affair was arranged at Rio, between Berry and Gallano. The account of the capture and arrival at Kabinda, of the Pons, is derived from the testimony of Capt. Bell. The story is revolting enough certainly, as all similar ones must be. Nine hundred human beings—mostly young boys and girls—were found, stowed upon and about the vessel. Many of them at the time of the capture, at the commencement of the voyage—it may be said of all of them, at the close of a slaver, sailing under American colors, captured some time in December last on the coast of Africa, by the sloop-of-war Yorktown, commanded by

and are likely to be brought to justice. I rejoice at it too. Who can feel in so low? But shipping seals, with similar freight—not of wild savages, but of Christian men and women—have been suffering from this very Government District for twenty years past, until recently, and I believe such actions too, that thirteen out of every hundred of the slaves on board have perished between Alexandria and New Orleans! Is Joe Gales of the Intelligencer the man who has ever, in any form, exposed this devil's business? Not he. It is at this time carried on in Richmond, Virginia, far more extensively than it was in this District. Dare he publish the disgraceful fact to the nation? No, indeed! But if some one of a cargo of human wretches, perishing with hunger, should be thrown overboard in his *trons*, and by a miracle get to shore, Joe Gales is the man who would keep a standing advertisement in his columns for weeks, for the poor fugitive's arrest! All for the *paltry dollar!* Why, the man need not go to the African coast to vent his gushing sympathies. In Eighth street, just one street and just one square from his own office, he can find the coast of Africa on a small scale.

An establishment under the designation and pretence of a livery stable, is kept there. A man of intelligence and veracity living close by, informs me that nightly gangs are brought in from Maryland or more wagons from the surrounding country, loaded with men, women and children for the market! This is at present the grand depot for the *diabolical* exportation from the south. But a few days ago, a woman about whom there was some dispute as to title, was dragged to this stable, and whipped till the operator could not, from fatigue, from rage and exhaustion, because she was inclined to go with one person, and he wished her to go with another. Not more than two or three weeks since, a load arrived in the daytime—a circumstance not common now, as in the palmier day of the trade. There men belonging to a gentleman purchased the finest person, a young woman, was strip in the stable, examined, and the infernal rascals finding scars from a whip on her shoulders and especially on her feet, refused to buy her. She had to be carried off again.

Might not Mr. Joe Gales expend some of his sensibility at least upon objects nearer about home? One would think them well bestowed in such a direction. POTOMAC.

From the Cincinnati Herald.

MR. CALHOUN.

Mr. Calhoun's changeable course in general politics, is not the result of an uncertain judgment or unsteady will—he secret of the whole matter is his *rigid, unsweerving fidelity to Slavery*. When Slavery demands protection, he is a protectionist; when it requires free trade, he is a free-trader. When it cries out for territory, none so pious and efficient as he; when it whispers 'never mind, then he is earnest in his recommendation of a 'manifest destiny.' When it is pouting against a foe, who so firm and warlike as J. C. Calhoun? But, when from the formidable power of its antagonist, peace becomes its vital interest, he seems a very saint in his opposition to war.

And yet, in view of all these undeniable facts, how many Whig editors and leaders, whenever this Grim Idol of Slavery frowns, do grimace to temporary ground with them, never sire of sounding his praises, as if he were one of the purest, most immaculate patriots, and most exalted statesmen that have illustrated our history. Asa specimen of his *sonorel* exploits, take the following. He is speaking in opposition to Mr. Allen's resolutions, protesting against European interference with the domestic concerns of American nations.

'As to Texas, Mr. President, so far as I had any share in the management of that portion of the country, I can only say, that that declaration of Mr. Monroe had not the weight of that piece of paper; and if a thousand such resolutions, even more emphatic, were hadbeen made and passed the Senate, they would not have had that weight. Declarations, sir, are easily made. The rights of nations are not settled by mere declarations. If a declaration of opinion were sufficient to change the whole course of events, no nation would be more powerful than we. But we must meet interference in our affairs in another way; we must meet it as it was not in the case of Texas—decidedly, boldly, and practically. We must meet each particular case by itself, and according to its own merits, always taking care to assert our rights whenever it is necessary to assert them. As to general abstract declarations of that kind, I would not give a farthing for a thousand of them. Let us move harm than good, or rather no good at all, but a great deal of harm.

His Mr. Calhoun charged his *principles* upon the introduction of Texas, containing declarations of the cause of the Creole, containing declarations of doctrines in regard to the coast-wise slave trade, which were then stigmatized as abstractions, which were cried out, and have never yet been recognized? Not at all. But certain pretensions of slavery were then in jeopardy; it was necessary to rally the friends of slavery and to do all it could to maintain them; what Mr. Calhoun was ambitious to signalize himself as the chief champion of slaveholding interests, his general, abstract declarations were then highly expedient.

But, now, the rights of a country to a free territory in question; war from this source is menacing the republic, a war that would prove destructive to Slavery. Therefore, as to general, abstract declarations, Mr. Calhoun would not give a farthing for a thousand of them!

We submit to our readers, whether we have not given them the key to the whole zig-zag policy of this man. His abstract statements from the Free States, under the influence of a single, local interest, thus marked his course in national politics by perpetual, shameful contradictions, which would, ere this have forfeited all respect and position. But Mr. Calhoun is among the chiefs, if not at the head of, the slaveholding oligarchy. This is enough to ensure his praises to him when he deigns for a moment to signify an incidental concurrence of opinion with him—and the Democrats, who incessantly quote his praises to him when he deigns for a moment to signify an incidental concurrence of opinion with him—and the Democrats, who incessantly quote his praises to him, and demanding strict conformity in this quarter, under pain of denunciation for treason, can see nothing in Mr. Calhoun's abstract principles, but an honest difference of opinion, which by no means affects the purity of his Democracy.

Why a humiliating illustration of the depraved servility of the two old parties!

MESSAGE FROM THE PRESIDENT.

The following Message was sent to the Senate on the 24th inst.

To the Senate of the United States:

In answer to the inquiry of the Senate, contained in their resolution of the 17th instant, whether, in my judgment, any circumstances connected with or growing out of the foreign relations of this country require at this time an increase of our naval or military force; and if so, what those circumstances are, I have to express the opinion, that a wise precaution suggests such increase.

In my annual message of the 2nd of December last, I recommended to the favorable consideration of Congress the enlargement of our naval force, especially of our steam navy, and the raising of an adequate military force to guard and protect each of our citizens who might think proper to emigrate to Oregon. Events that have occurred since do cause to recall or modify those recommendations. On the contrary, reasons exist which, in my judgement, render it imperative that the bill which should be promptly carried into effect, but that additional provision should be made for the public defence.

The consideration of such additional provision was brought before appropriate Committees of the two Houses of Congress, in answer to a call made by them, he reports prepared, with my sanction, by the Secretary of the Navy, and the Secretary of the War, on the 25th of December and the 8th of January last; a mode of communication with Congress not unusual, and under existing circumstances, believed to be most eligible. Subsequent events have confirmed me in the opinion, that these recommendations were proper as presented to Congress.

I was a wise maxim of the Father of his country, that 'to be prepared for war is one of the most efficient means of preserving peace,' and that 'avoiding occasions of expense by cultivating peace, we should 'remember, also, that timely disbursement to prepare for danger frequently prevent much greater disbursement to regret it.' The general obligation of every nation to perform this duty is strengthened by facts known to the whole world. A controversy respecting the Oregon territory now exists between the United States and Great Britain; and while, as far as we know, the relations of the latter with all European nations are of the most pacific character, she is making immense and extraordinary armaments and warlike preparations, naval and military, both at home and in her North American possessions.

It cannot be disguised, that, however sincere may be the desire of peace, in the event of a rupture, these armaments and preparations would be used against this country. Whatever may have been the original purpose of these preparations, the fact is undoubted that they are now proceeding, in part, at least, with a view to the contingent possibility of a war with the United States. The great duty of making additional warlike preparations was distinctly announced in the speech from the throne, as well as January last, and has been reiterated, not by the ministers of the crown in both Houses of Parliament. Under this aspect of our relations with Great Britain, I cannot doubt the propriety of increasing our means of defence, both naval and sea. 'This can give Great Britain no cause of offence, nor increase the danger of a rupture. If, on the contrary, we should fold our arms in security, and at last be suddenly involved in hostilities for the maintenance of our just rights, without any adequate preparation, the responsibility of the result would be of the gravest character. Should collision between the two countries be avoided, as I sincerely trust it may be, no additional charge upon the treasury, in making the preparations I suggest, will not be lost; while in the event of a collision, they would be indispensable for the maintenance of our national rights and our national honor.

I have seen no reason to change or modify the recommendations of my annual message in regard to the Oregon question. The notice to quit, given the treaty of the 6th of August, 1827, is authorized by the treaty itself, and cannot be regarded as a hostile measure, or as evincing, in any strong conviction that it should be promptly given. The other recommendations are in conformity with the existing treaty, and would afford to American citizens in Oregon the same and adequate measure of protection which has long since been extended to British subjects in that territory.

The state of our relations with Mexico is still in an unsettled condition. Since the meeting of Congress, another revolution has taken place in that country, by which the Government has passed into the hands of new rulers. This event has prostrated, and may probably defeat, the settlement of the difference between the United States and that country. The Minister of the United States to Mexico, at the date of the last advices, had not been received by the existing authorities. Disturbances on a character hostile to the United States continue to be made, in Mexico, which has rendered it proper, in my judgment, to keep nearly two thirds of our entire force upon that frontier. In doing this, many of the regular military posts have been reduced to a small force, inadequate to their defence should an emergency arise. In view of these circumstances, it is my judgment that an increase of our naval and military force is at this time necessary, to place the country in a suitable state of defence. At the same time, it is my settled purpose to pursue such a course of policy as may be best calculated to preserve, both with Great Britain and Mexico, an honorable peace, which nothing will so effectually promote as unanimity in our councils, and a firm maintenance of our just rights. JAMES K. POLK.

WASHINGTON, March 24, 1846.

DOUGLASS AND BUTTUM IN SCOTLAND.

We copy the following interesting proceedings from the *Aberdeen Herald*, of Feb. 14th:—

'The Abbey Church on Tuesday was crowded, and the powerful, forcible, and eloquent addresses of our American friends were listened to with the deepest attention. Mr. Douglass exposed his slavery, the state of the slave-churches in America, and to the blessing and degrading aid they gave to the crime of slavery, while Mr. Buffum gave us some details respecting the conduct of the sects in the places which he had been, and to a brief, but interesting account of his (Mr. B's) and his friend's voyage to this country. The meeting of slavery in connection with the Free Church of Scotland is to be taken up this evening (Thursday,) and as it naturally involves the consideration of slavery and its details with which they are less acquainted, we have deemed it expedient thus to curtail the account of the lectures on Tuesday and Wednesday, in order to give full details of Thursday's meeting.

'On Thursday evening, the Abbey Church was densely crowded, and the utmost attention was paid to the speeches of Messrs. Douglass and Buffum, and the audience was delighted.

'Ladies and Gentlemen,—I have come hither this evening, in the spirit of candor and fair dealing, to discuss the question of slavery in connection with the Free Church.

