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WM. LLOYD GARRISON, EDITOR.

VOL. XVI.—NO. 16.

THE LIBERATOR.

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

BOSTON, FRIDAY, APRIL 17, 1846.

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 797.

REFUGE OF OPPRESSION

THE CHURCH.

The following extracts are taken from an article in the Ohio 'Evangelical Union,' edited by Elisha Mills:

There are now two extensive *organizations* which have made the destruction of the Christian Church one of the leading objects of their efforts. These are the Abolitionists, in its open character, and the American Anti-Slavery Society. They agree in declaring it to be their object to overthrow the Church. And they agree in the measures, at least in the beginning, by which to effect their purpose.

They agree in endeavoring to enlist the Church in the ministry of rebellion as possible, in operating on the populace, with the combined influence of the nation of oppression, against the hatred of rebellion. And they also agree in connecting the overthrow of the Churches with a political revolution.

The American Anti-Slavery Society declared its purpose to make *no redress* for the Slave to freedom and the ruin of the American Church, and the ruin of the American Union. And to effect this purpose thoroughly organized, without political power, the Church and the ministry are represented in the most odious point of view in which human power can represent them. Everything that imagination can conceive that is vile and abominable, is heaped upon them in mass.

It is the notion of destroying the Church and the Union, in order to liberate the slaves of the South, there is in it such a complication of evil, so infinite the very worst of possible working with the worst of principles, to accomplish the worst of purposes.

I do not know the precise time at which W. L. Garrison commenced his Society in the Stable Loft of Boston. Their *resolution* of 1834 professes a warfare with the slave power for 14 years. This would such bring us to 1848.

But put to think of the position taken by such an institution, so soon after it commenced its existence! A secret organization, by a few individuals, at a stable-loft, for that was the character given of it by F. Douglass at a public meeting held in this city—because it had not 12 or 14 years from its commencement, abolished Slavery in the United States, was so filled with passion as to declare its purpose to destroy both the Church and the Government! The world does not afford such another phenomenon.

But what is the course of the Boston Society? In the hour of a few years, from the insignificant resolution adopted by its leaders, the whole South was roused to indignation. And, as in a freak of passion, agreed to do what it never dreamed before, they declared resolution to *destroy* both the Church and the Government! And they are now assigning the free States, with agents, endeavoring to effect the rebellion into effect.

But how is this to effect the freedom of the slave? Purely by violence! But what is it, after all, but a *war of frenzy* against both God and man? Reason is to be destroyed, the Church is to be destroyed, the Slaveholders are to be destroyed. And all this because a complacent sentiment of evil, which had been taking root for ages, and had interwoven itself into the very texture of society, did not from way in which it claimed and demanded, and continue to exist in it 17 years after they had formed their Stable organization!! And now they are storming and battering the Church and the Synagogue of Satan, and the whole Ministry a lying Priesthood, and charging men, who have advocated the cause of humanity, and a country, and a Church, to be thieves and robbers, baby-stealers and women-whippers, with guilty of blood at their feet! What, I ask, but madness can result, could direct such a course? In such prospects, what can be done, to attempt to destroy the Christian Church, and to make this their leading object, shows that the cause of humanity was a mere cloak, to cover the worst of all feelings, hatred to religion. Or it must be that species of mental derangement, on a large scale, which is represented as be Your Prophet as Demoniac Possession. Forwes the herd of swine, mentioned Mark v. 11, did not make a more headlong, reckless rush to ruin.

From the Cleveland American.

ABBY FOSTER.

There is nothing, perhaps, more difficult for persons, who have their own inconsistencies, to see, than their own inconsistency. We, who have been more forcibly struck with the correctness of his sentiment, than in the case of Abby Foster and her husband, while lecturing in this city. Churches, clergymen, Lecture rooms, Halls, and open air, spoke in for their share of abuse. None escaped. I was belonged to one of the pro-slavery churches, however correct his own individual character, still he was none other than a pro-slavery man. No one could live in our nation, and be anti-slavery, when he had been from Abby, and interfere life and soul, into the ancient quarrel between Garrison and Lovett and their eastern friends, concerning the which we have know but little, and care less. Indeed, we know of no association of professedly anti-slavery persons who escaped the lash of their tongue, except a little knot of professed anti-slavery women in the county of Ashtabula.

JUSTICE.

From the Southern Tribune, of Point Cooper, La.

A COALITION.

Let each dark lad! show lady! to be shape,
Thou say it from law, but not from scorn escape.

Of all subjects, the most delicate that can be agitated, is a Southern community is abolitionism. And it is only when the evil has become so flagrant that such a charge should be made against a Southern man. What then should be said of those, who, without a shadow of proof, charge upon the Whig party that they are connected with the abolitionists of the North? That such a charge should come from a vile and prostitute press, whose very air is tainted with abolitionism, is in infancy by a purity, the fabric of which are corruption's self—is not strange. Detraction and slander is their trade, and when they neglect their business, patronage incline them, are to be honest, and no conscientious to effect their ends. We say that such a press as this would make the charge is not strange; but that in such social circles, men of refined minds and respectable sentiments should echo it, is indeed disgusting. We would not, we cannot man hinder, or attempt to hinder, one of it, after the part that Editor Bailey played in the last campaign. We observe that an attempt is being made to saddle such a charge upon the prominent Whigs of Louisiana. This charge was first originated by the Mississippian, and reiterated by several obscure loco foco papers of this State. In the information of the Villager, it regard to the party of Ohio, and Cassius M. Clay's True Tribune, we would simply remark: was it not a Whig party, in Ohio that passed a law by which masters could recover their slaves in that State? Was it not a loco foco Legislature that repealed the law? Was it Mr. Duncan, the Democrat per excellence of Ohio? Answer these questions, Mr. Editor, and you will find the evil you speak of, in your own family.

With many of the northern anti-slavery writers and speakers, freedom seems to mean nothing but liberty for raising against truth, and so far is from the truth, that they openly advocate disunion as the means to the constitution of their country, the rights of citizens.—*Boston Post.*

THE LIBERATOR.

THE CHERRIN REVIVAL.

Mansfield, April 24, 1846.

Friend Garrison:

I noticed one paragraph in your Liberator of March 27, which I was astonished to find under the head of the 'Refuge of Oppression.' The article you preface as follows:

'Piety versus Humanity. Stephen S. and Abby Kelley Foster have recently visited Oberlin, and delivered a course of anti-slavery lectures. The Oberlin Evangelist assents to, and dissents from, many things advanced by them, and concludes its review in the following *pious strain.*'

Then comes the following paragraph from the Evangelist:

'We will only add, that the visit of our friends occurred at a time when many souls were anxiously inquiring the way of salvation—when many were just entering upon the peculiar trials, vicissitudes and joys of a life of faith and consecration to God. Under these circumstances, there were many of our people who felt they could not endure to have their own minds or the minds of their children and friends diverted from the great interests of the revival—the salvation of souls around our own firesides, and in the bosom of our own Institution and community.' [Ibid.

The exclamation points appear to be of your own insertion.

Now I cannot see any harm in the above paragraph from the Evangelist, unless the honor and the rights of the slave, or anti-slavery, is paramount to the rights of God or his government—unless the honor of God and his government are beneath the honor of poor sinful worms of the dust, clothed in human frames, with human souls, and slaves to sin and Satan. I cannot see the propriety of censuring the Evangelist in that respect, unless the salvation of the slaves from temporal and bodily bondage is of vast more importance than the eternal salvation of the souls of men from spiritual bondage, to sin and Satan. A slave may experience the disenthralment of his soul from sin and eternal misery, and become an heir of heaven, while his *Free* master may sink to hell. Would not the slave, in that case, be happy, infinitely happy, while his lordly master be miserable? Would not the master in that case be under the most deplorable slavery—he hardest task-master?

I fear you have had no much controversy in your paper of late, about the *Rights of God*, that you begin to think that he has not much rights left.—Hear what the 'Lord God of Israel saith.' 'For them that honor me, I will honor; and they that despise me, shall be lightly esteemed.' 1 Sam. 2: 30. Now, it is a fact, that there are special influences of the Holy Spirit poured out upon the souls of men, tending to the conversion of sin and of sinners, and influencing them to embrace the Saviour held out to them, would not any influence tending to divert their attention to inferior and subordinate subjects be wrong, be wicked, and of baneful tendency? Would it not be a great sin in God's subjects? A sin, we ought to be honored just in proportion to his dignity; according to his being *worthy* of honor. Is not God the Supreme Being, who inhabiteth eternity; who has forever existed, and ever will exist; who is infinitely greater than all other beings in the whole universe; and who is the Author of one of his creatures ever did, and all their sins: worthy of the highest honor? I will further illustrate my subject. Suppose the venerable Clarkson should come from England to see you, and as he comes into your house, you should, instead of meeting him with open arms, stand aloof, fold your arms, or go and do some other thing—for instance, should withdraw your attention from him, and sit down to write a paragraph upon anti-slavery. Would it not be a gross insult and indignity to him? Suppose a man of great dignity and high moral worth should call to see you, and should wish to speak to you, and, instead of listening to him, you should commence singing and diverting your mind from hearing him. Would not that be wrong, a high insult and indignity? I think you must answer, yes.

Well, as God is greater and more worthy of honor than all other beings put together, and if he was at Oberlin at the time alluded to, *manifesting* his presence to the souls of the people there by a special display of grace peculiarly his own, to have those of his sinful creatures, who do not appreciate such things, come in to divert their attention to an inferior subject, is, I consider, an indignity offered to God himself, and of baneful tendency. We cannot serve two masters at once. A soul under the conviction of sin, and begging for mercy at the hand of God, would not like to have his attention drawn off to other things: it might be disastrous, and certainly of no benefit.

I have tried, in the above, to have you understand my meaning and views upon the subject, wishing you to publish it, even if it goes under the head of the 'Refuge of Oppression.'

A friend to Right,

ISAAC STEARNS.

WITHDRAWAL.

Colosse, (N. Y.) 2nd month, 6, 1846.

Wm. L. Garrison:

Beloved Friend—My mind has been greatly exercised of late, respecting the dreadful state of our fallen world, and the way that God has appointed to redeem it from sin and misery. I have long had the mind opened by that spirit that never errs, to see the remedy; and although I bless God for enabling such men as Wm. L. Garrison and H. C. Wright to testify to the truth in many things, yet I have some what against you both.

I have mentioned, in a former letter, which thou has been so kind as to insert in the Liberator, that I could not subscribe to the sentiment, that slavery was in every instance a sin, and that the master might not hold a slave for the slave's benefit. I have not noticed that thou has attempted to answer my letter—but do not mean to say that thou hast designedly evaded it, nor do I feel the slightest displeasure that thou hast not done so.

Another thing I would mention, and that is, that God has clearly showed me that it is not my duty to meddle with any society, that is not up to exclusively put down any particular sin, but simply to stick close to the power of God in my soul, that opposes every sin. As to communities, I would say, the true principle by that every family is now constituted a community, and each family can carry out the command by principle in God's order completely, whether composed of two, or twenty, or two hundred persons—it makes no difference. There must be no buying or selling amongst them. The saints will know each other—know that they own nothing—and all their establishments are many little wheels, all moved in order by the power of Christ in the soul. Collins overlooks the grain of mustard-seed, and is merely making a noise with the sounding brass and tinkling cymbals of the natural man.

It is my duty to stop my Liberator. I have written to H. Williams for the purpose, and he says he will as a man. I may, however, wish to get my sentiments before the public, and patronize it as much or more than I have; but this I must leave wholly with the Lord.

In withdrawing my subscription, please to believe that I do not withdraw my affection from thee, and that every energy of my soul is still in lively pity for both the master and the slave. I presume thou will wonder, and regret my course; but let me entreat thee to be still from all the wanderings and plans of my reasoning mind, and in the language of Jeremiah, 'Gather into thyself all thy wandering thoughts, and be still, and let not one thought or imagination of thy own heart or brain move in thee, that thou mayest come out of the troubles of the world, and vain speculations of the human will, into that perfect peace, &c. &c. Stand still, my dear rule, dear friend, and thou will see thy error, and acknowledge that thou hast overlooked the true seed.

With gratitude to thee for thy favors, and with ardent prayer in my spirit, that thou mayest not be long entangled with the wisdom of this world, but be sanctified by the spirit of God in the simplicity of faith for Christ's sake, I remain thy friend, and a servant of the Lord, to aid in drawing his church out of the wilderness.

ALFRED WELLS.

SELECTIONS.

From the Utica Gazette.

THE QUESTION OF COLORED SUFFRAGE.

As the abolition of the present anomalous and invidious distinction which exists under the present Constitution as to the equal right of suffrage between white and colored citizens, is likely to be a material question in our forthcoming convention for revising it, it may be a matter of some interest to know through what agency, and for what reasons it was thus established in 1821, and upon what singular and unprecedented provision in that regard was brought about.

On recurring to the journal of that convention, it will appear that the following proceedings took place in relation to it:—

On the 12th day of September, the committee upon the subject of the right of suffrage made their report, recommending among other things, 'that every white male citizen of the age of 21 years, having the other qualifications therein prescribed, shall be entitled to vote for all officers who may be elective by the people.'

On the 15th of September, the convention went into committee of the whole on that report, when debate arising thereon, Mr. Sanford, the chairman of the select committee, a democrat, or, in the phraseology of parties, locofoco member from N. Y., maintained the principle of the report, exclaiming 'altogether colored citizens from the right of suffrage.'

Mr. Ross, a democratic member from Genesee, followed him, advocating the same views.

Mr. Van Vechten, a Whig member, and in the present party nomenclature, a Whig member from Columbia Co. followed in opposition to it, and moved a substitute, which was subsequently adopted, to the effect that 'every male citizen, (without distinction of color,) having the other required qualifications, should have the right of suffrage,' in which he was supported by Mr. Jay, a Clintonian or Whig member from the county of Westchester.

Col. Young, a democratic member from Saratoga Co. and now a candidate for the present convention from the Locofoco county of Chemung, moved to amend the substitute offered by Gen. Van Rensselaer, by inserting the word 'white' before 'male citizens,' so as wholly to exclude colored citizens from the right of suffrage. This was opposed by Mr. Jay, and advocated by Gen. Root, a democratic member from the county of Delaware; by Mr. Eastwood, a democratic member from the county of Onondaga; by Col. Young, and by Judge Ratcliff, a democratic member from New-York; and advocated by Mr. R. Clarke, a democratic member from Delaware.

Gen. Root, thereupon then withdrew his substitute, and the question then arising on the resolution as reported by the select committee, Mr. Jay moved, that the word white be stricken out.

Chancellor Kent, a Clintonian or Whig member from Albany, supported the motion of Mr. Jay; Col. Young replied against the amendment.