'I am deeply sensible of the prejudice already excited against myself and friends, for daring to call attention to a connection between the Free Church of Scotland with the slaveholding churches of America. Much of this prejudice is owing to gross misrepresentations of our objects and doings by the Free Church paper at Dundee. The *Warder* having taken one false step, they adopt the common, though not the most Christian, mode of defending the step, by taking a dozen more in the same direction.

'In rising to discuss this subject, I wish to be distinctly understood. I have no war to make on the Church, as such. I am not here to offer one word as to the right or wrong of the organization of that body. I am not here to say whether Drs. Chalmers, Cunningham, Candlish, Candlish, Cairns, &c. of the Free Church leaders, did right or wrong in separating from the establishment. I want no false excuse to be made for the statements made by them.

'The *Warder* has dared to circulate the story, that myself and friends are in the pay, and under the auspices, of opposing ecclesiastical bodies. Let me, for the sake of truth, which is brought against me, I pronounce it an unblushing falsehood. I am here to speak, for those who cannot speak for themselves, to plead the cause of the oppressed, to pour out my soul in the energies, excite the sympathies, and obtain the aid and co-operation of the good people of old Scotland in behalf of those who are groaning in bondage—the breaking of every yoke, the undoing of heavy burdens, and letting the oppressed go free. Thank God! all religious people are against slavery, in the abstract. The anti-slaveholder's platform is as broad as humanity, and as strong as eternal justice; all may stand upon it and stand together, without falling any christian principle. If fewer of the Free than of the Established Church are to be found upon that platform, the fault is theirs, not mine. In a cause like this, he is a man-spirited man who would refuse to labor because another is laboring in the same cause, whose religious opinion happens not to agree with his own. In denouncing the present connection of the Free Church with the slaveholding churches of America, I have distinguished men of the highest denominations—of the Established Church, Free, and Dissenters—the Rev. John Angell James, of Birmingham, Independent minister, Dr. Dungas, Dr. Willis, Dr. Ritchie, and thirty others, Dr. Bethune, with a host of others, have nobly come forward and refused Christian fellowship to slaveholders. I am not here alone. I have with me the highest moral and religious heads of the church, to justify the position I have assumed. But with or without their sanction, I should stand firm in my position. Slaveholding is the last, the last man-stealing is incompatible with Christianity—that slaveholding and true religion are at war with each, other—and that a Free Church should have no fellowship with it. I am no cause to recall or modify those recommendations. On the contrary, reasons exist which, in my judgement, render it imperative that the bill which should be promptly carried into effect, but that additional provision should be made for the public defence.

'The consideration of such additional provision was brought before appropriate Committees of the two Houses of Congress, in answer to a call made by them, he reports prepared, with my sanction, by the Secretary of the Navy, and the Secretary of the War, on the 25th of December and the 8th of January last; a mode of communication with Congress not unusual, and under existing circumstances, believed to be most eligible. Subsequent events have confirmed me in the opinion, that these recommendations were proper as presented to Congress.

'Is not the slaveholding church of America the most gigantic, most, social, political—perpetuated of every right common to humanity—herded together like beasts—denied the sanctity of marriage—compelled to live in concubinage—left to be devoured by their own lusts—raised like beasts of the field for the market—mere chattels—human property—degraded to perform this duty—they are ranked with beasts—robbed of their identity with the human family—cut off from the race—the brotherhood—pulled by Butter—scourged with the whip—burnt with red hot irons. They are living without a knowledge of God, groping their way from time to eternity in the dark, the brightest light of religion shut from their minds. A mother may not teach her own child to read our Lord's Prayer, not even to spell the name of the God who made her. For is a Christian who would do such a thing, to read. It is nothing that Christ died, it is nothing that God has revealed his will, for the black as well as the white man. It is nothing that God has made of one blood, all the nations of the earth. It is a crime punishable with death, by American law, to teach a slave to do it. Good God! what a system! Is it Christian? Is it Christianity? Is it Christianity? and shall we, in the Christian Church, be called upon to give the hand of fellowship to the Christian? Shall we, in the Free Church of Scotland is linked, and interlinked in Christian fellowship. It is such a church that the Free Church would be called upon to palm of upon the world as being a Christian church. Thus making Christianity and slaveholding compatible, that the man-stealing people ought not to be a barrier to Christian communion, and lowering the standard of Christianity, so that the vilest thief, the foulest murderer, the most abandoned profligate, may claim to be a Christian, and to be recognized as such. The Free Church, in vindicating their fellowship of slaveholders, have acted upon the doctrine they have always held, that Christianity, whatever may be in practice, so his creed be right. So he pays tithes of mint, anise, and cummin, he may be a Christian, though he has no judgment and mercy. It is this heresy that pow holds in chains three millions of men, women and children in the United States, and it is this heresy which has caused them to be by those ministers and churches. They tell him that slaveholding is quite consistent with a profession of religion, and thus sing his conscience to sleep. Now, let us look at the principles upon which this deed of Christian fellowship was consummated. The Free Church had just broken off from the Established Church, in the way, in defence of Christian liberty. They professed to bring off with them nearly all that was good, pure, and holy, from the Establishment. They proclaimed themselves the true exponents of the moral and religious sentiment of Scotland. Taking their word, they are the Christian and Evangelical portion of Christendom in this country. So good, pure, and holy are they, that they would almost feel themselves contaminated by a touch of a member of the Establishment. And so pure are they, that they look upon those who remain in the church as mere slaves.

With all this profession of freedom and purity, they approached the United States of Slave-holding Churches in the United States, to beg money to build churches, and pay their ministers. The deputation went over three hundred thousand pounds sterling. On their arrival at New York, they were besought, in the name of the perishing slave, not to go to the slave-holding Churches of the Southern States, for fear, that they could contaminate their own cause, as well as stab the cause of the slave. But reason gave way to avarice, purity yielded to pecuniary temptation, and it is, the Free Church is now wallowing in the filth and mire of slavery, possessing the bad pre-eminence at this time of the Church of Scotland. The Church of Scotland is to blame in fellowship men-stealers as the followers of Jesus Christ. Now, you have the case before you. The Free Church, in fellowshipping slaveholders, fellowshipping slave-holders as followers of Christ, and of taking the wages of unrighteousness to build her churches, and pay her ministers. Are those charges true, or are they false? The Free Church admits these truths, but denies that she has done wrong. Then the question between us is as to the propriety of fellowshipping Christian fellowship with slave-holders, and taking the results of slaveholding to build churches and pay ministers. The Free Church says it is right; I say it is wrong, and you shall judge between us. My first position is, that slavery is a sin, the vilest that ever saw the sun, and thus far I am sure I have your sympathy and support. If, then, slavery be a sin, those who hold slaves must be sinners. This seems to me to be only rational and natural reasoning. It is the only rational and natural way of reasoning. If lying, swearing, murder, adultery, and stealing be sin; then it is clear that the liars, swearers, murderers, adulterers, and stealers must be sinners. Now, I have proved in relation to this is, that although lying, swearing, murder, adultery, and slave-holding be sin, yet liars, swearers, murderers, adulterers, and slave-holders may be, and are, followers of the meek and lowly Savior! for says Dr. Chalmers on this point, (DISTINCTIONS *ought to be made between the character of a system and the character of the person whom* CIRCUMSTANCES *have implicated therein.*' The Doctor would denounce slaveholding, and would remember at the same time, would not denounce the slaveholder, robber, and murderer as a sinner. He would make a DISTINCTION between the sin and the person whom CIRCUMSTANCES have implicated therein. He would denounce the dice, but spare the sharper; he would denounce the murderer, but spare the murderer; he would denounce the adulterer, but spare the adulterer; for says the Doctor, 'distinction ought to be made between the character of the system and the person whom circumstances have implicated therewith.' 'Oh! the artful Dodger.' Wait an excellent outlet for all sinners! Let us see how it will work. Let us see how it will work in the case of the slaveholder. Dr. Chalmers, the eloquent Scotch divine, has, by long study and deep research, found that slaveholding is a Christian institution, and the sinner, so that while slavery may be a heinous sin, the slaveholder may be a good Christian, the representative of the Saviour, the friend of God, and heir of heaven and eternal glory, for such is what is implied by Christian fellowship. When a man is received into the Church of Christ, he is said to be one to the world, 'we believe this man to be a Christian, a representative of Christ, a member of his blessed body. This is most horrible doctrine, glorious over the world at large. Dr. Chalmers put in this little sentence of Dr. Chalmers; indeed we have, in this one sentence, the key to the entire defence made by the Free Church from the charge of fellowshipping slaveholders as Christians. But to the point. He says that distinction should be made between the character of the system and the character of the persons whom circumstances have implicated therewith. Yes, circumstances—the doctrine of circumstances. Who is proclaiming? Dr. Chalmers? Yes, the doctrine, which has justly brought down upon the head of the infidel, Robert Owen, the execrations of Christendom, is now proclaimed by the eloquent Scotch divine. The Doctor has been driven to this hateful dilemma by taking a false step, in fellowshipping slaveholders as Christians. Dr. Chalmers, in defence, goes away with with moral responsibility. All that a thief has to do in justification of his theft is to plead that circumstances have implicated him in the theft, and he has the Doctor to apologize for him, and recognize him as a Christian. A man-thief, the worst of all thieves has but to make this plea; yes, the Doctor, takes the thief by the hand, receives him to the bosom of the Church as a Christian. Christ says, 'By their fruits shall ye know them.' Dr. Chalmers says, 'Circumstances, sir, ought to be made between the character of the individual and the character of his deeds.' Now, my friends, I wish to ask, do Dr. Chalmers and the Free Church represent your sentiments on this subject?—(here the audience loudly shouted, No!)—I am glad you speak out. I regret to find that so much is the power of the Free Church, in some parts of this country, and even here in Arbroath, that the Dissenters, who know the Free Church to be wrong, yet do not feel themselves at liberty to speak exposure of that Church. I am ashamed of such abolitionists; they are unworthy the name, being destitute of the spirit. They have not the courage to carry out their principles. But the people will speak, they will speak in tones not to be misunderstood. They have already spoken, and I trust will speak in thunder tones, to silence the assumed pretensions of the Free Church, and cause her to send back that blood-stained money. I now propose three cheers, which shall be given in the following words:—*Send back that money.* (Here the audience joined with Mr. Douglass making the welkin ring with 'Send back that money.') Resolved, that the Rev. Mr. Douglass read a compliment to Dr. Chalmers, from the *New Orleans Picayune*, and also two advertisements of runaway slaves from the same paper, showing that the slaveholders were highly pleased with the Doctor's position on the slave question. And after commenting on the character of the paper by which the compliment was paid, he closed with an eloquent appeal to the Christian people of Scotland to agitate the question of holding Christian fellowship with slaveholders, and to be faithful in the cause of the Free Church, 'Send back that money.' Oh! that the Free Church would send it back, and confess that they did wrong in taking it. Such a course would send slavery reeling towards its grave as if struck by a bolt from heaven. Mr. Douglass sat down amid loud applause.

We are sorry that our space will not admit of giving the spirited and well-timed observations of Mr. Buffum, who addressed the meeting after Mr. Douglass. We must content ourselves with a friend which appears in the *Northern Warder* of Thursday he disposed of in a manner the most complete, by exposing the fallacy of the arguments, his correspondency, and its unsound insinuations. Never did we see a *thing* more thoroughly demolished, and in a more masterly style. With such a straightforward, manly exposure of the Free Church, which, whether wrapped up in the garb of that religion peculiar to a Homer, or disguised in the solemn phraseology of the Scotch Divines, is the same. Size of Chalmers, has no chance. Sincerely do we wish Messrs. Buffum and Douglass every success in their labor of love.

From the Baltimore Saturday Visiter.

THE CASE OF REV. CHARLES T. TORREY.

To his Excellency Thomas G. Pratt, Governor of the State of Maryland.

SIR,—The undersigned, as the parties to whom the friends of the Rev. C. T. Torrey have addressed their request for his release from the Maryland Penitentiary, beg leave to submit to your Excellency, the following statement and request.

Mr. Torrey, when arraigned before going to the Penitentiary, he made the first of the undersigned, in the event of his dying in prison, one of his executors, and more particularly to take charge of his manuscripts and papers, and make them available as far as possible, in the support of his family, of which he was the sole stay and support, and, as well as personal friendship of both to Mr. Torrey, we have ever felt a deep interest in the issue of his incarceration, and been correspondents enough to do all that our circumstances could to effect his release; or, in the failure of that, and in the event of his death, to provide for his bereaved wife and children. Mr. Torrey, in his letters, has frequently employed as counsel on his behalf, as follows:

NEW-YORK, August 22d, 1845.

DEAR SIR,—I learn this morning that Mr. M——of your city has been here, and states that Mr. Torrey can be released on the terms of your fee, which is 100 dollars for the purpose. Allow me to make a few inquiries respecting the case.

1. Can Mr. Torrey be released at all, on any terms, without exacting any dishonorable concession?

2. What concessions, if any, would be demanded of him?

3. What is the lowest sum of money that will effect his release?

4. Will that sum release him from the Virginia case at the same time?

5. Can he be released and delivered in Philadelphia for that sum, provided the sum be deposited, or a responsible name authorize you to draw for the amount, when he is so delivered?

6. Can I, or any friend, have the liberty of free correspondence with Mr. Torrey on his release, now, and while the negotiation is going on?

Mr. Torrey is a warm personal friend of mine. If I can do any thing to effect his release, I shall be happy to do so. I have no doubt a reasonable sum may be raised to ransom him—provided it were clearly understood that no dishonorable concession is to be demanded of him. I have no doubt I could raise the requisite sum in a short time.

Please answer the interrogatories. Please remember me affectionately to Mr. Torrey, and assure him that he is remembered by his old friend.

Yours truly,

A. A. PHELPS.

We submit the above letter to your Excellency, *entire*, that you may see how our effort on Mr. Torrey's behalf originated, and the spirit in which it was made, and what the conditions on which alone we proposed to undertake it. We have never proceeded in any other spirit.

On the 25th of August, the gentleman addressed, replied, going at some length into the details of the case, and stating that he had been visited the day before, in an interview with Mr. Heckrotte's counsel, which was favorable, and believed the effort could be prosecuted in the manner named, with a reasonable prospect of success, and he was not far either way from $2000. The result was a continued correspondence, ending in a determination to attempt, Mr. Torrey's release, on the terms, and in the requisite funds. A statement was prepared to be submitted to the friends of Mr. Torrey in person, or in a circular, for the purpose of ascertaining and raising as was supposed we were fully authorized to do, we said, 'it is satisfactorily, though indirectly ascertained, that the prisoner has no means within himself, and is satisfied and inducted to unite in the request for Mr. Torrey's release, for a sum not exceeding——dollars, to be *paid as contributed and not delivered in Philadelphia*,' a further sum it was stated would have to be expended in employing counsel, &c., whatever the result.

Our object in seeking Mr. Torrey's release, concerned both himself and his family. We sought it for his sake and theirs. We wished to give his wife her husband, and his children their father, no less than him his freedom. We sought to give them that husband and father to watch over, care for, and live and labor for, as heretofore.

It was no part of our object to give him to them at the grave's mouth, with nothing for him to do, but to die in their presence, and nothing for them, except to see him die and bury him. Could he have been released at the time we commenced the effort or soon after, all that we sought might have been secured. For though his health was then so impaired that he could not live out his term in prison, it was the opinion of his physician, he might live out his term, if released from prison, he would recover. The probabilities were wholly in his favor.

As the result of our appeal for aid, we were enabled on the 21st of November, to authorize the gentleman already referred to, to go forward as counsel in the effort. In doing so, we gave him authority to pay the sum of two hundred in Boston for such sums, not exceeding a given amount, as we supposed to be sufficient to cover both the Maryland and the Virginia cases, and to be paid on Mr. Torrey's delivery, free from legal arrest, in Philadelphia. On the 24th of November, we received his reply, engaging to undertake the case and proceed with it in the manner and on the conditions named.

At this time, on account of Mr. Torrey's health, it was important, for several reasons, in our success, it was thought that we should act promptly. We were speedily urged to this. The belief was expressed and the opinion expressed, that as soon as the funds were at command, we could reach the result in a very short time; and we all felt that the sooner it should be, the better it would be for Mr. Torrey, his family, and all concerned. Mr. Torrey himself said, that if we could not effect his release in the winter, he did not think this life would be worth the effort—that it would only be to breathe the air of freedom for a few days, and then die. We entered upon the effort with the spirit, that the prospect of its termination in from three to six weeks at farthest; and in all events, before Mr. Torrey's health could be much impaired.

In approaching the Virginia case, unexpected difficulties were encountered. On the 2d of January, however, we were informed that for a given sum, the case could be compromised. But as the sum named was nearly double that anticipated, we were desired to say whether the additional amount could be provided for, and the money sent on and sent to its payment. In reply we stated that one of us would be in Baltimore in a few days; that in the interim, we would be enabled to know, and be assured as to know the precise amount for which it could be settled, and that we would then say yes or no, to both cases, at the same time. On the 13th of January, one of us arrived in Baltimore, with the funds at his command to cover both cases, and prepared to conclude the proposed arrangement. To his surprise he found that nothing further had been done in the Maryland case, because, as was stated, the party, Mr. Heckrotte, would make no such arrangement as that contemplated. On the following day, in company with counsel, he saw Mr. Heckrotte, and learned from him personally, that he would engage to make such arrangement, if was stated to Mr. Heckrotte that the funds had all been raised on the condition of being paid on the delivery of Mr. Torrey in Philadelphia, and that he had no authority to pay them on any other condition, and could in no event do it. As he was still inflexible, that was considered an end to the effort. Mr. Heckrotte had at this time arranged to apply to the Legislature for remuneration for his slaves, and the expense incurred in the arrest and conviction of Mr. Torrey. It was suggested that his application to the Legislature would probably fail, and that, in such an event, he might consent to the proposed arrangement. Mr. Torrey was at the time better than he had been. In the hope that something might be yet done to restore him to his family, the friends of Mr. Torrey, at his request, concurred life and usefulness, it was concluded not to close the effort finally then, but to resume it, should circumstances warrant, on the adjournment of the Legislature, or as soon as it should, and Mr. Heckrotte's application should be known. It was also agreed, that the petition of the gentlemen from Massachusetts should be laid before your Excellency. The other petitions contemplating an arrangement to satisfy the parties, were not to be presented to your Excellency, unless the arrangement contemplated in them was made, or other circumstances should seem to demand it. The funds necessary to conclude the arrangement were provided, and two months only one of us went to Baltimore for the express purpose of effecting it, with the requisite funds at command, and ready to pay them down, and bring Mr. Torrey home to Philadelphia. It was no fault of ours that this was not then done.

It was arranged that on the adjournment of the Legislature, or any earlier decision respecting Mr. Heckrotte's application, or the occurrence of any thing that should open the way for negotiating such arrangement, the gentlemen named were alone empowered to make, one of us would return to Baltimore to conclude it.

By the 3d of February, we were advised that an interview had been had with your Excellency, of the nature of which your Excellency is fully aware, and at which the petitions of the Massachusetts gentlemen were duly presented. By the same letter, we were informed that Mr. Torrey was then confined to his bed sick; that your Excellency was anxious to do all that was probable leave alive, and that he himself thought that he should live but a few days.

On the 11th inst., in company with Mr. Torrey's father-in-law, one of us arrived in Baltimore, and had an early interview with Mr. Torrey. We learned from him, that on the 22nd of August, 1842, when we supposed that all efforts for his release by other persons was at an end, one of us wrote to the gentleman in Baltimore, who had so frequently employed as counsel on his behalf, as follows:

NEW-YORK, August 22d, 1845.

DEAR SIR,—I learn this morning that Mr. M——of your city has been here, and states that Mr. Torrey can be released on the terms of your fee, which is 100 dollars for the purpose. Allow me to make a few inquiries respecting the case.

1. What concessions, if any, would be demanded of him?

3. What is the lowest sum of money that will effect his release?

4. Will that sum release him from the Virginia case at the same time?

5. Can he be released and delivered in Philadelphia for that sum, provided the sum be deposited, or a responsible name authorize you to draw for the amount, when he is so delivered?

6. Can I, or any friend, have the liberty of free correspondence with Mr. Torrey on his release, now, and while the negotiation is going on?

Mr. Torrey is a warm personal friend of mine. If I can do any thing to effect his release, I shall be happy to do so. I have no doubt a reasonable sum may be raised to ransom him—provided it were clearly understood that no dishonorable concession is to be demanded of him. I have no doubt I could raise the requisite sum in a short time.

Please answer the interrogatories. Please remember me affectionately to Mr. Torrey, and assure him that he is remembered by his old friend.

Yours truly,

A. A. PHELPS.

Since that period, Mr. Torrey has been brought to the borders of the grave, and the question of his release has been implicated, in the manner stated, in the minds of your Excellency. It has been there more than three weeks. Meanwhile Mr. Torrey has been daily drawing near his end. Remaining there he has to see his wife and children his eyes in death. Within three days, you have been urged by his wife, and her father-in-law to an immediate decision of the effort, and to grant the pardon, which made the question of his release in suspense. IN THESE CIRCUMSTANCES WE BEG TO SAY, THAT TO FAR AS THE APPLICATION HAS BEEN MADE TO US, WE MAY BE REPOSED TO HAVE BEEN MADE UNDER OUR DIRECTION AND BY OUR AUTHORITY, IT IS HEREBY WITHDRAWN.

Mr. Torrey is a precious boon, we know, to Mr. Torrey and his family, if he might die in their bosom, and they might have the melancholy pleasure of ministering to his dying wants, and closing the dying eye, and of performing the last offices of affection to the lifeless remains of him they love and honor. All that we contemplated, we still hope, they and they may have it. And pardon us, if we say respectfully, that it seems to us a boon which Maryland and the prisoner can have no right to give. Surely, when the prisoner has more than borne the penalty of the law, no interest of Maryland can suffer, no authority of Maryland can be impaired, no dignity of Maryland can be tarnished by bestowing the small, but to him and them, precious boon of dying in the bosom of his family.