Mr. Bathe Kirby, a Clintonian or Whig member from Queen's county, supported it.

Col. Young and Gen. Root followed in opposition to it.

Col. Van Vechten, a Clintonian or Whig member from Albany, advocated it.

Chief Justice Spencer, a Clintonian or Whig member from Albany, opposed it; though he changed his opinion on the final vote.

Gen. Tallmadge, an anti-Clintonian, but since a Whig member from Dutchess County, advocated it.

Col. Young and Judge Ratcliff opposed it.

Mr. Livingston, a democratic member from Dutchess, opposed it.

Mr. Jay again advocated it.

The question then was taken on striking out the word white, and was lost—Ayes 63, nays 50. It will from this be perceived, that of those who advocated the equal rights of colored suffrage so far, five were Whigs and one a Democrat, and of those who opposed it, seven were Democrats, and one Whig; and although the party characters of all those voting cannot now be fully ascertained, it is well known that much the greater proportion of those voting for the total colored exclusion were of the then Democratic or Locofoco party, and nearly all opposed to it were Clintonians or Whigs.

When the question was taken upon the proviso, it was carried in the affirmative, yeas 62, nays 51 (the Journal says 61, but it appears being Whigs or Clintonians, as then designated, and the former Democrats or Locofocos.

The question on the amendment as thus ultimately made by Gen. Platt, a Clintonian or Whig member from Oneida county, which was advocated by himself, Mr. Livingston, and opposed by Mr. Van Buren, and by Col. Young, and the question being taken was decided in the negative: Yeas 33: containing nearly all the Clintonians or Whig members, among which we find the names of Chief Justice Nelson, Ratcliff, Sanford, Van Buren, Nathan Williams, and Young, and others equally known as leading Locofoco Democrats in form and in fact.

This is the fair and true history of this singular and absurd provision in our present Constitution, and of the influences by which it was effected; and glad we are to see that it has been repudiated in the resolutions passed at the late convention of the Whigs of Oneida, convened to nominate delegates to our forthcoming State Convention for revising that Constitution. Even Col. Young, who had probably the greatest hand in effecting that absurd and invidious distinction of color, has now, when closely pressed as to his present views, been obliged in a sort of non-committal way to take the back track, and excuse his former course in relation to it as well as he could. Mr. Platt and Mr. Bateman, who then acted generally with him on this and other subjects, will probably be found to do the same, should he succeed in getting a nomination, for he did before, in some county other than that in which he resides.

A Member of the Convention of 1824.

MR. GIDDINGS ON OREGON.

The declaration of this abolitionist, that Oregon must be secured in order to balance the preponderance of the slave States acquired by the admission of Texas, is a strong indication of firmness which prompts John Quincy Adams to the course he is pursuing, and ought to warn the South of the imminent danger in which it will be placed by a war with Great Britain. *We believe such a war will be a crusade against slavery*, and we believe Messrs. Adams and Giddings are perfectly aware that it will be so. They therefore advocate this war, certainly, on the ground of national honor. *Let the South beware in time.* Let Democrats and Whigs unite to insist upon the maintenance of PEACE AND THE UNION, the disturbance of which will produce incalculable disasters.

'We can see no reason why, instead of adjusting the Oregon question, *nothing but injury to the southern States, can be of no possible advantage to the slave States*, even though peaceably made. Why, then, should they sanction a measure which *may further that which they do not want?*—*Richmond Times.*

The Times is candid, and gives very excellent reasons for its opposition to a war for Oregon. And why should the nation go to war? The acquisition of Oregon 'can be of no possible advantage to the slave States,' and if their wishes are alone to be consulted, and their interest alone to be looked after, 'Why should they sanction an unnecessary war for that which they do not want?' What care we for the interests of the subjugated States of the North? Why should their wishes be regarded? Have not Northern interests been sacrificed time and again at the holding of southern chivalry? Do not the Northern dough-faces crouch like whipped spaniels before the lash of southern power? What importance for the white slaves of the North to urge a war when the interest of the South do not demand it? Let Southern chivalry, both Whig and Democratic, unite to silence these hounds, and drive them back to their kennels.—*Ohio A. S. Bugle.*

From the Boston Daily Whig.

MASSACHUSETTS AND SOUTH CAROLINA.

The session of the Legislature is now fast approaching its close, there seeming to be a long delay in relation to our pending controversy with the imperial and nullifying State of South Carolina. The Georgia Resolutions touching that matter, have indeed been referred to an able Committee, but no report has yet been made. It will not be wise, it will not be safe for the Whigs of the Legislature, to attempt to shift from themselves the responsibility of that vital question. Our interests are best cared by time and delay, but this is not one of those cases. Insult has been added to injury; and the Whigs of Massachusetts, who took the first steps in the matter—if those who first enabled South Carolina to inflame by insult the outrage upon our citizens, which, if it had not long silently suffered, cannot muster courage to meet the bravado of 'the chivalry' in a proper spirit, there is room to doubt whether they will be, by large—that the people of the Commonwealth, may entrust the management of their affairs to other hands.

This is a State matter. It concerns not only the rights of our citizens, but also our dignity and right as a State. It is the old question of nullification over again, the question whether South Carolina shall be obliged to submit to the Constitution and the Courts of the Union, or whether she shall be allowed to nullify at her pleasure. Massachusetts has a duty to perform in this matter, not to her own citizens only, but to all the sister States of the Union. Such a high and dignified response, that the timid might decline, but once assumed, the honest and conscientious will stand to it. In this matter, we trust the Whigs of Massachusetts will do their duty, and what is more, all the more intelligent and sound-hearted of the Loco Focos will stand by them.

☞ The foregoing article was designed for our paper of yesterday, and was in type when the proceedings of our State Senate came to hand, declaring it in their view inexpedient to take any further action on certain Resolves of the State of Vermont, relative to the annexation of Texas, and of Georgia in relation to South Carolina and Massachusetts. Can it be that this summary and undebated action coming and swallowed up, but of the Report of Lovett's Report—covers the whole ground of Mr. Wilson's order, and is an index of the definitive action not only of the Senate, but of the House, on the important matter? An old neighbor of ours used to talk about people '*devouring* (meaning avowing) their sentiments,' 'Time looks 'good deal like it was being *like* devouring,' if former Legislative plighted faith was not wholly Punic faith—and if it was, it marvellously like an eating of one's own words.

From the Cleveland American.

MR. HENRY CLAY'S SLAVE.

A friend, who is on a visit at Detroit, and who has had an interview and long conversation with the fugitives from Ashland, writes us, that Mr. Atkins's account of his treatment, while in the hands of his real executions, which we will state. Mr. Clay did not leave for Cuba till two weeks after the whipping, and from Monday morning till Saturday, he had to finish the log-killing. Mr. Clay did not actually order the overseer to flog the slave, but sent a note, directing him to give him 100 lashes. The slave expected he was to be killed after the log-killing was completed—thus showing a deliberate purpose of having him so disabled by the flogging, that he would be incapable of resisting it. With some exceptions, Mr. Atkins's account was strictly correct.

Our correspondent informs us of several things in addition, which we have not published. The slave hung *three-quarters of an hour*, suspended by his hands to a beam in the barn, naked, on a cold December day, before the whipping commenced. He informed our friend that Henry Clay, last summer, sold ten slaves for the Southern market—and the summer before, one. Also, that summer before last, one of his slaves was sold for the price of *four hundred lashes*—and a short time after, he hung himself.

'This,' says our correspondent, 'is the man they wanted *Liberty* men to vote for'—and 'this is the man all the ministers of Cleveland and Ohio city did vote for, in 1844, to make President.'

These things challenge investigation. We are aware that more than one friend of Henry Clay has forwarded Mr. Atkins's account to him, and that he has pronounced it 'the truth of it.' We suppose it to be true, with the slight exceptions above. We give our authority. If his friends find that clay, whom they have placed on a high throne and lend his bear testimony with him, as in any wise exaggerated the case, we shall not punish the course of dogged silence in relation to it, that the Whig papers pursue in the matter of the Garland Forgery.

The circumstances in this case, supposing them to be true, show how little dependence is to be placed upon the gratitude of freed negroes, even subsequent to an election, when their idolatry is the only motive for misrepresentation.—The Cincinnati Ashland correspondents 'Gallanger, and 'Otsego,' one or both of them asserted, among other things, of doubtless equal truth, that the lash was never used at Ashland—that Henry Clay never sold his slaves—and that the collection of all he bought, was bettered by the purchase. We write from recollection, not having access to the files, but think we do not misrepresent.

ABOLITION OF SLAVERY IN TUNIS.

Here is the proclamation of His Highness, the Bey of Tunis, announcing that every slave, entering his dominions, is FREE:—

'Praise be to God!—From the servant of God (praised be he!) the Musheer Ahmed Basha Bey, Prince of the Tunisian Government, to our ally (N.) Consul General of (N.) at Tunis. Hence the object of our writing to you is to inform you that species of property, consisting of human beings, to whom God (glorified be he!) has been gracious, is very unjust and quite revolting to our feelings. The affair gave us no peace of mind these many years, during which we have endeavored, as is well known to you, to gradually put a stop to it, and now it is our pleasure to declare that we abolish in the whole of our dominion, that kind of property consisting of slaves.'

Therefore, every one in our agency, who is a slave, we consider as free, and do no more acknowledge him as *bona fide* property. We have informed all our Governors in our dominions, to do the same. Now we make known to you, that you may be aware of the fact that every slave entering our dominions, whether by land or sea, is the moment free.

Remain under the protection of God.

Written in Moharrem (January) 1262.'

Verily, the righteousness of Mahomet exceeds the righteousness of the Scribes and Pharisees' of the Christian church of the United States.

ABOLITION OF SLAVERY IN TUNIS.

With feelings of no ordinary satisfaction, we invite the attention of every reader to the intelligence in another column, of the triumph of justice over oppression—of liberty over slavery in Tunis. Ahmed Bey, the sovereign prince of that country, has nobly yielded to a sense of duty, and abolished slavery in every part of his dominions! This is noble. And then he has done it well; and he has done it gracefully. He has adopted no intermediate plan—he has instituted no system of demi-slavery, called apprenticeship—he has placed the slaves in no system which shows the view of preparing them for the blessings of freedom. No—he has proclaimed liberty to every captive—he has broken every chain—he has restored to the dignity of manhood every object slave in the territory over which he reigns. Nor is this all. He has made a law—his decree, of course, is law—that no slave shall enter his dominions. The moment the captive's foot rests on the soil of Tunis, the manacles fall from his hands—he stands up redeemed, emancipated, saved. That is what he will have done for you, Ahmed Bey of Tunis! you have shown a disposition to be generous—you have evinced a disposition to be just. Your name and your fame will be handed down with honor, to generations now unborn. You have set an example which, in Africa, must be influential for good. Christian nations will see how much happiness and prosperity are the results of this act, will be constrained to enter on the same path; and for their guidance, and their encouragement, we will intimate the example you have so gloriously given.

Nor will the influence of that example be confined to Africa—Christian Europe will feel it. Louis Philippe of France, as representing those crowned heads whose banners are marked with the blood of slaves—James K. Polk of America, as representing the republican who boasts that 'all men are born free and the Christian code he has no knowledge; but yielding to those impulses which in mercy to our race God Creator has implanted in our breasts, and, in spite of sinful mercy, has preserved amid the wreck and the ruin of fallen humanity, he—the Mussulman ruler—has nobly emancipated every slave in his dominions. While you, the members of churches you call 'apostolical'—the rulers of nations you recognise as Christian—the professors of a faith which, we are assured, is purifying—you, Christian rulers, can sanction, can sustain—the one in your French colonies, the other in your District of Columbia—that vile and oppressive and odious system, which places you, in this social position, lower than 'the beasts that perish.' Look at this sight, we say again. Is it not magnificent? Is it not a scene worthy of angels? Is it not a spectacle that practically deny, that 'all men are born equal,'—stand forward and witness this wondrous spectacle. Ahmed Bey is a Mahometan, and of the blood of Ishmael;

certain political party that claims to be the *true* Liberty party in opposition to that which those abolitionists support, which is the party we call our Whig Liberty. They support *that* party, with the slaveholding President of the American Colonization Society, at its head, as the best political means of warring against slavery, within their sphere. In this anti-slavery measure, such as it is, they are joined by probably nine-tenths of those professed Garrisonian abolitionists, who do not vote for slaveholders, voting, as he does, and the number of these latter are believed to be comparatively few. In 1838, the Liberator computed the number at no less than one hundred, in New-England. We know not how rapidly they may have increased since. But we know that the anti-slavery societies and the publications sustaining Mr. Garrison, disclaim fellowship with political societies, or of shaping their policy in accordance with the non-civil government theory. They abound in publications, and among so many as these are political predilections more strongly marked.

Do the leaders of the political party supported by these clerical gentlemen malign and traduce the leading members and candidates of the Liberty party? These clerical gentlemen repeat the slanders with eager credulity. And so do the majority of the "Garrison, non-political abolitionists." In the former charge is with injustice to the Whigs? With affinity for the so-called Democratic party?—So do the latter! Do the former taunt us with 'throwing away our votes,' and deride us because we are a minority? So do the latter.—Do the former deny the practicability of influencing a pure morality into the ballot box? So do the latter. Do the former preach to us the duty of choosing the least of two evils, when we vote? So, in many instances (and particularly by their conduct), do the latter. Do the former admonish us of 'the dirty waters of politics,' the incompatibility of spiritually minded political worship, the impurity of mere moral suasion over coercion, and the hostility between the two? So do the non-government portion of the Garrisonians, and many others who have not met, men, not as scholars, by practicing in accordance with their belief, and in conformity with the teachings of the doctors! Whoever has occasion for a treatise upon political abolition may apply, as he finds most convenient, to William Slade, or to William Wisner, D. D. or to William Lloyd Garrison, and he can be equally well satisfied, at about the same price, and must wipe his spectacles to discover the difference between the three. One idea pure would suffice for them all, and this the D. D. has furnished, viz. 'Christ's kingdom not of this world.'

During our tour in New-England, last autumn, we fell in with some of those 'pastors' who (reiterating the language of the N. Y. Observer) regarded Leavitt as more mischievous than Garrison, while, nevertheless, they were much the more popular effort to saddle the associates of the former, with the heresies of the latter! They were rabid Whigs, too, every man of them. To one of them, we had been running about Garrisonism, in this way, and denouncing Liberty men as more dangerous than Garrisonians, we adventured to put a question or two. He had claimed the Whig party as strongly tinctured with anti-slavery principles, of the right stamp, and had cited Greely's N. Y. Tribune and its occasional sparks of anti-slavery, as proof of it. Our questions were these.