We would be glad to give them, but we cannot, in our sympathy for the dying, forget the living, and, in the emotions of the present, forget the duties of sober reflection, and the necessities of the future. *We* must remember the *living* and the *future*. They, at such an hour, might, and we have no doubt would, forget both. We cannot. Our sympathies are equally alike forbid. We remember the desolate wife and the fatherless children. We think of them as they will be when the death scene is over. We know that the Maryland friends are not able, though fully disposed, to give them such aid for the future as they need. We know that the Virginia case is not, and, if it is, no personal interest, whatever, but which may be used for the benefit of those to whom those funds cannot now, or originally designed, and, if it is, we know it, on that account! In my opinion, it will not be so. Nothing is lost, not even where it has lost in some with, but where it is allowed freely to grope its way to promote truth, is to assume that we lose possess it? Or that it is dangerous to truth, to error a fair hearing? Or that, having decided on own convictions on any subject, we must shut our ears against an opportunity to express their opinions, because they do not harmonize with our own? I object to the train of reasoning, as erroneous, which pervades the communication of Mr. Johnson; I would be think it just or honorable in me to refuse

What, then, is free discussion? It means, says Dr. Johnston, 'nothing more than that every man may speak his opinions, notation, pain or penalty, but without hindrance, restriction, and penalty, only express his opinions, no matter how heterodox they may appear in the eyes of his adversaries.' I agree to this definition. But he adds, 'believing, at the same time, that those who refuse to give facilities to the advocates of error for spreading their opinions, are no more to be accused, upon many occasions, to be in contrariety with them, and in no way vio-lating either the freedom of discussion or the liberty of the press.' 'If I were to refuse Mr. Johnston a room under a place in the Liberator, and he had the power, he would be to give him facilities to be heard, or would not be in conflict with the freedom of discussion? Would he not accuse of moral cowardice, in thus evading the issue? Would he not say that I was impeaching the good faith and sound discrimination of the readers of the Liberator, in refusing to let them see what objections I have to offer in my views? I will not say positively that he would; but I have no doubt on that point. And he must remember that he has no right to think for himself, what he is unwilling to consider for others. It is for every one to determine how far he is willing to be controversy with another; but he has no right, and if he is a true and brave man, he will not, and if he is a true and brave man, he will not, and if he is a true and brave man, he will not have no desire, to express opinions which he is unwilling to have freely examined.

I cannot see, says my very scrupulous friend, that the advocates of free discussion are bound, by their principles, to engage in controversy with every 'ignorant or impertinent disputant that may assail them.' Nor can I; but this is a false issue. Unfortunately, free discussion has its limits, not indeed, in the order proper or useful to advance truth, but in the order, either as a matter of justice or courtesy, to allow every subject of controversy to be discussed in the Liberator, nor to publish every essay that may be sent to me for that purpose. Nor are 'ignorant and impertinent disputants,' they have never found in me a critic or an antagonist. But this is the rule by which I aim to be governed, and which I think is equally safe and just. I will utter no opinions, I will make no assertions, on any subject, in editorial capacity,—nor will I publish any from any other source,—which may not be freely examined in the columns of the Liberator, by those who believe the opinions or opinions to be unsound.

But for this that my Dublin friend would censure me? Will he stigmatize this as 'giving facilities to the advocates of error?' I should consider myself a fool to do so. Why, then, should I be so? But, he says, 'I could not be the instrument of disseminating error, merely for the purpose of showing that truth is able to conquer it.' Here, again, he uses equivocal language, and makes a false issue. Does he mean that, as the editor of a public journal, he would not be willing to publish sentiments not in accordance with his own, because he regarded them as erroneous? Why, this would be to exhibit the weakness of folly, not the strength of conscious rectitude—to play the part of a plaintiff, not of a judge—to present the front and spirit of a mob, not of a proclamation to the world.

I am Sir Oracle; and when I speak,
Let no dog use his mouth.

I am willing to let both sides of a question be heard, not merely for the purpose of showing that truth is able to conquer error, but to show that truth is not afraid of error—to evince my confidence in the truth—to enable my readers to decide for themselves as to what is truth, and what error.

Some further remarks on this subject must be deferred till next week.

AUBURN, N. Y. March 19, 1846.

INTERESTING.—

In almost unprecedented excitement prevails at this date throughout central New-York, in consequence of a most horrid murder, which has been committed near Auburn, by a negro. The circumstances are too dreadful to record.

In another part of the country, *negroes* are torn to pieces by blood-hounds, shot through the heart, beat to death with clubs, hung up by the neck, chopped into inch pieces with a broad-axe, burned at the stake, and murdered in every other barbarous, fiend-like manner, that the ingenuity of their tormentors can devise, for pretended, the same crime that our revolutionary fathers were guilty of, in resisting the hand of tyranny, and there is no more excitement, even in the same neighborhood, than would be produced by the death of a horse!

O, Consistency, thou art a jewel!

Not many years since, the body of a *white* man, who had died with delirium tremens, and was buried not far from the scene of the late murder, was stolen from his grave by some young doctors for dissection. As soon as the fact was learned, the most intense and thrilling excitement was produced—not less than one hundred men were constantly engaged for a number of days, in searching for the stolen body—many of them declaring that if the sacrilegious robbers could be found with the dead man, they should all go back to their graves immediately. The public prints spoke in the warmest terms of the ruffians, savage robbery of the sacred tomb.

At about the same time, a fugitive slave from Virginia came into the county, and supposing himself safe from the vile pursuers, proceeded to go no further towards the cold North, and engaged to labor for a farmer. By earnest industry and rigid economy, at the end of two years he had collected in his employer's hands about two hundred dollars. During this time, he had become a husband, a husband, and a father. At length, one of those human bloodhounds 'got track of the devil,' and while he was engaged in cutting timber in the forest, rode up to him, presented a pistol to his head, and bade him lie down. The poor slave obeyed, submitted to having his hands tied, and was placed on the horse, behind his captor. In the middle of the day, he was borne out of the county—carried directly through the town, from the place part of which the drunkard's body was stolen—by hundreds of those who had been dragged to rejoice in the great event, and not a *dog* lifted his tongue in remonstrance. No, this accursed imp was permitted, without the least opposition, to carry his victim through the southern part of this State, and through the State of Pennsylvania, into that of Virginia, where, if the thousands who would have been devoutly anxious to see the Doctor, who should send for dissection a bloated, diseased, drunkard's dead and buried body, that they might punish him in the severest manner, not one was found to even ask why or by what authority he was thus treated! Yours, &c. D. LEWIS.

NO UNION WITH SLAVEHOLDERS!

ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

☞ The Twelfth Annual Meeting of the American Anti-Slavery Society will be held in the Broadway Tabernacle, in the City of New-York, on TUESDAY, the 12th day of May next. Auxiliary Societies are urgently requested to choose their delegates early, and individuals throughout the country to make seasonable preparation to be in attendance. The plan of operations for the ensuing year, which may be marked out by the Society, will need the wisdom of a multitude of counsellors for its development—the times demand all our energies.

The Business Meetings of the Society will be held in the afternoon of Tuesday, and through the whole of Wednesday and Thursday, in the Minerva Rooms, No. 61 Broadway.

WM. LLOYD GARRISON, *President.*
MARIA WESTON CHAPMAN, } *Secretaries.*
WENDELL PHILLIPS,

ANNUAL MEETING AT WESTMINSTER.

WESTMINSTER, March 14, 1846.

BRO. GARRISON:

The Worcester County North Division Anti-Slavery Society held their annual meeting in the Town Hall, in this place, on the 12th and 13th inst., at 10 o'clock, A. M., and P. M., and organized as usual, by choosing committees of nomination and business—the President, George Miles, in the chair. While the committees were out, bro. Remond made some stirring remarks on the duty and necessity of an anti-slavery revival, and of the exercise of more faithfulness in our constitution, and obtaining subscribers thereby, to awaken and increase our interest and activity in the cause, and enlist a new host who should come up and do battle for oppressed humanity. Bro. Loring Moody, and others, joined in the effort to stir up one another's minds by way of remembrance, and adjourned till 1 o'clock, P. M.

Met in the afternoon, and heard the report of the nominating committee, as follows—J. T. Everett, of Princeton, for President; George Miles of Westminster, H. W. Carter and Jonas G. Clark of Hubbardston, Reuel G. Cowen and Thomas E. Glazier of Gardner, Mr. ——Robinson of Fitchburg, James M. Evelyth, Noah Humphrey, of Princeton, Doct. Geo. Hoyt, Athol, Moses Smith of Holden, Vice Presidents; T. P. Locke, Corresponding and Recording Secretary; Benjamin Bigelow of Westminster, Treasurer; John A. Waite, Joseph Raymond, Mrs. Catharine Brown of Hubbardston, Wm. B. Stone of Gardner, Albert C. Howe of Princeton, Mrs. John White, Mrs. Geo. Miles of Westminster, Alfred Wyman, do., Joel Smith of Leominster, Mrs. Kimball, Lunenburg, Mrs. G. Hoyt of Athol, Counsellors.

The report of the nominating committee was accepted.

The business committee introduced the following resolutions, viz:

1st. Resolved, That the 'third party,' as a party, is not anti-slavery: that it embraces among its leaders, many of the ministers, and others, whom James G. Birney has proved to be the bulwark of slavery, and therefore the worst enemies to the anti-slavery cause.

2d. That the American Union is a grand conspiracy against human rights; that its formation was on condition, and only on condition, that a large portion of the people be made chattel slaves, to be kept down by the united force of the nation; that it is, therefore, a crime of unparalleled atrocity, and ought forthwith to cease; and that any voluntary support of such a union, by holding office or voting for others to hold office under it, is a war upon justice, an outrage upon humanity, and a violation of every virtuous and righteous principle.

3d. Resolved, That the American Board of Commissioners for Foreign Missions have proved themselves a league of practical atheists, ready to sell the very God they profess to worship, at public auction, to fill their treasury—that they may compass sea and land to make proselytes; and that it becomes the people to beware of them, and to endeavor to baffle their wicked designs upon the unsuspecting nations of the earth, by holding them up in their true character.

4th. Resolved, That this Society is convinced of the essential character of the American religion, that it is not only worthless, but eminently hurtful—a defamer and libeller of truth and goodness, as embodied in the anti-slavery enterprise—and a defender of the worst form of wickedness that exists in the country, slavery; and, therefore, that it is on its ruins only, that the kingdom of heaven, which is a kingdom of freedom and good will to man, is to be established.

The afternoon was taken up in the discussion of the first resolution. Its discussion by L. Moody drew out Joel Merriam, a very ancient and fervent Liberty party man, who contended manfully for the potency of the ballot-box as the exterminator of slavery. He spoke of the utter destitution of anti-slavery in the abolitionists, and of their unchristian and immoral session. He evinced an extraordinary devotion to principle, considering his position, and is labouring faithfully in his church to bring it up to its duty. We could not but wish he would be as faithful, notwithstanding he worshipped at a political shrine.

It would be useless to speak of the manner in which Moody, Remond and Pillsbury, demonstrated the unfitness and futility of Liberty party as an anti-slavery instrumentality, made up, as it was, mainly, of members of churches, who, while they reject the company of their fellow-men as partisans, because they sustain slavery by their political action, will yet fellowship the same men as Christians!

I take occasion here to notice, that, on a recurrence to the first resolution, on the second day, we had an incident occur, which perfectly electrified the audience. Parker Pillsbury, in adverting to the fact that men might be, and frequently were, zealous Liberty partisans, and at the same time perfect negro-hatters, took occasion to state, that a certain Liberty party minister, in our vicinity, stated to him, that he was not for admitting the colored people to equal social privileges; for '*he had as lief have a parcel of skunks about him.*' Bro. P. was called upon, by a friend, to name him. He rather hesitated, when a prerogative call for the second time was made by Bro. Peckham, a zealous partisan. Br. P. of course, gave the name; and who should it be, but priest Peckham, then of South Royalston, own brother to the Deacon! I assure you, there was quite a sensation.

Subsequently to the meeting, Priest Peckham, as he is familiarly called here, has given a plump contradiction to bro. P's statement, and calls it an infamous slander. However that may be, one thing is certain—if bro. P. did not hear him say so, he was wonderfully happy in his imitation of the gentleman's voice and manner.

First evening session was opened with vocal prayer by Mr. Jackson, of Templeton, and a song from the Anti-Slavery Choir,—and here let me say, if you wish to get a good tone of mind for anti-slavery work in convention, induce the choir of Liberty men to aid you with their soul-stirring music, dedicated to freedom—and, my word for it, 'they'll help the cause along.'

The second resolution was taken up and discussed by Mr. Lewis Hayden, one of the slaves for whose liberation Fairbank is now in jail, in Boston, Rev. Mr. Bailey, of Lynn, and C. L. Remond.—Suffice it to say, our friends laid open that old compact with slavery, so that a wayfaring man, though a fool, might read and understand, albeit he were not of Liberty party.

Met March 13, at 10 o'clock, A. M., and commenced with a song, led by a member of Mr. Stone, of Gardner, (a zealous Liberal Abdiel,) and by request of Deacon Peckham, turned back to Liberty party, and dissected the first resolution, as alluded to above.

Met at 2 o'clock, afternoon, and opened with a song. Took up the matter of finances, and obtained a subscription of $47.28 in aid of the Massachusetts A.-S. Society, in sustaining agents.

Our meeting was thin during the whole of the sessions. It will be recollected that the great thaw was in progress at the time, and the roads were absolutely impassable. Our friends in the neighboring towns of Leominster, Princeton, Hubbardston, and Gardner, were absolutely blockaded, which accounts for the lightness of the subscription.

In the afternoon, took up again the second resolution, and were helped in its discussion by our Liberty friends, Merriam and Peckham—the former observing, as he took his seat, 'if the old Union cannot be vindicated, why, then, let her go down.' He sat down amid (as is sometimes said,) thunders of applause.

The evening of the second day was given to the consideration of the American Church and Board of Commissioners for Foreign Missions; and those Babylonish institutions were carefully and critically dissected and exposed by Moody, Pillsbury and Remond, to the most numerous audience we had during the meetings.

The resolutions were all adopted.

After choosing a committee to revise the Constitution, the meeting adjourned *sine die.*

Great effort is making here, as well as everywhere else, to brand us as infidels, working in the cloak of anti-slavery, in order more effectually to overthrow the churches and the government. Were these institutions guileless, think you they would fear the abolitionists? Not so: their innocence in the matter would afford them perfect protection; but now they seem tormented before their time.

Messrs. Calvin Whitney and David Wyman subscribed $1,00 each, omitted in the first report.

THEODORE P. LOCKE, *Cor. Sec.*

☞ Will the Editor of the Worcester Spy please copy?

'A CLERICAL ABDIEL.'

PARKER DEPOT, March 23, 1846.

BRO. GARRISON:—

I feel constrained to notice the article of your Middletown correspondent, G. Webb, concerning his 'clerical Abdiel,' published in your last paper.

It would be a cause for joy in heaven with the angels, and on earth the hearts of all true friends of humanity would leap for joy, if it were true that there was one true prophet of the Lord in Connecticut, one unflinching, uncompromising, ever abounding preacher of righteousness, freedom, and a judgment to come; one who remembers those in bonds to such a degree as to be willing to sacrifice his ecclesiastical brotherhood, sect, and pulpit for their sake.

Friend Webb's Abdiel is not such an one, unless I have been grossly misinformed. I would gladly refrain noticing him, were he not held up, (in common with many other like clergymen,) as a genuine abolitionist, amidst the cries of fraternal friendship and Christian communion with slaveholders or their accomplices, and with such of his clerical brethren who claim to be friends of the slave, the height of whose anti-slavery has been to keep as many of the friends of the slave as possible from their influence, thereby calculating upon their dereliction so long as they can retain them in their connexion. Hence the numerous apostacies of those, who, for a time, run well for the slave.

The resolutions and discussions of the ecclesiastics of the General Association of Connecticut, on the subject of slavery, and their opposition to anti-slavery have long been known by the public. A more stiffnecked, slaveholding set of clergy, I opine, can hardly be found in the land, even in the south-land. Hence it is that the spirit of enterprise in our State is so time serving, sluggish, and far behind that of the other New England and Western states; I was about to say, even that of Kentucky. The Connecticut clergy help to make up the great ecclesiastical confederation or chain, that extends from Maine to Texas, which attributes a stronger and more formidable power for the *protection, propagation, and perpetuation of American Slavery*, than any other in this land. The Rev. George Perkins constitutes a strong link in that slaveholding chain.

In the county and state clerical associations of Connecticut, he is intimately associated with Drs. Tyler, Taylor, Bacon, and Hawes, and with men-stealers, from the General Assembly of man-stealers, whom his agent or representative (Rev. Mr. Eldridge,) to that body, invites to his brotherhood's communion and fellowship. There is no morality of American in morals. He that is associated with oppressors, is not the friend of the degraded, miserable slave. A man may pray and preach for the slave, but so long as he is fraternally associated with his oppressive claimant and holder, he clearly shows where his heart is.

Mr. Perkins's Church in Meriden is full of slaveholders, pledged men to sustain the bloody system; men who vote for stealers of men, (Polk and Clay,) slaveholders, men who, for the sake of their craft, every impulse of humanity, upon the altar of slavery for the sake of the gain which their craft brings them at the bloody altar.

This union of pro-slavery church and clergy interposes the most effectual obstacle to the progress of freedom and the final triumph of the anti-slavery enterprise and is what is most relied upon by slaveholders, both North and South. Hence we hear the old retinued warning from slaveholding Reverends, L. L. D's and demagogues, that *disunion* with slaveholding Churches or ecclesiastical bodies will lead to the same catastrophe in the United States Government.

Mr. F. has not taught his church the first anti-slavery lesson yet, or if he has essayed to do so, his church is not apt to learn, or has no disposition to learn that lesson. Anti-slavery does its first work at home, and then radiates abroad. It crucifies the spirit of *caste*, and rejects that *faith of the Lord Jesus Christ that has respect of persons.* It demolishes all 'Jim Crow pews,' and negro Sabbath school classes. Mr. P's anti-slavery has not done this, or even attempted it, if I am not misinformed. The colored people who enter his house of worship, called the house of God, are herded into a pew or place which the spirit of Christ in his church has set apart for them; and, furthermore, instead of being classed as the whites are in his Sabbath school, and allowed to sit side by side with white men, women and children, they are gathered into one class by themselves, old and young men, women, and children, and thus this hand-maid of slavery, prejudice, is fostered and propagated in this church. Mr. P. and his church are not sinners above all others in this respect. I know of no church organization, scarcely, where all men enter and sit side by side, without respect to wealth or color.

Mr. P., and that portion of his church that names the name of Anti-slavery, are Liberty party men, and are influential enough to enable his 'Abdiel' to preach his kind of abolition, without disturbing his pretbread and butter; yet, the Liberty party men furbish the slaveholding church an insurance policy, a sure safeguard against the 'fanatics,' 'incendiaries,' and 'disorganizers,' who make no compromise, and have 'NO UNION WITH SLAVEHOLDERS.' Mr. P. and his Liberty party men connect with slaveholders, in a sensitive outer circle, against the true friends of freedom, refuse to notify their meetings, shut them from their public houses, and exclude them from all participation in their conventions. This he has done recently to Frederick Douglass; Lunsford Lane, and myself, for the crime of being the bearer of an anti-slavery firebrand into his slavery and color-phobia magazine, and thus dissolve his union with slaveholders.

If Mr. P. and his Liberty party coadjutors protest against slavery as a heinous sin, incompatible with the spirit of Christ, let them take stand against the support which the church gives to it, and still continue in fellowship and connection with slaveholders in the church, do they not thus endorse the Christian character of slaveholders, and thereby more than neutralize all their anti-slavery testimony?

I will admit that Mr. P. is apparently in advance of most of his clerical brethren in this enterprise, but he is not in fact nor in deed; for he is in, and constitutes a part of, the BULWARK OF SLAVERY! His Liberty party brethren, Gerritt Smith, Beriah Green, Wm. Goodell and others, would not endure 'Abdiel's' anti-slavery character any more than they would Osgood's, Colver's and Leavitt's; for their politics are no better than their religion, and their religion is proslavery. They (Smith & Co.) are *disunionists* in Church, although unionists in State. They will have no union with slavery in the Church, in ecclesiastical bodies, and in the Whig and Democratic parties; but still unite with them on the footing of our national legislature, in our Government, which is based on slavery, and cemented with the blood of the slave. I hope to find that friend Webb will have the pleasure of being able to report a 'clerical Abdiel' right soon, with heart and hand unspotted, entirely cleansed from all blood of the slave. Meantime I'll toil and pray.

Uncompromisingly time for freedom,
E. D. HUDSON.

RELIGIOUS A. S. CONVENTION.

WATERTOWN, March 19, 1846.

An Anti-Slavery Convention was held in the Baptist meeting house in this place, this day, at which Mr. C. Bennet, of Somerville, presided.

The meeting was first addressed by Lewis Hayden, a slave, formerly of Kentucky, who gave some account of his escape from bondage.

He was followed by Mr. Br. Cummings, who said that slavery makes 37 1-2 heathen at home, for each one converted by our missionaries abroad; and that, therefore, it is the duty of our churches to pay 37 1-2 times as much for the abolition of slavery, as they have to the support of missions abroad.

P. M. Rev. Mr. Lovejoy, of Cambridgeport, told us what does not, and what does, constitute slavery. He spoke of Douglass' Narrative as being the greatest of all wonders; and said that the author was, at the present time, shaking two kingdoms with his eloquence.

Rev. Thomas T. Stone, of Maine, being introduced to the Convention, and he did not believe that God was the author of slavery; but that it originated in the selfishness and pride of man, and must be destroyed by vindicating these cardinal virtues. He was not in favor of using severity towards any class of sinners; but he thought the slaveholder had no claim to our *special* clemency, although he is more excusable than proslavery ministers and professors at the North. He said that Christians might expect to see the assistance of WILLIAM LLOYD GARRISON, THOMAS S. BROWN, CHARLES LENOX REMOND, PARKER PILLSBURY, JOHN THOMPSON, and other friends within and without the country.

A cordial invitation is extended to all members and friends of the Massachusetts A. S. Society in Boston, and throughout the State and country, to give us the assistance of their presence and counsels. They may be sure of a cordial and hospitable welcome.

Let it be a gathering unprecedented for its numbers, its interest and its efficiency!

EDMUND QUINCY, *President.*
INCREASE S. BLAKE, }
ANNE WARREN WESTON, } *Secretaries.*

BOSTON FEMALE A. S. SOCIETY.

The quarterly meeting of the Boston Female Anti-Slavery Society will be held in the Marlboro' Chapel, afternoon, April 8th, at 3 o'clock in the afternoon, at the house of Mr. C. Bramhall, No. 21 Edinboro' street.

'The Boston Social Union,' and all of the next Fair will meet with them at the same time and place.

A full attendance of these meetings is requested.

SARAH H. SOUTHWICK, *Rec. Sec.*

Boston, March 23.