Suppose all the Garrisonian abolitionists were abstracted from your New-Hampshire, and you gave them, and make out the anti-slavery claims of your party without them? A few political leaders you might boast, Slade, Seward, Giddings, and if you choose to claim him, John Quincy Adams, who says he is not in favor of abolishing slavery; even in the federal District. These are your anti-slavery chieftains. But where, without your Garrisonian abolitionists, will they look for their rank and file? The colors who would sustain them, in any anti-slavery action?

[The gentleman was dumb. He knew and I knew that, in his vicinity, he could not put his hand to many of them.]

2. You boast the anti-slavery character of your leading Whig organ, the N. Y. Tribune. But do you know, that the anti-slavery character of the N. Y. Tribune, so far as it has any, is of the Garrisonian type? Do you know that the writer of those spicy paragraphs in Mr. Greely's paper, assistant of Mr. Greely, who has been assistant editor of the Liberator? And do you that his views of Bible, Sabbath, Church, Ministry, &c. &c. are the same that are attributed to Mr. Garrison? Do you know that the religious views of Mr. Greely himself, are so opposite to those you esteem orthodox, that if Mr. Leavitt should hint them, you would denounce the whole Liberty party as heretics, if not infidels, for sustaining him?*

[The gentleman's countenance showed that he did know all this, and he was silent.]

On the eve of pending elections, there is a remarkable issue made between Garrisonian abolitionists, and those who raise the hue and cry of Garrisonism against those who do not co-operate with him! Religious editors, whig editors, and Garrisonian abolitionists, seem to understand, perfectly, the parts they have to play, on such occasions.—Whig editors (clergymen some of them) will praise sound anti-slavery principles, and then their papers, and quote Mr. Garrison's opinions as sound anti-slavery authority. Garrisonian editors, in turn, will copy political articles from Whig editors, with obvious intent. Religious editors will deprecate mingling religion with politics. To crown the whole, the D. D's will give us their *dark child* parables, and their fearful exhortations to the Christian duty of voting for the least of two devils. At the ballot-box, all these influences flow to the same harmonious result. The Whig party is the most religious party, the most orderly party, the most conservative party, the most judiciously and prudently conducted anti-slavery party, and all this we suppose, because it absorbs nearly all the voting portion of the Garrisonian abolitionists, with all their alleged radicalism, infidelity, disorganization, anti-christianism, &c. &c.!

In religious matters, likewise, some very remarkable phenomena are beginning to be witnessed.—The Bible society, (formerly called 'Ship the Doctor of Divinity,) Christ did not condemn it. The apostles received it into the primitive churches. Slaveholders are joining it, by hundreds. Let me! I am no pro-slavery man! Don't slander me, by saying so! Slavery is 'the greatest abomination in all the earth!' And I am willing all the world should know it. Slaveholders are joining it, I say, in hundreds! Shall Slavery is 'the greatest abomination in all the earth?' And shall they, who have gone my Bible into the fire stove, and my Whig vote into the ballot-box?

We will not slander William Lloyd Garrison by calling this person a Garrisonian abolitionist. But we will Mr. Garrison and the Whig Doctors of Divinity could know how many Whig voters thus manufactured, are called, and call themselves by his name, and go well the length of all that sort of abolitionism which the N. Y. Observer regards as less mischievous than Leavitt's.

And then in regard to the Church organization. Our Presbyterian Doctors, with many who call themselves Congregationalists, insist upon it that Jesus Christ and the New Testament have never established nor published any church, and, on the authoritative Constitution of Church order. And hence they infer that they have a right to be Congregational, Presbyterian, Episcopal, (they might add, Papal) in their church organizations, without any departure from the requirements of Christ! 'Then, I repeat, why do the apologetic Doctors, insist, 'since Christ has established no rules of Church order, we can do as we think fit about having any at all, for he could not have required us to have that which he did not, do not, establish?' Did Christ and his apostles thought Christians needed no Constitution of Church Order, why! we think so too, and will not trouble them about it. But, if so, let us see you, gentlemen Doctors, your church organizations, by your own showing, are not according to any divine pattern, but are of mere human device, and no higher authority than that of your sect-makers can be invoked to sanction them?

But we have not room to enlarge. Time is the great revealer of unexpected affinities. The two halves of a pair of scissors could not match each other better than do our 'Conservative' Doctors, and the theological wheels, which they so once repudiate and receive into fellowship, in opposing any organized and orderly reformation. We do not deny that there is disorganization and infidelity, to some extent, among abolitionists. But we do say, considerately, and, advisedly, that three-fourths, if not nine-tenths, of it is now absorbed and embodied in those professedly anti-slavery movements, in which our leading ecclesiastics and their favorite sects are rare rule, and which they direct.

COMMONWEALTH OF MASSACHUSETTS.

HOUSE OF REPRESENTATIVES, Feb. 26, 1846.

Ordered, That the Joint Special Committee, to whom were referred the resolves of Texas and Georgia, be instructed to consider and report whether any action on the part of the Legislature is demanded in relation to the annexation of Texas, and the recent proceedings of the Congress of the United States in relation thereto.

Sent up for concurrence.

C. W. STOREY, *Clerk.*

SENATE, Feb. 27, 1846.

Concurred.

CHAS. CALHOUN, *Clerk.*

IN SENATE, April 7, 1846.

The Joint Special Committee, to which was referred the order of the 26th of February, instructed them to consider and report whether any action is demanded on the part of the Legislature in relation to the annexation of Texas, and the recent proceedings of the Congress of the United States in relation thereto, have considered the same, and

REPORT:

That they consider the annexation of Texas to the United States, by the act of Congress, a fact accomplished, and one which Massachusetts resisted as long as resistance would do any good. The evil has come, and a majority of the Committee are of the opinion, that further action in the matter is not called for.

By order of the Committee,

GEO. WHEATLAND, *Chairman.*

SENATE, April 7, 1846.

Accepted.

Sent down for concurrence.

CHAS. CALHOUN, *Clerk.*

COMMONWEALTH OF MASSACHUSETTS.

April 7, 1846.

The undersigned, Chairman of the Joint Special Committee, on the part of the House, to whom was referred the order of the 26th of February, instructing them to consider and report whether any action is demanded, on the part of the Legislature, in relation to the annexation of Texas, and the recent proceedings of the Congress of the United States in relation thereto, have considered the same, and respectfully submit a

MINORITY REPORT:

The friends of the annexation of Texas have signally triumphed, in the great struggle through which the nation has just passed. The question which, to the disgrace of the American name, sprung into existence on our southern border, solely from the wish to render slavery to the soil which had once been purged from its stain, is now, by the action of the Federal Government, in violation of the Constitution, and of the remonstrances of Massachusetts, and other members of the Confederacy, an integral portion of the United States. Whatever may be the feelings or wishes of the American people, that territory, by the act of a mere majority of the two houses of Congress, is now closely blended and indissolubly connected with the republic. Every act in the history of the transactions, from the first conception to the final consummation of the measure, is matter of deep degree to the Union. The first formal proposal of secession and rebellion in the province of a neighboring nation—the levying of troops within our borders to support the rebellion—the appointment of commissioners, and officers, in the lands and funds of the bankrupt province, thus mingling the trickery of exchange with the most flagrant violation of international law—the causes which led to the adoption of, and by the N. Y. Tribune, so far as it has any, is of the Garrisonian type? Do you know that the writer of those spicy paragraphs in Mr. Greely's paper, assistant of Mr. Greely, who has been assistant editor of the Liberator? And do you that his views of Bible, Sabbath, Church, Ministry, &c. &c. are the same that are attributed to Mr. Garrison? Do you know that the religious views of Mr. Greely himself, are so opposite to those you esteem orthodox, that if Mr. Leavitt should hint them, you would denounce the whole Liberty party as heretics, if not infidels, for sustaining him?*

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* We enter not into the question, either here or in the preceding remarks, how far these opinions, if held, deserve to be designated as 'infidel.' We simply meet these gentlemen on their own ground, and affirm that the views which they call infidel, and which they wrongfully charge upon the body of Christian abolitionists, are cheerily to be found, so far as professed abolitionists are concerned, in their own political camp, and not in ours.

THE LIBERATOR.

BOSTON, APRIL 17, 1846.

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. EQUITY BEING THE BASIS, and the Constitution of the United States, which claim to be the friends of human liberty. That illegal act has been accomplished, that 'alarming recommendation' has been adopted, that 'imperative duty and the constitutional compromises' have been trampled under the iron heel of the triumphant Slave Power, and instead of manifesting opposition, shall she now submit in silence, and end the struggle?

A decent respect to consistency of conduct, to the honor of all her past declarations, demands that this Commonwealth should now take measures to arrest, as far as possible, the evils which she has inevitably drawn down upon the whole country. If all she has declared be true, then the consummation of all this treachery to freedom and humanity demands of her, that she should manfully and decidedly oppose than ever. But if all she has declared be false, exaggerated declamation, adopted to answer a temporary purpose, then, she should be silent and submit to the imputation of having made empty professions of attachment to liberty, merely to serve purposes of party. Whatever may be the wishes of her heart, but confident, on the contrary, that those declarations were the results of clear convictions of duty, prompted by an ardent love of liberty, a fervent attachment to the Constitution, and an earnest regard for the reputation of the country, and that her present action is dictated by no party policy, but anxious for such action on the part of this Legislature, as the resolutions of past years would naturally demand, the undersigned indulges the hope that a series of resolutions expressive of her wishes will be adopted, and that this Commonwealth, crowning the long array of her protests with this annunciation of her settled purpose, will continue to stand, as she has ever, which she will always stand, in the contests of the future, will in good faith commit herself to the work of restoring the Constitution, and confirming the free tendencies of the Constitution.

This proposed action is based upon the continued aggressions of slavery upon the rights and liberties of the country. The issue is now distinctly presented to the people. The signs of the times all indicate that we are on the eve of a storm, compared with which the agitations of past years, and the perpetuity of our government, and the renown of our country. This issue has been forced upon the country by the arrogant demands of the slaveholders themselves. The issue is not a doubtful one. Pride, ambition, and avarice, the lower and baser passions of our nature are arrayed on the side of slavery, and all that is lofty, true and generous in man, is arrayed on the side of freedom.

It matters but little to us, whether other free States are ready to act with the Commonwealth. It is her duty not to obey a vitiated public opinion, but to act up to her convictions of duty, and, by the force of her example, and moral influence, the public sentiment of the country. We should not be deterred from the discharge of our duty, by the apprehension of disunion. Disunion, we have no fears of impairing our influence in the councils of the nation. The only influence which Massachusetts should seek, is such as springs from stern rectitude, and from a fearless, firm, and bold, which she has travelled up to where she now stands in the eyes of the world. The recent action of a sister State, in relation to the Texas, and the nation throughout the country, in the very flush of their triumph, clearly shows, that the people of other States are ready to act, when the Commonwealth, in their duties, and affords ample evidence that other free States will be found acting shoulder to shoulder with this Commonwealth; and that all which is required of her, is to act up to the dictates of slavery, in harmony, conciliation, and union among the friends of the slave. The system of slavery has brought with untold miseries to a portion of our countrymen, and with disgrace, shame and danger to the nation, is ever to come to an end,—and the sooner the better, the sooner will free institutions, based upon the sublime truths of the equality and common brotherhood of all men, is in adherence to more than the letter of our Union, to the principles of the declaration of independence, and a use far more vigorous than theirs, of all the powers of self-preservation and defence, which the Constitution and laws of the United States of the Union, will that Union and our liberties be preserved, and with them the hopes of the race for long years to come.

Believing it to be the duty of this Legislature, in view of these aggressive acts, to pledge this Commonwealth to use all her lawful and constitutional powers for freedom, and against slavery, the undersigned respectfully recommends that the report of the majority of the Committee be stricken out, and the following Resolves and Resolution substituted.

HENRY WILSON.

COMMONWEALTH OF MASSACHUSETTS.

In the Year One Thousand Eight Hundred and Forty-Six.

RESOLVE

Concerning the admission of Texas, and the aggressions of the Slave Power.

Whereas, Three millions of men are held as slaves by the laws of a portion of the States of the Union, liable, deprived of their inalienable rights, and degraded to the condition of mere property; *and whereas*, the slaveholding States have obtained, by the Constitution of the United States, a representation of this species of property, thus combining vast pecuniary interests and political power, giving them an undue and disastrous influence over the affairs of the General Government; *and whereas*, the slave power, by a long series of aggressions upon the rights and interests of the free States, has disgraced, impoverished their commercial business relations—has restricted, by unlawful and violent measures, the freedom of speech and the liberty of the press—has imprisoned and sold into slavery, citizens of the free States guilty of no crime, and made an appeal in their behalf to the Supreme Court a penal offence;—*and whereas*, the slave power, has violated the Constitution, the American Colonization Society. At that time, the Colonization Society was the great prop of slavery; and yet, to some extent, from the influence of its real character, was regarded throughout the Northern States as the friend of emancipation. It is not necessary that we should recite the particulars of the long protracted conflict with that powerful body; but every body knows what has been the result. The Colonization Society has long since ceased to be the world as the handmaid of slavery, as the basest of all conspiracies, as the concentration of all that hates and tramples upon the colored population of the land. It has, consequently, been shorn of its terrible strength; and though it still continues to exist, it has ceased to be an object requiring the undivided attention of the anti-slavery host, as of old, for they are now victoriously trampling it under their feet.

Next came the conflict with the two great political parties, as the formidable allies of the Slave Power. That conflict has ended, to the extent—in the withdrawal from the ranks of those parties, of all those who profess to regard the anti-slavery cause as paramount to party claims. The final result of it is to be the total overthrow of those parties as now constituted.

The next great conflict was, and still is, with the American church, as 'the bulwark of slavery.' It has been the most hotly contested of any that preceded it, and has tested the abolition ranks more severely, and has led to more compromises and desertions, than any other. How it is to end, there can be no doubt. The Christian cause is triumphant, and the cause of the Christian name to be denied by all that is pure and holy in the universe of God. As in the case of the great political parties, so in regard to the church—those who profess to hold their anti-slavery obligations paramount to those of sect, have withdrawn from its ranks, and formed a new, and a pure and clean birth. Though the charges which the abolitionists have brought against the American church and clergy have been declared to be slanderous, the emanations of an 'infidel' spirit, posterity will confirm every one of them, and recognize as the true Christians in the age, those who have dared to declare the truth with all the fidelity of the ancient prophets.