LECTURES ON CAPITAL PUNISHMENT.

Addison Davis of Lynn will lecture on Capital Punishment in the following places:

Mendon,	Saturday,	April 4.
Woonsocket,	Sunday,	" 5.

Will some *one* in each of the above places see that proper arrangements are made for these lectures?

NOTICE.

All letters, papers, or communications, intended for Jonathan Walker, in future should be addressed to him at Plymouth, Mass. the place of his residence.
April 2.

CHARLES SPEAR will deliver a lecture on the Treatment of the Criminal, in Attleboro', on the Sunday evening next, at 7 o'clock, in the Universalist church.

DENTAL SURGERY.

THE subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a set, shall be found to be less than will be half the amount charged by others, and stated to be only the cost of construction. He agrees, further, that after sufficient time has elapsed to test the work, should the same prove to be inferior to any done in this city, or not be satisfactory to the patient, the money paid for it will be refunded. The subscriber would state that he has permission to refer to Ladies and Gentlemen of this city, for whom all kinds of Dental Operations have been performed, and would remark that he has had several years experience in the Dental Office of Dr. Eleazer Parmly, of New-York city (excepting that made by students,) for two and a half years—also the entire direction and making of two operations for Teeth for Dr. Parmly, for the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and two operations for the Trustees of the Blind Institute Charitable Association at Quincy Hall, which received a premium.

J. GUIN, SURGEON DENTIST,
115 COURT (CORNER OF SUDBURY) STREET.
Feb. 13. 3m

MACON B. ALLEN,
ATTORNEY AND COUNSELLOR AT LAW,
OFFICE 69 CORNHILL, BOSTON.
16tmos

ISAAC CALDWELL'S
Genteel Boarding House,

No. 20 Butolph-street, about half way between Cambridge and Suffolk-streets,
BOSTON.

I. C. would respectfully inform the public, that he has fitted up and opened his house to accommodate with Board and Lodging the Friends of Humanity. Strangers, he respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. Terms moderate.

February 27. epis3mos.*

NEW-ENGLAND
TRUSS MANUFACTORY.

THE subscriber continues to manufacture Trusses of every description, at the old stand, No. 305 Washington-street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years. All may be assured of relief, who call and try Trusses of his manufacture. He is now confident he can give every individual relief, who may call on him.

☞ The public are cautioned against the many quacks, who pretend that they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, he has different patent manufactories, and now continues to wear those of his own manufacture, he is now able to fit those who have tried other Trusses, the sort of Truss is best to adapt to all the cases that occur; and he has on hand so good Trusses, any one will furnish any kind of Truss, at the lowest price.

☞ J. F. F. manufactures as many as twenty different Trusses, for persons, which are all the different kinds similar to those the late Mr. John Beach of the city formerly made, and will subject any Truss made by him, together with the patent elastic spring Truss, with spring pads. Trusses without steel springs—these give relief to persons who will subject any large portion produce a perfect cure. They can be worn day and night. Improved hinge and pivot Truss; Truss with ball and socket joints; Truss different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which persons troubled with the Piles, have had relief, and, in four instances, with perfect ease and safety. Mr. Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where properties have failed. Suspensory Trusses, Knee Caps and Back Board are always kept on hand. If any, in a matter of convenience and a saving of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if they have not with them:—Dr. Hall's; Hall's Patent Truss; Russell's do; Salmon's ball and socket; Sherman's patent; French do; Marsh's Improved Truss; Bateman's do, double and single; also Trusses of all sizes, for children.

Any kind of Trusses repaired at short notice, and made as good as new.

☞ Ladies, wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place. Mrs. F. has been engaged in the above business for ten years.

JAMES FREDERICK FOSTER.
Boston, June 13, 1845. 1epif

(1) 'The Book Establishment of the Free Will Baptists at Dover, was refused an act of incorporation by the New Hampshire Legislature, for the reason that the newspaper printed at that sect and its leading preachers favored abolition.

(2) The Senatorial editor of the Belknap Gazette has all along manifested a peculiar horror of 'niggers,' 'nigger parties.'

(3) The Justice before whom Elder Storrs was brought, for preaching abolition, on a writ issued by Hon. M. N. Ela, of Dover, N. H. The Sheriff served the writ while the Elder was praying.

(4) Harry Hibbard, a candidate for the Senate at the late election, in Grafton, N. H., in a public speech, in vindication of sage. Harry, with all his radicalism, is a young man of fine talents.

(5) Ex. Gov. Hubbard's peculiar notions of the rights of individuals and of corporations in respect to rail-road routes are well known.

(6) 'Papers and memorials touching the subject of Slavery could be laid on the table without reading, debate or reference.'—*Atherton's Congressional gag law.*

(7) The Female Anti-Slavery Society at its first meeting at Concord was assailed with stones and brickbats.

(8) The celebrated English abolitionist, George Thompson, and his Quaker friend, John G. Whittier. It is but fair to say, that the honors of the great Concord mob of 1836, belong, in a very equal degree, to whigs and democrats.

(9) Elder Storrs described as a 'vagrant,' in the Hon. M. N. Ela's writ.

(10) See New Hampshire Patriot of last year.

☞ The following additional subscriptions have been made to the Anti-Slavery Agency Fund:—Andrew Robeson, $100; Ezra Wilson, $50; James Tripp, 50; $2; J. G. Edwards, $1. Collections for Ditto—Friends in Hingham, $3,00; New-Bedford Convention, $54,25.

☞ The Rev. Thomas T. Stone is expected to deliver a discourse on slavery Fast Day, (Thursday, April 2d,) at the Tremont Temple, (Rev. James F. Clark's,) in the forenoon. Go and hear him.

POETRY.

For the Liberator.

WORSHIP.

Is yonder church, built up by human hands,
The only place to learn our Lord's commands?
Yon Quaker church, seen through the leafless grove,
The place *alone* to learn the law of Love?
Or yonder stately pile, whose spire on high,
In pointing upward to our home, the sky,
The place our Father designs alone to bless,
With the glad presence of his holiness?
Ah, no! these gorgeous piles of wood and stone,
Are not the churches which he calls his own.
His church the hearts of faithful ones, who know
To feel *all* in their own a brother's woe;
Who, in their daily actions, show their zeal
For Freedom's cause, for Man's best earthly weal.
Where *one* warm, truth-loving heart is found,
• Put off thy shoes—that spot is holy ground!'
'Tis by devotion daily to the Hight,
We gain acceptance in our Father's sight;
Not by the observance of *one* holy day,
While heedlessly we cast the *six* away;
Not by attendance at the house of prayer,
And deeming God may but be worshipped there.
A house of prayer! of worship! 'Tis alone,
By deeds of love we approach the Father's throne.
Not while our pining brothers toil and bleed,
To seal our lips to save a worthless creed;
Not from the promptings of the truth to swerve,
That we may peace and 'unity' preserve.
Welcome to worship, which, in a mighty wrath,
Leaves wreck and ruin in its onward path,
If thus it is that we may hope to clear
And purify our moral atmosphere.
Heed not, O lover of the Right and True,
The scorn heaped on the steadfast, faithful few,
By worshippers of outward forms, of days,
Who semi-weekly meet for prayer and praise;
And deem all those, whose duty bids reject
Their lifeless forms, nor treat them with respect,
As blind, misguided, sorrowful to tell,
In the broad pathway leading down to hell;
Who deem man's sanction to a form or creed,
Alone can save him in the hour of need;
That all our deeds of mercy here on earth,
Alone can save him in the hour of need;
That all our deeds of mercy here on earth,
Without our creeds, or of little worth;
Yea, 'against the pleaders for the bleeding slave,
The thousands hastening to a drunkard's grave,
Bolt up and bar the holy house of prayer,
Because, forsooth, God should be worshipped there!
The holy house, so holy that the door
Must barred and bolted be against the poor;
His poor, who said whatever wrong shall be
Done to the least of these is done to me.
Let such deride; yes, as the idle wind,
Heed not their scorn—blind leaders of the blind.
What though they brand us traitors—scoffers vile
Who quail before our words of truth the while!
And as they desperate and more desperate grow,
Their falling cause they but the plainer show.
Shrink not, nor falter, though alone we stand,
Nor to our aid be raised one single hand:—
Forget not one can thousands put to flight,
Clad in the impervious armor of the Right,
Then be not weary—let this cheer us on,
Until the victory of Truth be won.

E. H. MAGILL.

Solebury, Bucks Co., Penn., 2d mo., 1846.

From Dickens's London News.

CLEAR THE WAY.

Men of thought! be up and stirring
Night and day:
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!

There's a foant about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into gray:
Men of thought, and men of action,
Clear the way!

Clear the way! Let truth be free!
Who shall say,
What the uninagined glorious
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen:
Aid it, hopes of honest men:
Aid, it paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play:
Men of thought, and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
Lo! the right's about to conquer,
Clear the way!
And a brazen wrong to crumble
Into clay.

With that right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey;
Men of thought, and men of action,
Clear the way!

C. H.

The American Peace Society have received by the Hibernia the following Address, and we are requested by their Agent to give it publication.

The National Association for Promoting the Political and Social Improvement of the People, to the Working Classes of America, on the War Spirit, that it sought to be excited between the two countries.

Working Men of America:

By our alliance of blood, of language, and religion, as well as by every aspiration we feel for the mutual freedom, peace, prosperity and happiness of our respective countries, we have called you *brothers*; in the assurance that, as brethren, our interests are identified, and in the hope that no other spirit than that of brotherhood may long continue to exist between us.

But the hostile threats and warlike preparations, the jealousies and misunderstanding, now sought to be fomented by the interested, thoughtless, and immoral of your country and our own, have awakened us to a deep sense of the dangers which threaten the peace and welfare of both. *Perhaps* these *may not come, perhaps*—evils which we believe our mutual understanding and wise and determined resolutions may timely avert.

You, fortunately, possessing political power to restrain the unjust acts of your rulers, are, we fear, too apt to believe, that the persecutions, encroachments and insolence, which for ages have characterized the aristocracy of England towards most nations of the earth, have been shared in by the great body of the people, whose interests, we, unhappily, for the most part, have hitherto had *neither voice nor vote* in the matter.

That the power and influence of our Aristocracy over the minds and consciences of men, their perversion of every principle of morality and precept of religion to uphold their power and monopolies, have often enabled them to enlist great numbers of our unreflecting brethren to fight their battles, and expouse their cause, we readily admit; but those, we conceive, should be rather pitied than blamed as the deluded victims of selfish and hypocritical men; persons who have perverted justice and truth for gain, and the religion of peace and good-will for the purposes of war, contention and strife.

Within the last few years, however, knowledge has been rapidly increasing, even among the industrious millions of England—intelligence has now spread, and is progressing, despite persecution and suffering, to enlist great numbers, and views in Church and State, are being discussed—the just privileges and monopolies decried; and mental and moral worth fast alloying itself to the cause of humanity and justice. These knowledge extending and combining, is fast calling forth mental light and political power, tending to the good of our country, such as our State church can ever, from its nature, standing armed restrain, nor aristocratic influence avert.