The last issue that has been made, the only remaining issue that could be made, with the Slave Power, by the American Anti-Slavery Society, is in seeking the overthrow of the American Constitution, and the dissolution of the American Union, as the great national props and safeguards of the slave system. This has brought down upon the Society a fresh storm of popular indignation, and reduced the number of its active supporters to a handful, but has greatly increased the moral power of the Society over the nation. Every new step it has taken, every new position it has assumed, has driven from it many of its professed adherents, and stirred up against it the wrath of 'an evil and adulterous generation,' and has increased its influence over the nation. Yet, it has but its face gone on 'from conquering to conquer,' undismayed by apostacy, serene in the midst of treachery, unmoved by calumny, and resolute against the sternest opposition. It has now reached the climax of its unpopularity, and the zenith of its real glory and influence. The time has come for its banner, '*Immediate Emancipation*,' it has added another, '*No Union with Slaveholders*,' either religiously or politically. The latter breaks upon the ear of the nation in as startling a tone, and with as frightful a presentiment, as did the former; and it was greeted with amazed, as barely misrepresented, and as foolishly rejected.

THE MASSACHUSETTS VS. SLAVERY.

In the Massachusetts House of Representatives, on Saturday, April 11,

Mr. Wilson, of Natick, moved to reconsider the vote, by which the House accepted the report of the majority of the Committee, to whom was referred the order in relation to the annexation of Texas.

Mr. Wilson said, he did not intend to inflict a speech upon the House; he should not occupy even five minutes in the remarks he was supporting the motion he had just submitted. At an early period of the session he took occasion to express, at considerable length, the views he entertained in relation to the annexation of Texas, and the duty of Massachusetts growing out of that measure. He did not intend, though it was not made in the order, to express, but he did wish to state the history and present position of the matter. In the latter part of January, the Governor laid before the House, resolutions of the State of Georgia, in relation to the controversy of Massachusetts and South Carolina; and also the resolutions in relation to the proposition of this Commonwealth, to amend the Constitution of the United States, in relation to the slave representation. They were referred to a Joint Special Committee, of which Committee he was a member. On the third day of February, he presented an order, instructing the Committee to inquire into the expediency of reporting a preamble and resolution, incorporated in the order, as the sense of the people of this Commonwealth. The order was resisted by gentlemen, and he then stated his views on the subject. After every proposition to amend was voted down, the question, the question came from Boston, not now in his seat, (Mr. Chandler,) moved an amendment which he accepted, making the inquiry more general. It went to the Committee; and after about five weeks, he was able to get a meeting of the Committee. He made no complaint against the Committee, for the time was the summer of Rail Road Committees, and were busily engaged. The Committee agreed to report against taking any action on the subject. He had submitted a minority report. When the subject came up for action on Saturday, he was sorry he felt bound to propose a motion to recommit. The report of the majority was accepted. He wished the vote reconsidered, and if that was done, he should move to strike out the report of the majority of the Committee, and insert the preamble and resolution he had submitted as a minority report. He appealed to the justice and magnanimity of the House, to reconsider the vote, and thus give him an opportunity to submit the motion indicated. He hoped even the gentleman from Barre, (Mr. Bryant,) would vote in favor of reconsideration. He did not expect the gentleman or his friends to vote for the resolve. That gentleman was an early friend of annexation. The Democracy were divided into two sections. They had their Houses, not of York and Lancaster, but of Taunton and Leicester. The latter section, to which the gentleman belonged, took an early stand in favor of Texas. He hoped the House would reconsider the vote, and he should submit the motion to insert the resolution he had reported.

Mr. Earle, of Worcester, said that he hoped the motion of his friend from Natick would prevail. It was the duty of Massachusetts to take a strong position against Slavery. He was for the resolution. He would go as far as he could go, under the Constitution, against Slavery.

Mr. French, of Bridgewater, said that he should vote with great pleasure for the reconsideration of the vote of the House.

Mr. Stevens, of Andover, earnestly advocated the motion for reconsideration, and said he wished for action, and should vote for the resolution of his friend from Natick.

Mr. Shepard, of Framingham, also advocated the motion.

Mr. Gardiner, of Wales, opposed the motion on the ground that time was wanting—that it was unnecessary for Massachusetts to take strong ground against Slavery.

Mr. Wilson, in reply to the remarks of his friend from Boston, would say, that this report of the committee was regarded in some quarters as a retreat on the part of the Legislature from the position heretofore taken. He held in his hand a copy of the Newark Express,—one of the most base and servile papers of servility during the last few months. That paper, which was doubtless the organ of a portion of the party with which he was connected, who appeared determined to retreat from the position assumed against the annexation of Texas, had taken occasion to praise our efforts, and to live hereafter in harmony with the South. It charges some of us with being more deeply imbued with abolition sentiments, than with Whig principles. He knew there was a portion of the party with which he acted, who wish to abandon the position Massachusetts has assumed. He was determined to use all the power he possessed, to keep Massachusetts in her true position, and he should not be deterred by any considerations of political feeling or personal friendship. The gentleman from Boston, (Mr. Sturgis,) had told the House, that he was opposed to slavery. He did not doubt it. That gentleman had spent too many years among the wild sons of the forest on the North West Coast, and among the generous sons of the drip, to have any love for slavery of any kind. He wished Massachusetts to act, now that Texas had been annexed, in a way yet decided manner. The preamble contained reasons, on which the resolution was based. If the resolution was the result of a party caucus, he would not to compromise anything, except what he would not surrender. He had nothing to gain, something to lose. He had no personal feeling in the matter. He had acted from what he deemed duty. He should return to his quiet home, private life, and wished to carry with him the consciousness of duty performed.

Mr. Hopkins, of Northampton, wished reconsideration. We might wake up some morning, and find Texas annexed to Russia. He did not entirely agree in the ideas of the gentleman from Natick, but, all, whatever we might think of the wisdom of measures, must give him credit for the purity of his heart, the honesty of his purposes, and the consistency of his conduct, in this matter.

Mr. Giles, of Boston, said that he was an anti-slavery man! He hated slavery. He was a member of the majority of the committee who made the report. He should not vote for reconsideration, if it was carried, he would vote for the resolution. He would go for it in his preamble. He would in every word of the preamble. It was drawn by great eloquence and precision, and did honor to the head and heart of the gentleman.

Mr. Bryant, of Barre, said that he was opposed to any action. The gentleman from Natick had made a very high compliment, by designating him as an early friend of annexation. He was not so. He did not think it necessary for the gentleman to express any opinion now; but, if so, he hoped the gentleman from Natick and his friends would be pointed by the Governor to make professions of same on Bunker Hill.

The vote on re-consideration was carried, yeas 72. The yeas and nays were ordered. Mr. Wilson moved to strike out the report of the committee and insert the following resolution:

[☞ See this important resolution.—Editor.]

Mr. Hastings, but rise to oppose not only the motion to reconsider, but the whole existence of slavery in the American soil,—as appendage of a most despicable ministry, not in a proceeding column.]

Carried by 147 yeas, and 52 nays.

Mr. Gardiner, of Wales, when the ballot was announced calling the roll, rose and left the House. He observed to a number of members. So much for devotion to principle!

Whether the Senate will concur with the House in the adoption of Mr. Wilson's resolution, we hope somewhat doubtful; but our readers and country shall be apprised of its action next week.

SKETCH OF A PAST DAY SERMON.

A friend who happened to hear the Rev. Mr. Hallington, (Unitarian,) of this city, on Fast Day, kindly furnished us with the following sketch of his sermon, though it was not made at the time with a view of its appearing in print. It gives an idea of its appearing in print. The times, and thinks beyond his age. This man is spoken of as a fanatic. It seems they were abused and persecuted by their neighbors. By the thoughtless and dissipated they were given to dissipation, as they are now by a sanctimonious world. Yet they were fed with cloth and ashes, and by a sham politician, a prophet shows that both these ways were wrong, shows that a fast like this, cannot be acceptable to the Lord.

For those who thus fast, in doing justice and charity, the glory is, the glory of the Lord, shall be their reward, and to them that cry, He will say, 'Here I am.' In shall say, this prophet was not beyond his age, in the 19th century, his doctrine is practically in advance of the times, and of the Church. Times, when slavery was the order of the day, and when it was a sin to redeem that which presents so honest unblushing a front, and that has the sanction of law, and so many to shelter it, as American slavery. In humbling ourselves for anything, it should be for such a thing as this. Slavery is a sin, and in the exertion to aid in forsaken.

We have made some exertions and sale of a faithful and useful work, entitled, The Rural Life of every kind, accommodations as shall be happy and inviting and surrounding. Massachusetts at the same time, we have devoted and elegant expected, with your musical friends. Terms will be given!

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A new family of w are just made their they have given c evidence, R. I., an forced unbounded a Mary's Church, was elevated to the sol. We h to pronounce th listed to do much. Ministry, the ex in regard to a prese

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The Reports whic Mary's Page, relating of the Chum the majority of the Ministry, as the ministry, as the ministry, as the

as wrong to God and the world. Slavery is wrong, and it must cease to an end—the seal of death is upon it. God grant it may come to a speedy end.

We know the evil aside, by comparing it with some throw the evil aside, by comparing it with others; but this remark does not touch the wrong. It is no palliation of the wrong to bring up a greater. Would you, merchants, cheat a customer, because the victims in New Orleans did the same? Between the feelings of a free man and a slave, there is as wide the difference, and it is as grief to that no argument to bridge over. One man himself—the other, every man for herself—for another. The motive exists to keep the slave alive, to work, as long as possible. If you had to choose between the lot of a starving poor man, and a slave, I think I should be hard pushed for a decision.

There is the infamous doctrine of slave representation. The experiment of a republican government based on fairly tried until the clog is taken from the wheel. You know, you *must* know, how atrocious is the evil inflicted on his body; how it stamps the image of a man, and makes him sink down below a brute, until it reaches the level of the sod. To hear the story of some fugitive slave, to read the story of Frederick Douglass, which no candid mind can doubt. . . . Some think the slaves are happy, because they sing! I had be here painful testimony that it is generally the reverse. Some profile visit the South, and a few families, and conclude with a few slaves. They do not see them on the plantations, they are purposely carried from view and hurried, during their severe punishments; and because they tell them so, they think they are happy. Do they not know it is for the interest of the slaves to lie, and that they are trained to deceive, to spare the whip? Tell me the slaves are happy, and I will tell you they are not happy. Lay your ear by midnight to a crevice in some miserable hut, and you will hear talk of escaping to Canada, or of revenge at some future time. Suppose the slave to be happy, I will never put the picture with a sadder hue. What is you say of the happiness, unwarily the name, that comes from being fed and clothed? It is the sweet fretter in the system.

Already, slavery begins to work on men, in making them lies in fear and apprehension by night, and in terror by day. They do deserve your compassion. It is talked of in parlors, bar-rooms and public conversions. It is shown in the bad effects wrought on shareholders; and yet by some it is politely, as an honorable institution! I could call it a *domestic* institution! I could call it and facts blotted from my memory; but we must know the evil, to attempt its overthrow.

(With regard to slaveholders,) I make no sweeping assertions; there are some noble exceptions. Let gentlemen remember the light is growing brighter every day; that it is rather bright, now. Whoever clings to this, after this year, this day, this hour, from any selfish consideration, or from any wish for honor, ever him hangs a fearful retribution. Some ask, how it can be helped by talking of it here. Some that portion of our country is as abolitionists, I know but let us act, because, I have been at times repelled by their bigotry and illiberality. As a class, I honor their integrity and zeal, and for one, I can behalf lose the zeal of ardor, than the opposite, fatal error of silence and inaction. If they have been overzealous, leaves knows there has been extravagance of sin enough to make them so. Let every man and woman be ready to declare their opinions, and maintain them every where, gently, but firmly, and slavery cannot stand a year. Say what you will, about Northern opinion, its huge fabric of rottenness will go, ruin, before public opinion. Win that tropical victory, without a sigh or a tear. Break the chains so gently, that the emancipated slave may rise up, and stand side by side with her regenerated master, and that both may lift their hearts in thankfulness to God.

THE RURAL FAIR—FOURTH OF JULY AT DEDHAM.

The effort of the friends of the cause of Freedom in Massachusetts, will be made at the 'TEMPERANCE GROVE, DEDHAM,' on the 4th of July.

It is the purpose of the managers to spare no exertion to render that day for the *present* service of righteous principle, by making it a holiday on which the whole community may enjoy with them, the pleasure of a true festival of freedom in union with the higher satisfaction of duty fulfilled, by a simultaneous exertion to aid in carrying out the principles of our forefathers.

It has made comfortable arrangements for the exhibition and sale of a rare and valuable collection of beautiful and useful articles, such as no other opportunity can present; with fruits, flowers, and refreshments of every kind; and propose to provide such accommodations as shall make this rural festival a most happy one for all to all the friends from the city and surrounding country.

The Massachusetts Society intend to celebrate the day in the same time and place. Addresses from the most talented and eloquent friends of the cause may be expected, with vocal and instrumental music from our musical friends. More particular announcements will be given hereafter.

MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
For the Managers.

THE BARKER FAMILY.

A new family of vocalists, bearing the above name, have just made their appearance before the public. They have given concerts, among other places, at Providence, R. I., and Lynn, Mass., where they have received unbounded applause. The pieces which they perform, and the manner in which they perform them, are calculated to wake the higher and better feelings of the soul. We have heard them, and do not hesitate to recommend to the lovers of music, which is designed to do good, 'very much,' toward purifying society, and contributing to the happiness of the human race.

R.

MASSACHUSETTS LEGISLATURE.

The Reports which have been placed on the preceding page, relating to slavery, were presented to the Senate of this Commonwealth on the 11th inst. That of the majority is as servile, and as traitorous to the Constitution, as the Southern traffickers in human flesh could desire; and it was as readily adopted by the Senate, as it would have been in the highest degree creditable to the State! It was so adopted by a vote of 26 to 14, including Messrs. Wilson—speaks in behalf of our manly tone, and should have been unanimously adopted. It was barely allowed to accompany the majority report to the House. For the particulars of the action of that body on the subject, see the report in a preceding column.

PAUPERISM.

The reader will find on our last page, an extract from the very excellent 'Address on Pauperism, delivered before the Society for the Prevention of Pauperism, in the Central Church, Winter-street, (Boston,) on Sunday evening, Feb. 22, 1846, by John T. Sargent, Pastor of the First Congregational Church in Somerville.' The perusal of this address has raised in us a still more highly in our estimation as one who intelligently sympathizes with the poor and oppressed, and who is not afraid to give the rich and wicked utterance to his thoughts.

A SINGULAR ARTICLE.

The long article we have copied from the pen of Hon. Simon Goodell is strongly confirmatory of the Boston charge, that there is but a single step from the sublime to the ridiculous. We pronounce it to be absurd, sophistical, slanderous, and altogether bad extraordinary. But we shall try to give it a more particular notice than we are able to do in the crowded state of our present number.

OLD COLONY ANTI-SLAVERY SOCIETY.

FRIEND GARRISON:

A quarterly meeting of the Plymouth County Anti-Slavery Society was held at Duxbury, April 2d, (Fast day,) at the Westleyan Methodist Meeting-house by appointment. Hon. Seth Sprague, Vice President, called the meeting to order, and, after singing by the choir, the 58th chapter of Isaiah was read, and prayer offered by the Rev. Mr. Mallack, the preacher at present in charge of the society worshipping in the house.

The President, Rev. Mr. Hewitt, having arrived, and the Secretary of the Society being absent, Andrew Stetson was chosen Secretary *pro tem.*

The following resolution was presented by Hon. Seth Sprague, and, after being discussed by the mover, Lewis Ford, C. L. Remond, N. H. Whiting, and Parker Pillsbury, was adopted unanimously:—

Whereas, His Excellency, the Governor, has been pleased to appoint this day for the purpose of fasting, humiliation and prayer; and whereas, we are anxious that it may be so kept as to be an acceptable fast to the Lord; and whereas, the Lord has told us, by the mouth of his prophet, that the fast which he requires, is to loose the bands of wickedness, to undo heavy burdens, and to let the oppressed go free, and that ye break every yoke; therefore,

Resolved, That the appropriate work for this day, is to endeavor to devise ways and means for the freedom of nearly three millions of our fellow-men, held in the most abject bondage, by men calling themselves Christians.

On motion, a committee was appointed by the chair, for the purpose of preparing business for the meeting, consisting of Parker Pillsbury, Loring Moody, Bourne Spooner, C. L. Remond, and N. H. Whiting.

While the committee were absent, the following resolve was presented to the meeting by Hon. Seth Sprague:—

Whereas, the Bey of Tunis has liberated all the slaves in his Regency; therefore,

Resolved, That the character of the Bey of Tunis shines as much brighter than the character of James K. Polk, Henry Clay, John C. Calhoun, or any other slaveholder, as the sun shines brighter than the smallest twinkling star.

After remarks by Remond, Moody and Sprague, the meeting adjourned to one o'clock.

The meeting assembled at one o'clock. The resolution under discussion at the time of adjournment, after further discussion, was unanimously adopted.

The following resolves were offered by Hon. Seth Sprague, as follows:

Resolved, That the Anti-Slavery principle is truly a religious principle. It was taught by God to Moses; it was taught by Jesus Christ, in his command to do to others as we would have others do to us.

His Excellency is pleased to say, in his proclamation for the observance of this day, 'Let us pray to God that he would inspire the people of this family of States with *a reverence for the common Constitution of this republic*, and with an honest intention to observe its mandates.'

Resolved, That we are commanded by a higher authority than any on earth, to protect the fugitive slave; and that it would be a sin in any one to pray that the part of the Constitution, which requires that the fugitive slave should be sent back to his master, should be respected, and be immediately observed.'

The following were a part of the resolves presented by the business committee for discussion, and at the close of the meeting, on motion of Parker Pillsbury, was adopted:—

Whereas, the Government of the United States was founded on a condition, and only on condition, that a large number of its inhabitants should be held in bondage; therefore,

1st. Resolved, That this government is the uncompromising enemy of human rights, and that the road to freedom from slavery lies over its ruins.

2d. Resolved, That to take office, or to vote for others to take office, under the government of the United States, is to become a party to the crimes and outrages which that government has inflicted, and is now inflicting on the human race.

3d. Resolved, That the slavery cause does not contemplate the bestowing of favors upon the people of color, but the restoration of their lost social, moral, civil and religious rights.

4. Resolved, That the recent capture of slave vessels on the coast of Africa, by the citizens and citizens of the United States, demonstrates more fully to the public than we were capable of doing, the truth of the charges which we have made against this government, of conniving at and being implicated in the foreign slave trade.

Voted, That a committee be appointed in each town in the county, to take subscriptions to the Agency fund. [A committee of three, consisting of David Bartlett, Nathaniel Spooner, and E. Y. Perry, was appointed to select the town committees.]

A collection was taken to discharge the debts of the Society.

Voted, That the next quarterly meeting be held at Middleboro', on the 4th and 5th of July next. Also, that the General Agent make arrangements for the celebration. Adjourned to 7 o'clock.

Assembled at 7 o'clock, (evening,) at the vestry—Bourne Spooner in the chair, in the absence of the President. Able addresses were delivered by Stebbins, Pillsbury, Remond, &c., which occupied the evening till 10 o'clock.

Voted, That the thanks of the Society be given for the use of the church, lights, &c.

Thanks are due for the very able performance of the choir, who added greatly to the interest throughout the meetings.

The meetings were well attended, and the neighboring towns were well represented. I shall not attempts a synopsis of the remarks of the various speakers. Those who have had the opportunity to hear them, can judge by the tone of the resolves, and the well known opinions they advocate. Notwithstanding the charges of 'anarchists and infidels,' they appear fearless in the advocacy of their views.

It is confounding to many, how some of those who have acquired eminence, and even been set for the defence of the gospel, can apparently hear, without rebuke, such infidel and revolutionary doctrines advocated; for they seemed neither to regard the Board of Commissioners for Foreign Missions, nor the Slave Power or its apologists.

A. STETSON, *Secretary pro tem.*

Duxbury, April 10th, 1846.

INTELLIGENCE FROM CAPE TOWN.

Shipping and Mercantile Gazette Office,
CAPE TOWN, 27th January, 1846.

SIR:

Understanding from Captain G. S. Holmes, of the '*William Henry Shaller*,' that your publication is devoted to the glorious cause of the abolition of slavery, I take the liberty of forwarding, by this opportunity, last Friday's number of the Shipping and Mercantile Gazette, and shall continue forwarding, by every opportunity offering, either direct or via St. Helena, and shall be happy to receive your Liberator in exchange.

You also receive, herewith, under a blank cover, six extra copies, which please reliver to the principal abolition papers in the Union. I shall be glad to exchange with them also. My next number will contain the conclusion of Don Pedro's protest, when will follow Africa's reply, of which, in addition to your own, six extra copies will be forwarded to you, for distribution among our friends, as previously pointed out.

I shall at all times be happy to hear from you; and believe me to remain, with esteem, Sir,

Your obed't humble servant,
GEO. SELIERBAUER.

[☞ We shall be happy to reciprocate favors.]

BENEDICT ARNOLD & MASON, AND HIS ESCAPE CHARGEABLE TO MASONRY.

To the Editor of the Liberator.

On the 4th instant, the following communication was read to the Boston Mount Vernon Society:—

SIR:—You wrote of the 2d instant says, 'Sify, at least, of the signers of the Declaration of Independence, and every Major General of the Revolutionary army, were Masons.' Sparks, I believe, says the same. That there were so many of the former belonging to the order, it is out of my power to disprove; but I can assert, from the Minutes of Masonry, that, by evidence, taken from the Hartford Times of December 18, 1841, which copied it from the New Haven Herald, which, I have, at home, the Minutes have fallen into our possession, which proves to be the *Records of a Masonic Lodge*, held in the city, (New Haven,) the time of which is as follows:

'At a Lodge of Free and Accepted Masons, held at the Fountain Inn, in New Haven, 18th April, 1765—

Present, R. W. Nathan Whiting, Master.
Ebenezer Lyon, S. W.
Andrew Burr, J. W.
Br. John Hotchkiss, Treas.
Br. Timothy Jones, Sec'y.
Br. Robert Brown,
Br. Benedimmin Brainnall,
Br. Bernard Arnold V. B.
Br. Christopher Killy.

Br. Benedict Arnold, V. B. W. proposed to be made a member of the R. W. Lodge of Free and Accepted Masons—accordingly was balloted for and accepted, and is accordingly a member. Expenses of the evening, £1 . . . G.

The editor was asked by the communicator, in his proper signature, to insert the above, but no other notice was taken of it but to say, 'A correspondent says Benedict Arnold was a mason, admitted at New Haven in the year 1765.' . . . . . .

If that part of the declaration concerning Arnold be false, it may lead us to doubt the accuracy of the remainder. But as Free Masonry at that day was fashionable, it helps to make it somewhat more probable. I did believe the day had passed, when the *sacred* secrets of Masonry were to venture on such bold and groundless assertions as it formerly did. The people of the United States know the craft so well now, that they will not take the more bold for the more truthful declarations.

On the place where, under the corner stone of the Masonic Temple in Boston, it is inscribed, that the stone was laid in the presence of the Governor of the Commonwealth and the Mayor of the city; the falsehood of which is established by their written declarations, that they were *not present, nor invited to be present*, and which has been boasted of having letters in their possession from Washington, showing his approbation and devotion to the order; but the public have never been permitted to look at one of them, notwithstanding fifty dollars has been offered if such an one should be produced, which Mr. Sparks would prove to be genuine. Mr. Sparks claims one two St. Johns as patrons of the order; and when called on to give some evidence of the fact, no reply is made but that of dignified silence. Falsehood and deception mark the steps of the order.

Skilled as we are in Masonic Masonry, how is it possible to credit it from our minds, that *it aided* Arnold's escape? Circumstantial as the evidence is, I venture to make the charge.

Marshall, in his Life of Washington, says, 'Andre, the prisoner, requested Jameson to inform his commanding officer, (Arnold,) that Anderson was taken.

Sparks, in his history, says, 'Jameson examined the papers, and *knew them to be in the hand writing of Arnold*. Jameson was amazed and bewildered. He sent a messenger to Arnold with a letter, stating that a prisoner, who called himself Anderson, had been brought to him, and was then in custody, and that papers had been found upon his person, which seemed to him of a dangerous tendency.'

If it could be ascertained that Jameson was a free mason, it would dispate most of the doubt in the case. It has been said that, generally, the officers of the American army were free masons, and Jameson being a colonel, it would seem to be not very improbable that he was one, especially when all the circumstances of this occurrence are taken together. The same was aid of the British officers; but whether Andre was one, or not, I will not venture to say, from argument. He did request that Arnold might be informed of Anderson's capture; but that might have been without any connection with Free Masonry. We every well judge of the cause of Jameson's amazement and *bewilderment*. To me, the workings of his mind are intelligible and plain. On the one hand, were the claims of his country; on the other, his oath to aprise his brother Arnold of all approaching danger, and he decided in favor of the latter. If Andre was a free mason, and had made the Masonic signal of distress, in consequence of his release, Jameson must have been carried to the extreme of perplexity. He could have liberated Andre, but in so doing, he would have become known as the traitor, and the three captors would have been the witnesses of his guilt. The suddenness of this dilemma, however, did not incapacitate him; for he *did read the papers taken from Andre, did write a letter to Arnold, and did despatch a packet containing these papers to the Commander-in-chief*. Knowing the hand writing of Arnold, and reading the papers, how is it possible that he should not have discovered something in him that was treasonable? Instead of writing to Arnold, why did he not wait a response from Washington? Although he was under the immediate command of Arnold, he could not have been under any obligation to write this letter to him, when from the papers, and his knowledge, he appeared to be the traitor.

After this, nothing is seen or heard of Jameson in our history. Not being tried by a court martial, it is too much to presume he justified himself to Washington by alleging his Masonic obligation to Arnold. And thence, if not before, may it not be that Washington perceived the pernicious tendency of the Masonic Institution? And can any one now doubt that the caution given by him in his Farewell Address without naming Free Masonry, was aimed directly at this institution? . . . . . G.

Boston, April, 1846.

CASE OF REV. MR. PICKETT—ONCE MORE.

BOSTON, April 10, 1846.

REV. GARDNER B. PERRY:—

DEAR SIR—I take the liberty to address you, as a Moderator of the Council now in session at Reading, South Parish, on the 4th and 5th of March last, for the purpose of dismissing the Rev. Mr. Pickett, if the Council, after considering the reasons which would be presented them, should deem it expedient.

I take this liberty from the fact, that the Council have given full unanimity, &c. as expressed in their result. If I take this as a sample of the liberality of the Council, on the subject under consideration, I think I may, with propriety, take it for granted, that they will, approvingly, indulge me with the privilege of freely giving them my views, of proposing questions and receiving direct, prompt answers from them, on the subject of their result, for the purpose of eliciting truth. This I wish to do through the press, that I, and many others, may be relieved from perplexity respecting the result of Council; that truth may be done to all parties interested; that the truth may be exhibited before the world, as it is; that thereby the cause of Christ may be advanced; and that God may be glorified.

I have examined said result, and it appears to me that it is ambiguous in its phraseology, ambiguous, and, taken in connexion with the commencement and progress of the investigation, so called, most mysterious.

You say, in your result, 'The Council, after a protracted and careful investigation of all the reasons for the dismission of the Rev. Mr. Pickett, laid before them by the Church, have come, unanimously, and without hesitation, to the conclusion, that he ought not to be dismissed from his ministerial and pastoral labors among this people.' Where did the Council erect their standard of investigation? or equal or unequal ground? on impartial or partial ground? Let the sequel answer.

At the opening of the Council, after having been organized, the Committee of the Church were called on to present their reasons why the Rev. Mr. Pickett should be dismissed; but Mr. Sumner, who appeared as counsel for a part of the Committee and others, contended that Mr. Pickett should first proceed and state his reasons why he should be dismissed, before the Committee should be called on to present; and after some discussion, the Council so decided. Mr. Pickett then read a list of specifications, as reasons for his dismission, which were censorious in their nature against some of his people.

These were immediately called on to sustain his reasons, but declined, and appeared surprised that he should be required to prove his reasons true. Some discussion took place, in which both Mr. Sumner and the Rev. Mr. Albro, who then presided in the Council, contended, that specifications, without proof, were not reasons, and that they ought to proceed to prove them. But as Mr. Pickett refused to prove his reasons, and the Committee had been called on to give them, it was moved that he withdraw his reasons, that it might be in order for the Committee to present theirs. Mr. Pickett was unwilling to comply with this motion, and therefore the Council voted that it was no business before the Council, and they might as well dissolve and go home. But Mr. Pickett was finally persuaded to withdraw his reasons. The Committee were then called on to proceed. Mr. Sumner observed, that they had nothing to bring any charge against Mr. Pickett's moral character; and should not, unless they were under the necessity of so doing, by way of rebutting evidence.

But how were the Committee and their friends treated before the Council? Was it not, virtually, insulted upon, that a thorough investigation, which he had, not only of all that they proposed to investigate, but of all their thoughts, and feelings, and suspicions, and that the inmost recesses of their souls should be investigated, and were they not dragged in by the heels, as Mr. Burt, who appeared as counsel for the Rev. Mr. Pickett, expressed it? Were they not critically examined, whether they had been privately to settle peace with their pastor? Was it so with regard to the examination of Mr. Pickett? Had he not assailed, at least by insinuations, some of his people, and even accused them of being in New Year's Sermon, which was read before the Council? Was not his simply refusing to offer proof in support of his reasons, and withdrawing them, without examination, perfectly satisfactory to the Council? Was it insisted upon that his thoughts, feelings, suspicions, &c. should be investigated? Was he not dragging him in by the heels? Was he questioned, whether he had been, privately, to settle peace with his brethren?