This progressive improvement towards a higher state of moral and intellectual existence, which God men are looking forward with delight, our aristocratic rulers would gladly map, and nothing but war and national commotion would have the accomplishment of their wishes. With the high-swelling cant of 'individual glory' and 'national honor' the din and dazzle of warlike preparation, they would specifically introduce the spirit of war. They would then be able to turn the national mind from all social and political improvement to prospects of foreign battle, and brilliant (though expensive) victories. Our present moral and intellectual progress, the advance of trade, commerce, and the peaceful arts, the rights of man, and principles enunciated by the unholy scourge of war, and thousands of our brethren having their worst passions loosened and excited, would be transformed into savage demons thirsty for blood.

We beseech you, working men of America, do not permit yourselves to be drawn or seduced into war, and thus aiding the destroyers of our liberties and the haters of yours, a pretext and opportunity to produce those lamentable results; nay, it may be jeopardize the rights and liberties which you now enjoy. Your country has long been an asylum for persecuted freedom throughout the world, and your democratic institutions inspire the hopeful and struggling among all nations; but while your Republic offers a beacon to cheer and animate the friends of human rights and equal laws, it at the same time sends forth a light which despotism would fain extinguish. For, be assured, the Despots of Europe would gladly cast aside their petty concentrated jealousies and mutual alliance against the growing Republic of America; and though their combined power might fail to crush your liberties, they would not fail to plant their hostile shores, and in destroying great numbers of your people.

What, too, has prevented the further development of your national resources?—the cultivation of your fertile soil?—the increase of your capital?—the progress of your commerce?—all the further prosperity of your people? What, but the same power that has retarded our liberties, paralyzed our manufactures, crippled our commerce, and impoverished and impeded our progress? What, but the selfish, monopolizing aristocracy of England, who, by their prohibitory laws, their imposts and heritages, have fettered our energies, injustice and enmity, to prevent the prosperity of both countries.

Despite their maddened efforts, however, those barriers are fast yielding to the progress of thought; the spirit of inquiry and of freedom is sounding, and the prospect of political righteousness and social happiness is lighting up with hope the cheeks of our fellow-men, our brothers, throughout. We, working men of America, do not, we pray you, by any unwise proceedings on your part, retard or prevent the consummation of this prospective happiness, the fruits of which you will not eventually fail to share.

My fain hoped that Republican America was free from that mania of Kings and Princes, the grasping after territory and dominion. Think you that any amount of *real power or advantage*, either to you or to us, could be gained by the possession of such an inhospitable and savage region as that now disputed by your rulers and ours? Think you that the aristocracy of England would be satisfied by her dominion over her colonies, most of which she must keep bristling with bayonets, to keep down her hatred and resistance? Nay, it is true, many form the objects of solicitude to the scions and offshoots of our aristocracy, enabling them to eat the bread of idleness and live upon the toil of the English people, they are far more burthensome than profitable. Surely, the disputed question, regarding the territory of Oregon, might be amicably settled by arbitration, the reasonable and just mode of settling all such matters, without plunging our two countries into war; and, it might be, the whole of Europe also; which, with such an arbitrament, would, in its destructive consequences—a state of desolation and misery it would take centuries to repair.

And surely you, working men and Classes of America, cannot so readily have forgotten the lessons of your greatest statesmen and profoundest philosophers, respecting the ruinous consequences of war; nor can you, citizens of humanity and religion which unitedly condemn it as one of the monster evils that afflict our race.

Working Men, this military and warlike spirit must be curbed and kept in subjection, if ever we desire the civilization and happiness of our race—you to use, could be generally enlisted, who will consent to be made the tools and playthings of statesmen, or who delight in the playing of soldiers on their own people? Our Government appeals to the individual vanity and mere animal propensity of the soldier, and the narrow spirit of nationally sought independence, and we appeal to the more mental and moral development of our nature, and the broad, ennobling principles of universal brotherhood and peace.

How much longer will the laboring population of the world submit that that wealth which is accumulated by their incessant toils, anxieties, and privations, shall be applied to the keeping of thousands in idleness and vice, with no other object in view than that of still making them toil for the drones of society, or the going forth at the bidding of their rulers to murder and destroy. For, in our desire for human progress, we could wish that what is called *honorable warfare, or glorious victories* were properly designated NATIONAL CRIMES! For were they for the most part stripped of their gloss and glory, and held up in the *moral or Christian code*, one of them would exhibit an epitome of crime, comprising murder, robbery and devastation, more black and atrocious than could be found in the collected annals of a century.

The war spirit already excited between our two countries has prepared the way, and given a pretext to our rulers to inflict the Indian burthens on our working class population. Already they have announced their intention of adding, under the name of a militia, upwards of 10,000 soldiers to our present army; to take our brethren from their homes and occupations; and while, on the one hand, they cause us to pay upwards of *ten millions annually* for our clergy, to preach to us the religion of *peace and brotherhood*, to impose additional taxes, on the other hand, for the purpose of imbuing their minds with the spirit of war and contention.

This additional number of human beings, who by their skill and labor could raise food, clothing and habitations to house and feed the half-starved millions of our country, are to be taken from their wives and children, *for three years*, to be drilled and disciplined in the arts of destruction; and, it is said, to be kept apart from their fellow-citizens in *military barracks*, doubtless lest sympathy and interchange of thought should disquality them for their brutal profession.

This burthen too, will in all probability, as usual, fall upon *the Working Classes* for the most part; for, should they seek, *by fine or substitute*, to avoid being taken from their homes and families, the poorer laborer on his shilling per day will have to pay equally with the wealthiest person in the kingdom: the consequence will be, that wealth will in most cases procure exemption, and the sons of poverty be left to their fate.

Such, friends, are the first fruits of this warlike excitement, and such is a small portion of the injuries to other country, and, which, perhaps, in strict justice, belongs to neither. But why should we, working men, suffer these evil times, and age after age, thus submit to injustice? We, whose interest is in the peaceful cultivation of our respective lands, and the exchange of the comforts, conveniences and arts of life—in the peaceful interchange of our commodities,—and in the intellectual and moral development of ourselves and children—why should we, who have been made to feel and suffer with one another, be thus continually made the *victims or tools* of those who delight in contention and profit by war?

Fellow-men! deeply impressed with the wickedness, injustice and misery that always flow from such contentions, we would call upon *all good men*, and especially upon the *Working Classes of England and America*, to use every intellectual, moral, and political means you possess, to extinguish this spirit of national animosity, which is now sought to be fanned into a flame, and to be prepared to make any personal sacrifice to prevent the direful calamity of war between the two countries. On this subject we have morality, Christianity, and justice on our side; and if our firm and peaceful conduct should call forth the power of the law of strength of the oppressor, we *had better be martyrs in the cause of right, than suffer themselves to be moved into the shedding of a fellow-man's blood, and the retarding of the civilization of our race.*

We trust, however, that this dispute of our rulers may be peacefully settled by arbitration, and cherishing hope that the growing intelligence of the age may lead men to perceive *the demoralizing and destructive effects of soldiers and sailors, and of warfare* more than the *fatal in its moral and physical effects, than the plague, earthquake, and tornadoes of nature.* That so impressed, they will speedily *form societies from the ranks of operatives, by their mechanics, garrisons, and ships of war*—that they will soon seek amicably to settle their national disputes by a congress or jury of their peers, and that through of their respective countries—and that through such instrumentality, universal peace and human brotherhood may be established, and commerce and commerce and the arts, industry, and civilization of each, be made to contribute to the welfare of all.

In the earnest desire for fellowship and peace, and in the hope that both our countries may advance in knowledge and happiness, and seek to promote the happiness of all nations, we remain your brethren,

the Members of the National Association.

Signed on their behalf,

W. LOVETT, *Sec.*

National Hall, 342 Holborn,
January 20th, 1846.

THE BLOODY AND OPPRESSIVE SOUTH.

Correspondence of the Cincinnati Gazette.

Mob in Nashville—Judson nearly Hung.

Nashville, March 15, 1846.

This city exhibited a scene, yesterday, of a character and night, of one of the most cruel mobs it has ever been my lot to witness. It originated in a case of murder near the wife of Mr. Porterfield, who attacked Mr. Judson—who they say has formerly published a paper in your city—familiarly known as Ned Smallfine—and in the presence of his family, biting, when Judson drew and shot him over the eye.

It caused great excitement. Judson was taken to the Court House, and was pursued by thousands to the square, when a brother of Porterfield came up to shoot him. Judson ran and took refuge in the City Hotel, having not less than from twenty to fifteen shots fired at him without touching him. The mob still pursuing him, he ran up to the third story, and jumped out of a back window, breaking one of his thighs in the fall, and throwing him senseless. Supposing him to be dying, he was taken to the jail.

Last night, about 10 o'clock, finding that he was still alive, the mob broke into the jail; maimed and almost mangled by three blows, he was drawn out to hang. He begged for a minister, which was denied him—he feared not death, but requested to be shot, instead of being hung, as the manner of death he was to have back to jail, where he lies to die some time during the night.

Mr. Porterfield was buried this afternoon. Take it all in all, it was worthy of the Reign of Terror in France.

The Richmond, Va., Enquirer of the 27th inst., says:—Negro Moses Henry, property of Mr. Hugh J. Harwood, was yesterday tried before the Hustings Court of this city, for the murder of Delila Fisher, a free mulatto woman, in Manchester, near Rockcastle, on the 14th of the present month, by striking her several blows with an axe. The prisoner was found guilty, and sentenced to be hung on Friday, the 27th of March next.

Petronia, the slave who was charged with stealing a white child from Mrs. Bachelder, in New Orleans, on Saturday last, on the 24 inst., by a jury under the provisions of the Black Code, and sentenced to stand in the pillory on the next day for two hours, to be afterwards whipped, and then delivered to her proper owner.

Probable Assassination.—The Helena (Ark.) Journal gives an account of another murder, recently committed in Phillips county, in this region. Their master hired them to kill a white man, and they buried him on the river bank, and were then taken to New-Orleans and sold. The man just mentioned, the master was put in jail; the people of that neighborhood became excited, took him out, and nothing is known what has been done with him, although it can be easily guessed at.

Horrid Murder.—A correspondent of the Louisville Journal writes as follows:

Bowling Green, Ky., March 9, 1846.

Gentlemen:—A horrid murder has just been committed in our town. A young man named John Gentry, of respectable connexions, attempted to seduce a Miss Jackson, of this town; failing in his attempts to seduce her, and fearing that it would be made public, he stole the young lady out of the room, ravished her, and shot her, after waking her and making himself known. He fled. The report alarmed the family, and they found the young lady dying. She lived only two hours, but long enough to disclose everything. It is probable that the young man has gone off without his hat, as he had his clothes all packed and conveyed to Bowling green a few days since, for the purpose of taking the first boat.

We learn from Capt. Holton, of the Tom Metcalf, that the celebrated John K. Waring was shot in Vernailles, Woodford county, Ky., on Saturday morning, about 10 o'clock. He was shot from the window of an upper room in one of the hotels. A rifle ball found in the room, but the person who fired it had disappeared. The ball entered Waring's forehead just above the eye, passed out under the chin, and was taken from his neck. He was supposed to be mortal, and when the Metcalf left Frankfort, the report there was, that Waring was dead.

Waring was a native of Ky., and, though so shockingly wounded, uttered no groan, but was engaged in writing (his will, probably) while the doctor was examining the ball. He was universally up in Kentucky, that throughout the whole of his most unhappy life, he has been a man of violence and blood. He was about forty years of age.—*Louisville Journal.*

[☞ C. M. Clay says, in recording the above murder, 'Were we, in imitation of the Liberator, to publish a column of the horrid murders on our Slave and Oppressive South,' we could fill it in our own State. We have seen, in the 12th homicide in this and adjoining counties in twelve months.]

A Mr. Haskett was recently arrested at Elizabeth City, N. C., on a charge of shooting one of his slaves, under the following circumstances: He had undertaken to discharge the wife of the negro, who struggled with him, and while striving to tie her hands, her husband jumped in at a window, and seizing a axe, struck him on the head. The woman was rescued and passed out of the place in company with her husband, and when outside, was observed to say something to him, whereupon the husband laid down his knife in hand; Haskett seeing him approaching, levelled a gun, and shot him dead, and for this offence he has been held to bail in the sum of $2000 to answer.

A negro woman, convicted of having abjured a white child, was made to stand in the public pillory, in New-Orleans, on the 5th inst., for two hours. The pillory is in the Place d'Armes, and being located in the most public work of the force, her arms were extended and her wrists fastened to iron railing by hand-cuffs. Upon her breast was pinned a large paper, bearing an inscription, in French and English, 'For kidnapping a white child.' Lying remained in this position during the required time, she was taken down, and conducted back to prison, where twenty-five lashes were inflicted upon her.

Murder.—We regret to learn that a murder was committed in the neighborhood of Dukedom, Weakley county, Tennessee, on Monday last. An affray took place between Dr. Wilson and a man named Roberts, in which Roberts was knocked down and killed instantly. Wilson did not attempt to escape, but was under guard, awaiting the action of an examining court.—*Louisville Journal.*

From the Cherokee Nation.—The last number of the Cherokee Advocate gives an account of a murder which was perpetrated at the place called Tamassee, Ark., on the 20th of last month. The name of the murdered man was Elijah Fish, a leading man among the outlaws; and the deed was committed in the midst of a large village, before the door of one of the village's stores.

Murder of Negroes.—The Abbeville (S. C.) Banner states that two negroes belonging to Gen. McDuffie, were killed on Friday, 27th instant, by two other negroes who were acting in the capacity of *drivers*! It is said their deaths were caused by severe flogging, for insolence to their master.

Murdered by a Slave.—Mr. Stephen Pettus, of York District, S. C. was recently murdered by one of his negroes, while at work in cleaning out a creek, by a blow on the back of the neck with an axe. The negroes then undertook to make it appear that he had been accidentally killed by being thrown against a tree by his horse, and by placing him in a particular position, they succeeded in temporarily deceiving some individuals, but the deception was soon found out, and the negroes confessed that the deed was done by them. They were taken to Yorkville and promptly upon trial, and the actual perpetrator condemned to be hanged, while the others are to receive twenty-five lashes apiece.

[Hanging the whole number would have been too expensive—too great a loss of *property*!]

Murders.—In Sampson county, N. C., a few days ago, Mr. Alfred Flowers was killed by John Barfield, in a quarrel which arose between the parties, about together. A quarrel ensued, in the course of which Flowers is said to have seized a chair to strike Barfield, but before he could, Barfield stabbed him. Barfield was arrested, and is in jail.

A Mr. Simpson was murdered by a negro, we understand, in Robeson county, N. C., a few days ago. We have not heard the particulars.—*Fayetteville Observer.*

Affray.—The Muscogee (Ga.) Democrat publishes an account of an affray between Col. Hughes and Joseph Jernigan, at Cuthbert, Randolph Co., on the 20th, which resulted in the death of the latter—from a rifle shot. The Coroner's Jury pronounced it self-defence.

Murder.—A correspondent of the Raleigh Register writing from Wayne county, N. C., states that on the 11th instant, a dreadful murder took place in Sampson county, adjoining Wayne. John Barfield killed Alfred Flowers in his (Flowers') own house, in the presence of his family, by first stabbing him in the side, and then cut his throat in a most shocking manner. Both parties were under the influence of liquor at the time.

Horrible.—A colored man died recently, of the small-pox, at the head of South river, near Annapolis, Md., and so great was the fear of his neighbors, *that he was seized, and his corpse with all that had touched it, was burned!* He died because every body deserted him in his sickness.

Man Shot.—A reason occurred a few days since between several persons at a grocery near Hillsboro, Orange county, N. C., in which a man by the name of William Cooper, formerly deputy marshall of St. Louis, was shot through the breast with a rifle ball. The wounded man, from the last account, was alive, but no hopes were entertained of his recovery.

The Arkansas Intelligencer chronicles three new murders in that region of country. It might also be added, that it notices the sentence of Valentine Martin, for killing his sister-in-law, at Fayetteville, and quietly in about a fortnight, for the fourth execution at that place the 8th of November.

The State, vs. John Liverman.—John Liverman, arraigned for the murder of Rogers, was found 'guilty, wishing to spend a comfortable Christmas in the country for the purpose of recruiting the energies of the prisoner, a time of illness or hard labor. The beauty of the scenery and salubrity of the climate are not equalled in any country. The water is abundant, and the temperature, from ice-cold to 72 degrees Fah. Hale's Thermometer. The treatment has been tested by the celebrated chemists, Dr. Chilton of New-York, and Prof. Avery of Hamilton College, and pronounced perfectly pure and soft. The various Baths, as *Plunge, Shower, Douche, Hot Vapor, Eye and Ear, Cold or Warm*, are so expensive as to be comfortable, and are well adapted to invalids at all times. The rooms are so warmed by steam from perfectly comfortable even in the coldest weather. The Physicians in attendance, or chronic diseases, have much to induce their visit this establishment. The water treatment has been particularly successful in the following complaints:—*Rheumatism*, either acute or chronic, *Indigestion, Constipation, Dyspepsia* in its *gestion*, with its train of symptoms, as *Headache, Stupidity, Liver Complaint, Jaundice, &c.* Hence *Nervous Affections*, and the various forms of fever, as Typhus, Bilious, and Intermitting. It acts a charm in all eruptive diseases, as *Small Pox, Measles, Scarlet Fever, Erysipelas, Nettle Rash*, and diseases arising from impurities of the blood, *Ulcers, Fever Sores*, and *Boils*, are most successfully treated by water than by any system medicine.

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February 20.

BOOKS, STATIONERY, ETC.

ESSAYS on Human Rights, and their Political Guarantees; By E. P. Hurlbut, Counsellor at Law in the city of New-York.

Jay's View of the Action of the Federal Government in behalf of Slavery.

The Pioneer: or leaves from an Editor's Port Folio. By Henry Clapp, Jr.

Amativeness; or, Evils and remedies of amative and perverted Sexuality; including Warning and Advice to the Married and Single. By O. S. Fowler.

The Water-Cure Journal, edited by Joel Shew, M. D., and published semi-monthly.

The Cosmetic Monitor and Family Guide, edited by D. Mott, Dr. R. Wesselhoeft principal contributors.

The Complete Phonographic Class Book, by Isaac Pitman and Benn Pitman, and also the English Work on Phonography.

Mrs. Child's New Edition of the History of Women.

Mrs. Child's New Edition of Philothea.

Mrs. Child's New Edition of Letters from New York, 1st and 2d Series.

Mrs. Child's Flowers for Children, Part 1st and 2d.

Charles Lane's Lectures on Practical Christian Philosophy of the Water Cure, (a new work).

Spooner's Works on the Unconstitutionality of Slavery.

Anti-Slavery Almanac, 1846.

Boston Almanac, 1846.

Conversations of some on the Old Poets, by Jane R. Lowell.

Dr. Channing, O'Sullivan's and Chapin's Works on Capital Punishment.

Rev. Theodore Parker's Discourses, Sermons &c.

Also, a good assortment of Blank Books, Stationery, &c. &c. BELA MARSH, No. 25 Cornhill.

Jan. 1 tf

NEW
Furniture and Feather Store.

No. 43, 1st stairs, Sophia street Blackstone-street between Hanover and Ann-Streets, Boston.

WHERE may be found a general assortment of FURNITURE and FEATHERS, of all prices, to suit all, and of the best quality for the quality, for cash or on credit. Purchasers are requested to call before purchasing elsewhere.

C. W. BRABROOK.

N. B. The first price is the only price, exactly as marked.

March 14.

AGENTS FOR THE LIBERATOR.

New-Hampshire,—Leonard Chase, *Milford*, Amos Abbott, *Fisherville*, Nathan Austin, *Nashua*, Elias Richards, *Weymouth*,—George W. Boston, *Northampton*.

Rhode-Island—Amasaney Paine, *Providence*.

Massachusetts,—John Ivory, *New-York City*; Nathan Cole, *Springfield*; Thomas McClintock, *Worcester*; Thomas Earle, *Leicester*.

Connecticut—Thomas Chamberlain, *Hartford*.

New-York,—R. D. Tilden, *New-York City*; Amos C. Fuller, *Gouverneur*; Thomas McClintock, *Syracuse*; John H. Parker, *Parke*.

Pennsylvania,—Jacob Peterson, *West Grove*; James Fulton, *Jr.*; *McWilliamstown*, Thomas Inskeep, *Doylestown*, R. Kent, *Andrew's Depot*; John Cox, *Hamerton*;—James Mott, *Philadelphia*; Joseph Felton, *Penningtonville*.

Ohio.—Lot Holmes, *Columbiana*.

VOLUME XVI. NO. XV.

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Rooms at the Graham house, 23 Bulfinch street.

March 13.

NOTICE

ANY one who wishes to obtain the early numbers of the Liberator, can, on applying at the office, to purchase the first eight volumes, now very nearly bound, and in good order, by applying at Cornhill.

BOARDERS WANTED.

I HAVE room for very quiet and convenient boarders. Inquire at the office of the Prisoner's Friend, Cornhill.

March 13. JOHN M. SPEAR.

NEW LEBANON SPRINGS

WATER-CURE
ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of its air, and utility of its springs, is now established a WATER-CURE INSTITUTE, which from the above considerations, combined with the greatest importance to the afflicted, and to invalids wishing to spend a portion of the country for the purpose of recruiting the energies of the system, or a time of illness or hard labor. The beauty of the scenery and salubrity of the climate are not equalled in any country. The water is abundant, and the temperatures, from ice-cold to 72 degrees Fah. Hale's Thermometer. The treatment has been tested by the celebrated chemists, Dr. Chilton of New-York, and Prof. Avery of Hamilton College, and pronounced perfectly pure and soft. The various Baths, as *Plunge, Shower, Douche, Hot Vapor, Eye and Ear, Cold or Warm*, are so expensive as to be comfortable, and are well adapted to invalids at all times. The rooms are so warmed by steam from perfectly comfortable even in the coldest weather. The Physicians in attendance, or chronic diseases, have much to induce their visit this establishment. The water treatment has been particularly successful in the following complaints:—*Rheumatism*, either acute or chronic, *Indigestion, Constipation, Dyspepsia* in its *gestion*, with its train of symptoms, as *Headache, Stupidity, Liver Complaint, Jaundice, &c.* Hence *Nervous Affections*, and the various forms of fever, as Typhus, Bilious, and Intermitting. It acts a charm in all eruptive diseases, as *Small Pox, Measles, Scarlet Fever, Erysipelas, Nettle Rash*, and diseases arising from impurities of the blood, *Ulcers, Fever Sores*, and *Boils*, are most successfully treated by water than by any system medicine.

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February 20.