The Council further say, in their result—'Having given full opportunity, not only to the Committee of the Church, but to all persons, to bring any allegations against the Rev. Mr. Pickett, we retain entire and undiminished confidence in his moral, religious, and ministerial character.' It is indeed true, that the Council did give full opportunity to all persons to bring any allegations against the Rev. Mr. Pickett; and it is also true, that Mr. David Ball and other members of the Parish, did present three distinct allegations against the Rev. Mr. Pickett. It is further true, that Mr. Ball did offer to sustain those allegations, by the best of evidence; and that the Council did, by a formal vote, refuse to give him any opportunity to do so. It is also true, that the Council did, by a formal vote, refuse to hear the testimony of Mr. Edmund Nichols, a man of unblemished moral character, excepting that he had been excommunicated from that Church, because he, for conscience' sake, on account of the corruptions of that Church, had withdrawn fellowship.

The Council further say in their result—'We think that the course pursued by some of those who have opposed their Pastor is unreasonably unchristian, and a violation of their covenant obligations, more especially, in entertaining and freely circulating unfounded jealousies, and in cherishing opinions, injurious to him as a man and a minister; not only without evidence, but also without making proper efforts to ascertain the truth.' The language, it appears to me, is intended, that in thus assailing their Pastor, with accusations which they are unable to sustain, and in thus promoting division and disaffection, they justly exposed themselves to the operation of a principle, which ought to be, and is, recognized in all ecclesiastic and Common Law, viz. that when an accuser fails to substantiate his charges, he should be visited with the penalty attached to the offence charged, according to the evil intent manifested.'

As I understand, the Council were called only for the dismission of Mr. Pickett, if they, after considering the reasons which would be presented, should deem it expedient. And I am of the opinion, that their result, respecting the course pursued, &c. as above quoted, is not only wholly uncalled for, but an assumption, appropriate to the operation of a principle, which it is thought ought to be, and is, extensively held as Ecclesiastic and Common Law, in France, Spain, Portugal, &c. from the eleventh to the sixteenth century, viz. that when an accused fails to renounce his faith, he should be visited with the penalty attached to the offence charged, according to the nature of the intent manifested.

The Council say further, in their result—'The Council are aware, that some members of the Church and Society are desirous that several other matters should be touched upon, in our result; but, after deliberation, we think it best to omit them.'

Would it not have been a mark of wisdom in the Council, not to have given full opportunity to all persons to stir up those other matters?

The Council still further say, in their result—'Having sought for divine guidance, in this matter, conscious of a sincere desire to promote the harmony and prosperity of the Church, and believing we have the mind of Christ, we leave you this result, commending you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified in Christ Jesus.'

In view of all the facts, and circumstances in the case, how could the Council, consistently with having sought for Divine guidance, 'sincerely desiring the harmony and prosperity of the Church, and believing they have the mind of Christ,' not only without evidence, but without making proper efforts to ascertain the truth, come, unanimously, and without hesitation, to the conclusion, that he ought not to be dismissed, &c. as above quoted, retaining entire and undiminished confidence in his moral, religious and ministerial character? . . . . . JAMES WESTON.

[☞ As this is a matter entirely foreign from the object of the Liberator, we must decline publishing any thing more in regard to it.]—*Ed.*

EXPLANATION.

FRIEND GARRISON:

I find in your last paper, a communication from Br. John Prince, addressed to me, and originally designed for my paper, which I declined publishing. Upon Mr. Prince I have never made any attack; and if I am to hold a public discussion on the truth or falsehood of the New Testament, history, or on the sound *Christianity*, (!) of making the Christian Scriptures to be myths and legends, I would prefer to be engaged in such a discussion with Mr. Parker, or one of his party. But as the communication of my respected friend, Mr. Prince, does not seem injurious, you will permit me to call upon him, through your columns, to give the public, through the same medium, my private note to him in explanation of my reasons for declining to publish his article.

Yours truly,
Boston, April 14, 1846. S. COBB.

The Right Spirit.—The Westfield (Mass.) News-Letter is a Whig paper, but it must have forgotten that circumstance when it uttered the following Anti-Slavery sentiments.

'We can see in the case of Rev. Mr. Torrey, the great evil of the blighting and withering curse of slavery. It is not enough that he should bring the lash drop of blood from its victims, but it must revel over their corpses. Why don't the Governor of Maryland give up Torrey, the man who helped his victims to escape out, that he may once more see his wife and children, before he takes his upward flight to the regions of glory? Why don't the Southern people look honestly on, and see one of her sons dying in a southern prison, for the crime of—what? Helping to save from the blood-thirsty scoundrels, that Torrey is to be made an example of. How many more are to be offered sacrificed in bloody slavery, before the cursed system falls to the ground?'

The Cincinnati Commercial tes the following:

We mentioned yesterday, that some persons in Kentucky seized a negro named Jerry, in Columbus, on Friday evening last, named Jerry Phinney, and started off with him. They used a rope to get Jerry into their possession. Mr. Ward, a magistrate, constable, &c., who since have been arrested, took him off with the appearance of a writ, from the Mayor of Ohio, now says that Jerry was set free by his mistress, and that the proceedings were illegal.

It appears that the mistress died, *after dead*, and the administrators set up a claim to him, which has resulted in his capture. He has left, in Columbus a wife and seven children in the state of Ohio, but the right of the story, a very hard case, and one that every honest Kentuckian will protest against. There is a strong feeling out for the protection of the Governor of Ohio, and efficient officers sent to the Kentucky authorities with it.

The Buckeye (Ky.) Commonwealth has this version of the story:

A slave, who had been a fugitive sixteen years, was restored, by the aid of a citizen of Ohio, to his owner in this place, two or three days ago.

A young Englishman named Fletcher, who was one of those who escaped from the wreck of the ill-fated steamship Henry Clay, was killed only a few days since on the Reading (Pa.) Railroad, by falling from the platform of a car on which he had been sent, by his parents, outside in 1 otherwise, and what renders the occurrence more than usually painful is the fact that he was the only surviving child of his parents, for some time, he had travelled all the great distance which intervened, for the purpose of rejoining them.

Accidents and Death.—At East Burke, Vt., on the night of the 25th ult., a small house was overwhelmed by an avalanche of earth from a high, and very steep hill in its rear. Six persons were in the house, both aged and decrepid people. Their bodies were taken from the ruins as they lay in their bed, and they were evidently suffocated by the mud and water, with which they were found covered.

The Odd Fellows.—The petitioners to the Massachusetts Legislature for an act of incorporation for the Odd Fellows' Edifice, in Boston, have withdrawn their petition. On Monday a motion to reconsider the vote was negatived without a count. The Legislature, it seems, determined to give the benefit of special corporate powers to combinations for secret purposes—purposes unknown to Church or State, to Law or Gospel.—*Christian Watchman.*

Another terrible railroad accident has happened in France, on the line between St. Etienni and Lyons. A concussion took place between two locomotives, which gave way by a mistake in the departure. There were twelve wagons attached to one locomotive. Six were smashed to pieces in an instant, as well as both the locomotives. Eight persons were killed on the spot, among whom were two women and a child. Ten were wounded fatally, and twenty badly.

Fatal Accident.—While driving a wagon loaded with bricks, through a building in Cedar, near the Neck, on Tuesday afternoon, a man by the name of Rafferty, fell down by stepping into a hole, and the wheels passed directly over his body and crushed him out of life. He lived in Charlestown, corner of Lawrence and Austin streets, and has left a wife and two children.

On Tuesday evening, March 31st, the Astor House in New York was set on fire by an incendiary. Damage was done to the rooms in the upper story, amounting to about $10,000.

William G. Read, an eminent member of the Bar of Baltimore, died in that city on the evening of the 8th inst.

The revolution movement in Poland has spread extensively, and a government has been organized at Cracow, for the liberation of Poland. It appears to indicate that the struggle of the unfortunate Poles for freedom will prove successful.

Hours of Labor.—Four thousand factory girls in Lowell, have petitioned the Legislature, that the number of hours of labor that shall constitute a day's work, and they have had leave given them to withdraw their petition.

In the Common Pleas at Barnstable, Judge Cushing, Charles J. Peterson pleaded guilty to the indictment for manslaughter in killing Amos, the Martinsville Indian, in a drunken affray, last August last, by Paytan Stewart, James L. Giles, Jacob Sampson, and Charles Mahony; and also to three indictments to three charges, according to the Constitution.

All persons friendly to humanity, are respectfully invited to be present. A collection will be taken up to pay for the house.

Boston, April 14. ROBERT WOOD.

NOTICE.

There will be an Address delivered before the Colored Female Societies that are organized for moral and religious purposes, on the second Monday evening in May next, at 8 o'clock, at the May-street Church.

Subject.—The Life of Queen Esther.

ROBERT WOOD.

NOTICE.

The 'Boston Anti-Slavery Social Circle,' in aid of the Fair, will meet, Tuesday evening, 28th day of No. 6 Chauncy Place, at 8 o'clock, P. M. A punctual attendance of the members is requested, and all persons interested in its objects are invited to be present.

SEND IN ORDERS FOR TRACT NO. 1.

TRACT NO. 1 of the New Series, commenced by the New England Anti-Slavery Tract Society, is a reprint of that excellent one by C. K. Whipple, formerly published by this Society, entitled 'EVILS OF THE REVOLUTIONARY WAR.' We have printed an edition of 2000 copies, (it ought to have been 5000; which will benefit the Society, in number of sales, Tract.) Friends may order quantities at the price of one cent per copy by the hundred, or by the dozen. Less than a dozen will be two cents per copy, and single copies three cents. These prices will a little more than cover the cost, in our economical way of publishing; and will enable the Society to make a productive *Tract* fund. Donors to this fund, *past and future*, who wish it, will receive one half of the value of their donations in tracts, as they may select. Order of Mr. Wm. C. Ballou, (Hopedale,) Milford, Mass., or to R. F. Walcutt, No. 25 Cornhill, Boston.—*Practical Christian.*

DIED,

In Washington city, March 6th, of erysipelas, in the 45th year of his age, BERRIER STARR, one of the Cherokee delegates to adjust with the United States government the numerous difficulties of their comrades.

AMERICAN PEACE SOCIETY.

THE Depository of the American Peace Society is at No. 21, Cornhill, Boston, (third floor.) The Advocate of Peace, and a variety of other Peace publications, may always be obtained there.

ELIHU RICHARD,
Treasurer, and Stationary Agent.

apl

DR. STOCKING,
SURGEON DENTIST,
No. 266 WASHINGTON-STREET, (CORNER OF AVON-PLACE,) BOSTON.

STILL offers his professional services to the community, in all the various operations embraced in Practical Dentistry, whether surgical, mechanical, or curative. His long experience, extensive practice, and adequate preparation, enable him to perfect his ability with all the most useful modern improvements, in setting Teeth, filling, cleansing, polishing, regulating, removing, &c. on a strong galvanic principle, without the ouous impedimenta of the day. Terms moderate. All operations warranted.

Boston, April 17, 1846. 6mos

MACON E. ALLEN,
ATTORNEY AND COUNSELLOR AT LAW,
OFFICE 60 CORNHILL, BOSTON.
1mos

MIDDLESEX AWAKE!!

The members and friends of the MIDDLESEX COUNTY A. S. SOCIETY are requested to meet in convention at Lowell, on THURSDAY, the 23d inst. to continue through the following day. While the Legislature of Massachusetts is in the mass of her people, is disgusted with the insurrectionary to the Slave Power. It becomes the friends of freedom to stand erect, and by a bold and decided rebuke, to let the world know that there is a proper rebuke to these cowardly time-servers; and it is hoped that the present Society, bring together at Lowell, the largest number of the friends of freedom, ever convened in Middlesex county. William Lloyd Garrison, Parker Pillsbury, C. L. Remond, Wm. William Allen, Abby Kelley, Stephen S. Foster, and Loring Moody, will be present.

The meeting will commence at 10 A. M. please notified in handbills, and the friends of the cause, and others who can co-operate with them, are urged to make all necessary arrangements immediately.

L. MOODY, *Gen'l Agt. Mass. A. S. S.*

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The Board of Managers of the Massachusetts Anti-Slavery Society hereby give notice that the TWELFTH NEW ENGLAND ANTI-SLAVERY CONVENTION will be held in Boston, on TUESDAY, the 26th of May, 1846, at 10 o'clock, A. M.; and will continue in session for three days. In performing this duty, the Board would bring to the mind of members and friends, and the members and friends of the American A. S. Society, in all parts of New-England and the country, the duty of being in large numbers, for mutual counsel and encouragement, at this most important point in the history of our cause and of our country. The Slave Power, represented by the Slave Power in the councils of the nation, consequent on the annexation of Texas; the daringly seditious act of Massachusetts in the adoption of the State to the revolutionary outrage; the guilty silence of the Church, in view of the accumulating horrors and indefinite extension of slavery; call for the strongest and vigorous measures on the part of those who believe RESISTANCE to slavery is a duty commanded by God. A prominent subject for consideration will be the maturing and adopting of a system of combined and extensive agitation, for the DISSOLUTION OF THE EXISTING UNION OF THESE STATES, and the abrogation of the base, cruel and wicked Constitution that ruins the North, and enables the slaveocracy, all the fatal to the hopes of the slave, and to the rights of the nominally free. The great question of DISSOLUTION, as the only practicable, and, we add, safe, will be fully discussed; its philosophy and method set forth; its expediency and necessity enforced. Let all come up prepared to unite in an earnest expression of their sense of this necessity, and in a firm determination to make a resolute and united effort to hasten its accomplishment.

'NO UNION WITH SLAVEHOLDERS!!!'

FRANCIS JACKSON, *President.*
EDMUND QUINCY, *Secretary.*

ANTI-SLAVERY LECTURES.

C. C. BURLEIGH will lecture in

Weare,	Saturday,	April	18
Warren,	Tuesday,	"	21
Palmer,	Thursday,	"	23
South Wilbraham,	Saturday,	"	25

GILES B. STEBBINS will lecture in

Holliston,	Friday,	April	17
Milford,	Saturday,	"	18
Mendon,	Sunday,	"	20
Upton,	Wednesday,	"	22
Grafton,	Friday,	"	24

THOMAS T. STONE, lately from Maine, Agent of the Massachusetts A. S. Society, will lecture in

Lexington,	Wednesday,	April	22
Bedford,	Friday,	"	24
Concord,	Sunday,	"	26
Acton,	Tuesday,	"	28
Groton,	Wednesday,	"	29
Lowell,	Thursday,	"	30

The friends of freedom in all the above mentioned towns, are urged to co-operate with these able and devoted lecturers, by securing to them convenient places for their meetings—giving extended notices—and conveying them from place to place without charge.

LORING MOODY,
General Agent of the Mass. A. S. Society.

JONATHAN WALKER

Will be at the following places, at the specified times:

South Carver,	Friday,	April	16
Wareham,	Saturday & Sunday,	"	18, 19
Sippican,	Monday,	"	20
Mattapoisett,	Tuesday,	"	21
Rochester,	Wednesday,	"	22

And if the oppressed victims of the United States have any friends in those places, they will make the necessary arrangements for meetings on this occasion, I will address the people, to the best of my ability, on the subject of Slavery.

JONATHAN WALKER.

Plymouth, April 12th, 1846.

NOTICE.

There will be a public meeting held in the meeting-house in Bridgewater, on the third Monday evening in April at eight o'clock, to hear the charges that were brought against the Secretary of the N. E. Anti-Slavery Society, on the 25th day of August last, by Paytan Stewart, James L. Giles, Jacob Sampson, and Charles Mahony; and also to hear the answers to those charges, according to the Constitution.

All persons friendly to humanity, are respectfully invited to be present. A collection will be taken up to pay for the house.

Boston, April 14. ROBERT WOOD.

NOTICE.

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Subject.—The Life of Queen Esther.

ROBERT WOOD.

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POETRY

For the Liberator.

SPRING HAS RETURNED.

BY B. DEAN.

Old surly Winter, with his blasting train
Of furious winds and storms, has fled again
To northern regions, where the Esquimaux,
With wonted blithesome, hails the driving snow.
Ay, hoary tyrant, thou art gone! we bid
Thee speed thy flight! But now amid
The glory of the sunny South, behold
The rose-crowned queen advance, the bitter cold
Dispelling with the glances of her eyes,
As hitherward with lightsome glee she hies;
And see! the tint upon her halcyon brow
Is mirrored in the clouds; and even now,
The sweetest warblers of the sylvan throng
Have waked their merry lyres to rapturous song.
O, lovely Spring! thou queen of light and bloom,
Whose joyous presence scatters fear and gloom,
Take, take the sceptre of the year, and reign!
Welcome, thrice welcome to our clime again.

Charlestown, March, 1846.

From the Democratic Review for April.

THE SHIP BUILDERS.

BY J. G. WHITTIER.

The sky is ruddy in the East,
The night is grey below,
And, spectral in the river mist,
Our bare, white timbers show.
Up!—let the sound of measured stroke
And grating saw begin:
The broadaxe to the gnarled oak,
The adze to the pine!

Hark!—floats the bellows, blast on blast,
The sooty smithy jars,
And fire-sparks, rising far and fast,
Are fading with the stars.
All day for us the smith shall stand
Beside that flashing forge;
All day for us his hearty hand
The groaning anvil scourge.

Gee up!—Gee ho!—The panting team
For us is toiling near;
For us the raftsmen down the stream
Their island barges steer.
Ringe out for us the axe-man's stroke
In forests old and still,
For us the century-circled oak
Falls crashing down his hill

Up!—Up!—in nobler toil than our's
No craftsmen bear a part:
We make of Nature's giant powers,
The slaves of human Art.
Lay rib to rib, and beam to beam,
And drive the trunnels free;
Nor faithless joint nor yawning seam
Shall tempt the searching sea.

Where'er the keel of our good ship
The sea's rough field shall plough—
Where'er her tossing spars shall drip
With salt spray caught below—
That ship must heed her master's beck,
Her helm obey his hand,
And seamen tread her reeling deck
As if they trod the land.

Her oaken ribs the vulture-beak
Of Northern ice may peel—
The sunken rock and coral peak
May rake along her keel:
And know we well the painted shell
We give to wind and wave,
Must float the sailor's citadel,
Or sink, the sailor's grave.

Ho!—strike away the bars and blocks,
And set the good ship free!
Why lingers on these shanty rocks
The young bride of the sea?
Look!—how she moves adown the grooves
In graceful beauty now!
How lowly on the breast she loves
Sinks down her virgin prow!

God bless her, whereso'er the breeze
Her snowy wing shall fan,
Aside the frozen Hebrides,
Or sultry Hindostan!—
Where'er, in mart or on the main,
With peaceful flag unfurled,
She helps to wind the silken chain
Of Commerce round the world!

Speed on the ship!—But let her bear
No merchandise of sin,
No groaning cargo of despair
Her roomy hold within.
No Lethean drug for Eastern lands,
Nor poison draught for cure,
But honest fruits of toiling hands,
And Nature's sun and showers.

Be here the Prairie's golden grain,
The Desert's golden sand,
The clustered fruits of sunny Spain,
The spice of Morning-land;
Her pathway on the open main
May blessings follow free,
And glad hearts welcome back again
Her white sails from the sea.

From the N. Y. Tribune.

LINES,

Written upon hearing the result of the late election in New-Hampshire.

BY FRANK HASTINGS.

Wonders, sure, shall never cease,
But from age to age increase;
Old New Hampshire, Granite State,
From her shoulders heave the weight,
From her forehead, stern and dark,
Wipes th' oppressor's bloody mark,
Stands erect again.
Rousing is the sturdy North,
Like her torrents bursting forth
From their icy chain.
Rally, brothers, rally all,
Gather at the trumpet's call;
Long, too long, hath Slavery's might
Brooded o'er our day like night:
Long, too long, her step hath been
Planted on our valleys green—
But her hour is near.
Hark! the call from hill and glen,
Rally to your work like men
Who love too much to fear.
Not for trampled Slave alone,
Not for blessings all our own,
Not for party or for clan,
But for Universal Man;
For the master and the serf,
Southern glade and Northern turf,
Aye, for each and all,
Come we now with purpose high,
Freedom's work to do or die,
To live, indeed, or fall.

PROPERTY IN MAN.

Unchristian thought! on what pretense so s'ay
Of right inherited, or blue acquired;
Of loss or profit, or what plea you name,
To buy and sell, to barter, whip, and hold
In chains, a being of celestial make;
Of kindred form, of kindred faculties,
Of kindred feelings, passions, thoughts, desires;
Born free, and heir of an immortal hope;
Thought villanous, absurd, detestable!
Unworthy to be harbored in a fiend!

REFORMATORY

ODD FELLOWS, SONS OF TEMPERANCE, AND RECHABITES.

NEWBURYPORT, April 24, 1846.

FRIEND GARRISON:

Having taken your valuable paper for the last eleven or twelve years, and knowing it to be a paper in favor of the free discussion of every thing which has for its object the elevation of the human race, I send you this communication. I am glad that there is one paper that dares to speak out boldly against the sins of the land. It is a welcome weekly visitor to me. The institutions above named I regard as all standing in the way of the elevation of the colored people of this country, or any other country. The society of Odd Fellows, (odd fellows,) excludes our colored friends from joining them. Not that I would advise those friends to unite with them, even if they would be received; for, besides their 'tom-foleries,' as you called them, it is a selfish concern, designed to help those who can help themselves, notwithstanding their name. Not belong to their society, may sometimes receive aid.

I might here speak of many other things which they do, but my main object is to record my testimony against the society for their treatment of our colored friends. The 'Sons of Temperance,' who, perhaps, do not have so many 'tom-foleries' as the 'Odd Fellows,' have, nevertheless, enough of them. They too, stand in the way of the elevation of our colored friends.

It may be asked, how I know that they would be excluded from their society, if they should apply, as there is nothing in their constitution which prevents them. Allowing this to be true, (and I am not at all sure that the Lodge does not prohibit them,) yet I do know that members enough would be found who would reject them, and that on account of their color. So of the 'Rechabites,' 'Daughters of Temperance,' and 'Daughters of Rechab.' Strange to say, professed abolitionists belong to these societies. Do they not know that they are inconsistent in joining these societies, when their colored brethren and sisters are excluded? Can any consistent Christian with them here, how can they in heaven? Is there not prejudice enough now in the world? Are not the opponents of the anti-slavery cause doing what they can to encourage this prejudice, without abolitionists assisting them? I think so. There are some who belong to one or two of these societies, who came out from the churches, because they regarded them as the synagogues of Satan; because they had their negro pews, and were encouraging this devilish spirit of prejudice; and yet unite with these societies! 'O, Consistency, thou art a Jewel!' there are be some, who, when they join, are not aware of the evil they are doing; yet I cannot but regard every abolitionist connected with these societies, as making one stone in that great wall of prejudice which has been building almost ever since the world began, and which is now mountain high. Not that I despise the principles of total abstinence; for I regard them as glorious and heaven-born principles, calculated to regenerate and reform the world; but there is no good reason why any of God's creatures should be excluded on account of their color. I hope that abolitionists, at least, will withdraw all support from any church or society which encourages this prejudice against our colored friends.

This may stir up the ire of some; but I am deter mined not to join any society where my colored friends cannot go, (having reference to their color,) and mean to work out against all such societies at the hazard of reputation or character. It is time that abolitionists were consistent in their profession of friendship and love for the slave, and for our free colored brethren.

Yours for consistency and a consistent Christianity,

JOHN L. LORD.

THE STATE FAST.

BROTHER GARRISON:

I feel some desire to write a few words for your truly free paper, in relation to Gov. Brigg's Proclamation for a State Fast. Though I am no reviewer or critic, yet I feel it my duty to rebuke sin in high places and low places; and though men may be dubbed with high titles, and possess high stations in State and Church, I cannot feel conscience clear to let sin and oppression go on without notice.

I have waited sometime to hear from you, or some of your able correspondents, for some remarks on that Proclamation; but as yet, I have seen nothing on the subject; therefore, I shall say something, 'tis or miss. But I mean to hit with Truth's all-prevailing weapon. And now to the Proclamation, seriously put forth to the citizens of Massachusetts, to keep a day of public fasting, humiliation and prayer.

The Governor says—'Let us, on that occasion, humble ourselves before Him.' That's right; but I want to see the fruits meet for repentance. We may confess our sins, in a public and formal manner, and not forsake them; and what good will it do? We have no pardon, without forsaking sin; and though we may pray for pardon through our Lord Jesus Christ, 'we are not blessed, unless we forsake.' Now the question is, shall the Governor—shall the citizens of Massachusetts—mean to forsake their sins? Do they mean to break off their ungodly connexion with slaveholding, either Church or State? No. The Governor himself has no notion of breaking off from 'that covenant with death, and agreement with hell,' in the United States Constitution, made by our fathers—if his words are to be allowed as testimony, as you shall see in his Proclamation.

Here is another object he very piously requests us to pray for—'to remember, in his good providence, the widow and the fatherless, the poor and downtrodden.' (I guess he means slaves, but I don't know.) This prayer, in my view, is right down blasphemy, (according to Walker's dictionary,) speaking of God in irreverent terms. What are the charges here brought against God? 1st. Forgetfulness of the suffering; and we, poor frail mortals, are exhorted to put God in remembrance of the poor and downtrodden? The second charge is, want of philanthropy, or benevolence to his creatures. The Scriptures exhort us to remember those in bonds as bound with them; but it seems that his Governor has reversed this order, and wishes to have us stir up God's pure mind by our fervent remembrance, of suffering by one another to remember and do for them, and not say, 'be ye warmed, and be ye clothed,' by somebody else; for I won't do it.

I come now to another of his prayers—'Let us pray that He would inspire us with the spirit of breaking off the ungodly connexion with the slaveholding States.' If he had, how could he ask for inspiration for obedience to the Constitution, which upholds it? The next petition is, 'that He would dispose (sic) and all other nations, to prosper our land, and to cultivate a good understanding with each other;' and that in his infinite goodness, He would save us and them from the cruelties and curse of war.' Now, put this prayer, and that one respecting the Constitution together, and see if you can reconcile them. What asks the Constitution of this republic, that we are to ask our Heavenly Father to help us obey? Answer—Congress shall have power to DECLARE WAR, to grant letters of marque and reprisal, &c. Now, how can I ask God to inspire me with a reverence for this bloody Constitution, and an honest intention to obey its mandates, and at the same time pray, that God would save from the cruelties and curse of war, which this same Constitution authorizes? I ask His Excellency to answer me, before I shall obey. It makes me think what Lorenzo Dow said about Calvinism:

'You can, and you can't;
You will, and you won't;
You'll be damn'd if you do;
And be damn'd if you don't.'

I wish your readers would compare the Governor's Proclamation for a Fast, and his Proclamation for a Thanksgiving for a Fast. Isaiah begins his proclamation with a sharp rebuke of the very kind of fasts the Governor recommends. They (the Jews) met in public assemblies, prayed and sung, confessed, put on sackcloth, bowed down their heads, appeared very religious, and did all the forms of outward ordinances, &c.; but, after all this show, they met with rebuke. They have not got the right fast, the acceptable fast. The prophet don't ask the people to pray—they had quite enough of that—but asks them to do something. What? 'Loose the bands of wickedness, break the fetters of the yoke, deal thy bread to the hungry, and let the oppressed go free.' This is the fast I want to see, and I ask, in the name of reason and revelation, what stronger bands can be thrown around three millions of people, than the Constitution throws around the slaves? And till these accursed bands are broken, I see but little hope for my poor brother in bonds. Yet, I believe, it would be safe to pray for deliverance to help keep these bands on the poor affected slave—or, about the something, to obey the mandates of the Constitution. Now, I tell the Governor, plainly, I shall do all I can to break the constitutional chain of wickedness. I have already taken out one link. I have taken my stand, and I wish the Governor would take himself out, and all others that are linked with it, and then we should be keeping a tight fast.

FATHER HENRY.

Palmer, April, 1846.

UNCHRISTIAN TREATMENT OF CONVICTS.

I cannot omit to mention in this connection, as one of the causes of pauperism, the stringent and exclusive action adopted in our county towns towards the newly discharged convicts from our State Prisons. It was only the last week, that a poor, pale, miserable and hopeless-looking man came to me with a request for my attendance on the funeral of his all but starved and frozen child, and who, after the funeral duty service was over, he told me the sorrowful tale of his experience in this particular, as an outlawed sufferer in his native town. He had been sent home from the prison, he said, for offences forced upon him by the unkindness and prejudices of his fellow-men. He had striven, once and again, to rise from the degradation and misery of his condition, by such employments as he could procure; but, no sooner had his heart begun to sing over his work with hope, in the prospect of being restored to his conditional, supporting his family, than some evil-minded person would come and whisper in the ears of his employer, 'that man is just from the State's Prison,' and immediately he was dismissed from service. Twice and again was he so treated, till at last, he had given up in despair, feeling as if no hope were left him. With a little exertion, some employment was once more procured for him, but not without some difficulty in overcoming the scruples of others as to taking a discharged convict. Such, then, is too often the unchristian, the oppressive, the inconsiderate prejudice, which baffles the efforts of patient and repentant men to work out their own salvation, and double locks their dungeon doors. And yet, what class of men can there be, having stronger claims on the benevolent sympathy of those who profess to be influenced by kindly motives and the principles of that Saviour who was so eminently the Prisoner's Friend?

Behold, the poor sufferer—avoided like an infection, excluded from all useful employment, instead of being taken by the hand with encouragement in his endeavors, what wonder that the ex-prisoner finally falls back hopelessly upon his former sins—perhaps upon the stone floor of his former cell? It is owing to society, I say, the conventional prejudices of society, that he is thus driven back. The individuals that give society its tone, have something to answer for in their rigid treatment towards the unfortunate prodigal. The sins of the community, touching the reformation of the individual, is, too often, nugatory and repellant. Hence, the miseries of pauperism are visited upon the community, and the individual sufferer with a ten fold power. Hence the deep sense of wrong which is felt so strongly by many the heart of the poor, when he sees there is no evenness of justice in his case, compared with that of others, and that the rich man does not meet with the same condemnation and punishment when he embezzles or defalcates. Hence the aggravation of this tendency to chem among all classes, as the pauper finds he must, after all, and wring out of the support which he feels he has privileges or withholds. How painful, now, the contrast we sometimes witness between the social position or treatment of a rich swindler, who has filched from the thousands of dollars, in the process of his commercial transactions, is sheltered and protected at once beneath the broad wings and peacock feathers of his aristocracy, while the poor thief is soon run down, hushed up, and goes on as usual, 'on change,' with his head up, and with no perceptible abatement in his way of living—while the poor wretch from the purlieus of Broad-street, who has stolen a crust out of that man's kitchen, is hunted to the death, and feels the hot iron of excommunication branded upon him very hard. Now, I am not saying that we ought to shelter the frauds of a pauper any more than of a prince, from the retributive consequences of their misdeeds, whether sooner or later, upon the heads and hearts of the dishonest everywhere; but, I say, for mercy's sake, as we make the plea of charity, let us be just in our visitations and verdicts on each class. Let us hold the scale of our judgments evenly and fairly; and if, because a poor man has deceived us, we tear off his raiment of rags, and send him shivering and naked and excommunicated through society, a mark for the finger of scorn to point at, let us also cleave to the rich man, glittering shield of social favor, behind which an opulent knave has sought his protection, and tear away, no less boldly, those entrenchments, beneath which the rich sinner lies ready as a snake to sting. We are not sparing, it seems, in our denunciation of a pauper's deceptions. It were well if we visited some of it upon the wealthier defaulters, who embezzle the property of others, and play tricks upon their creditors, and games of chance for self at the broker's board. What wonder that the poor pauper should imitate the example and devices in the all but consecrated practices of commercial life! Living among those whose idol deity seems to be property, wealth, station, they look individual rights, human rights, and equality of the church, sometimes per force, the cleans of a similar distraction. In the want of money, they are made to feel the sense of exclusion from all the privileges which money alone can command, and the sole cause of their seeming degradation. They see that wealth, independence, influence, attaches to the possession of property. They see, also, that want of influence, weight and favor, is the consequence of its absence. In the scramble for the prizes of life and for our social institutions, seems to force upon them the disagreeable conviction, that by these conventional decrees, they are outlawed and aggrieved.—*Surgeon's Address on Pauperism.*

REV. THEODORE PARKER.

This celebrated clergyman, and more than celebrated scholar, is now in Germany. He left Lexington in his place, and a graduate of the University at Cambridge. His parents were pious and highly respected, though unable, in point of worldly wealth, to educate their son in accordance with his early aspirations. But, while assisting his father in the cultivation of his farm, he had no opportunity of cultivating his mind in accordance with his early aspirations. But, while assisting his father in the cultivation of his farm, he had no opportunity of cultivating his mind in accordance with his early aspirations. He was strong, and his mind, by the years, he grew with more than ordinary rapidity, in knowledge and understanding. Having fitted himself for the ministry, he preached for a time, and throughout his whole course, his books and other expenses were paid for by his own hard earnings.

On graduating from the theological school, Mr. Parker was ordained as a Unitarian clergyman in West Roxbury, and remained there till during the month of February last, (some nine or ten years,) when at his own solicitation his connection there was dissolved, and he was immediately settled as pastor of the church and society now worshipping at the Melodeon. Owing to certain peculiar circumstances, his fame, as a writer, eloquence, learning and power with his pen, has been prominent, Mr. Parker has become, perhaps, more conspicuous in the world than any other man of our country, on this side of the ocean.

What these views are, precisely, or in what they differ from those of his former confreres of the Unitarian faith, we will not undertake to state; but we do know that very gross misapprehension concerning them, exists in the minds of many who have never heard his preaching, or read his publications. With regard to the Savior, Mr. Parker's views are as elevated, probably, as those of any other man not claiming to be a Trinitarian; for, he says, he does not believe, though he has by no means denied them, yet he is not satisfied that there is sufficient evidence in the holy scriptures that the Savior was wrought in conformity with the laws of Nature.

But to those who have any desire to become acquainted with Mr. Parker's theological opinions, we can only refer them to his published publications. Prominent among these are his *Scriptural Interpreter, Discourses on Religion, Sermon on the Relation of Jesus to the Age, Article on the Christian Examiner, Miscellaneous Pieces, Reviews, Questions to the Boston Association*, his famous *South Boston Sermon*, his own *Installation Sermon*, and his *Translation of DeWette's Introduction to the Old Testament*. This last named, is said by critics to be a work exhibiting, in the notes, references, &c., added to the text, more profound biblical learning, and more comprehensive and accurate knowledge of a similar character ever before the public. And it is thought by those competent to judge, that over and above his theological learning, Mr. Parker possesses, in fact about thirty-six years of age—has a more extensive general knowledge than any other man living, especially in the sciences, including all the acquaintance with civil law equals that of our most eminent lawyers, and he is familiar with nearly thirty living and dead languages.

His mind is of a decidedly philosophic caste, and his feelings are, and from his early childhood have been, of an eminently spiritual tone. He seems to live by prayer, and throw from him as the natural outpourings of a humble and contrite soul. His sermons are nearly all of a practical character, and he delivers them with a solemnity and earnestness that bespeak the depth and sincerity of his convictions. In his style, he is graphic and concise, terse and lucid. The more prominent and philosophic portions of his sermons, he illustrates with similes—beautiful for their simplicity—that delight the intellect, and elevate the heart. Mr. Parker is called a *Rationalist*, but, it is said, he applies his own reason to the investigation and interpretation of the scriptures. Whether he has actually ventured so far, or, whether, if he has, he has satisfactorily answer for, but, judging from the boldness and nerve with which, he attacks some of the secular errors and heresies of this age, we should think his prejudicially the man to reason upon every subject presented to his mind.

In person, Mr. Parker is of medium height, and rather slender framed. He has a head of the very finest model—large—full of the developements of intellect and benevolence. His forehead is high and broad, his hair is full and curly, brown. His eye is hazle; his features regular, and without any peculiarity of expression. But no person can look upon his broad, full, and intellectual forehead, without intellectual and moral superiority: it combines the prominent developements of Webster's and Melanchton's.—*Boston Daily Star.*

From the National Anti-Slavery Standard.

DAVID RUGGLES, AND THE NORTHAMPTON COMMUNITY.

MR. EDITOR:

Since I first visited the little family, congregated from all quarters of the country at Hopedale, I have had a strong disposition to become acquainted with the author of the one of kindred spirit, situated in the town of Northampton, in the valley of the Connecticut, in the northwestern part of Massachusetts.

Beside expecting to find a community of ultra reformers—practical Christians—men and women, and children, who, in reality, were more over opt to feel for those who are friendless—whose hands are continually at work for the amelioration of the condition of the manacled and degraded slave—the persecuted Indian—and the poor criminal, whose only culture served to bring out his baser passions; I desired to see an old friend, a veteran (and in years, the oldest member of the Anti-Slavery Society,) who, in the process of his early life, was the instrument in rescuing over one thousand persons from the hands of the constitutionally legalized slave-holding slave-whipper, cradle-plunderer and soul-driver, of this republic of Christians, who pride themselves that their progenitors crossed the Atlantic ocean to escape religious servitude, purposely to establish a system of government that would be so tolerant as to admit all religious opinions, as long as they did not infringe on the sovereignty, and recognize 'all men free and equal.'

A few days since, I determined to gratify my desire, and once more look upon my old friend—and let him feel that he was remembered by me, in my blindness. I remembered the benefits received by my association with him as an amanuensis, and I felt that I could do no less than visit him, in the redewat of our companionship, if but for two days—and accordingly started.

I was solicitous to ascertain his condition physically, and what was occupying the attention of his ever active mind. I expected to find him somewhat impaired in health, from the exposure attendant upon rigid adherence to principle, in all weathers and seasons; and suffering from the effects of the disease of the eye, which caused him to leave the city—but present in all other attributes very—but was agreeably disappointed in finding him still alive to the cause of suffering humanity, heartily engaged in the 'Northampton Water-Cure Infirmary,' where he was found, and enjoying as good health, as in the days of his vigilance for the slave, with the exception of his sight, which still refuses to serve him as of yore.

He has several patients under his care, and others awaiting to be admitted.

I sympathized deeply with one from Connecticut, who manifested heartfelt satisfaction at having been cured in a few weeks of a chronic salt-rheum, and a disease of the lungs. He seemed elated with the idea, that after being confined to the 'sprey,' 'douche,' 'shower,' and other baths, deemed suitable for his case—after being 'half packed,' and 'packed in,'—and after being 'packed out,' he was once more to meet those who had despaired of his cure, and laughed at the idea that simple cold water was able to remove the disease, which had refused to yield to the bidding of calomel, or the call of lobelia—and prove to them that there are cleansing properties in water, and that they who wash shall be healed.

The mode by which Mr. Ruggles judges how to apply the treatment to the symptoms, is by feeling the skin of the patient; his nearness of touch being very acute, it enables him to discern readily, by the form of the pores, and the circulation of the blood.

'The Green Mountain Water-Cure,' a new journal, devoted to the advocacy of reform in medical treatment, speaking of Mr. Ruggles' establishment, says:—He has recently performed some cures, which, if authenticated, will be published in our next number. I have been intimately acquainted with Mr. R. for some years, and think he possesses remarkable tact and skill in the treatment of symptoms. His terms are $5.00 a week.

Knowing that Mr. R. used to have an uncommon amount of business, I felt anxious to see present results by allowing him to judge, by the voice, who it was that addressed him, and though we had not met for years, he at once, on hearing the first intention from him was the enunciation of my name, and 'I know your voice.'

Thus much for my friend David Ruggles—a few words concerning the community, upon whose ground his establishment is located, and I am done.

I arrived here at a peculiarly interesting period in the history of the Community. Last year, had their fourth annual meeting, and the result looks like success to the cause.

The proceeds of the labor for the last year amounted to between seven and eight thousand dollars, leaving them over two thousand dollars net profits, while their debts amounted to only eleven thousand.

Among the available and efficient resources from which they derive their support, and depend to relieve them of their embarrassments, are their saw, grist, saw-mill, and other machinery, connected with this building, with their blacksmithing, grist-mill, and farming.

Believing that many of your readers, beside a new accession of five or six, at a meeting held during my visit, Sabbath, 'Good Will felt its spirit.

Believing that an account of David Ruggles will be acceptable to those of your readers who were acquainted with him while agent of the New-York Vigilance Committee, and not from any idea of merit in expressing them, I have hastily penned the above remarks for your paper.

Respectfully yours,

HENRY RICHARDS CRUMMELL.

Upton, Mass., Feb. 28th, 1846.

SPECIMENS OF PHONOTYPY.

Here is the Phonetypical Alphabet. Commit it to memory, old and young.

Vowels.		Consonants.		Compounds.	
Typ.	Roman.	Typ.	Roman.	Typ.	Roman.
i	fleet.	p	pipe	ng	sing
I	fit	b	bibe	th	thin
a	date	t	tite	dh	this
e	debt	d	dade	sh	shine
A	pasm	k	kick	zh	azure
O	Sam	g	gage	ch	church
o	caught	f	fife	j	judge
u	oot	v	vive	wh	when
U	cur	th	thick	y	yet
u	curry	dh	thick	w	we
O	ocean	s	sise	h	he
o	negro	z	zeze		
ow	cow	sh	shish		
U	full	zh	azure		

COMPOUND VOWELS.

8	Wy renew	y	
9	Wy sinew	yi	

DIPHTHONGS.

9	ai	Liquids.	
10	oy	23	L fall el
11	ow	24	R for er

COALESCENTS.

12	Yy yet	ye	
13	Ww wet	we	

BREATHINGS.

14	H h hope	he	

NASALS.

25	M m seem	sem	
26	N n seen	sen	
27	Ny sing	sing	

AMERICA.

STEVUN PUBL ANDREW TU EZAC PITMUN:

Dir Sur,—In di Fonotipic Jurnul for Octobur, 1845, p. 254, w hav an editorial from di pen ov Wilyum Lod Garisun, di distingwiht hidur ov di Anti-ekvuri muvment in dis country, transluted tu yr colunu, and publisht intetamefort intus a letur from mjself tu him. On di ori;inul perhyr mj nam dut not apir, nor had i di onur ov having eni concsjun wid it in eni manur hwotsocvur. Mr. Garisun dilizn his on responsibilitj, hwj in London, at di Convenjun of 1840, at ov hwiq y Fransur tu mj, hwij y rob mj ov di jisr tu spic Frenj Jurnuls, etc., and comit violens upon di sens ov di profesjun itself, hwic spics al tru editoriali. In fijn, y cancel calejel al di injurj y mj hav dun hj dis kindur, hwij y sej i luv tu dwel upon and magnifj. It givz wun a sort ov malijus plequr tu cag dis tripip hur habits ov elwez big egzact and corect we a standip respect tu ur on fort eminnjr. Frend Garisun; i am afuir y on di hol, wil cer but hut hui gets di credit for his valyabul leburz in bihof ov Fonografi, provided de dur gud tu di cez. Hi, iz wun ov di Ylis Presidents ov ur Sosjeti, and is dipli inturested in di mutur. His columns and his pupr ar opun tu al it, and his tip is frih givin tu urj it upon di atenjun ov ndurz. Di Fonografurs ov Inglund wil, i dst not, considur him as a nobul acwizjun tu di Fonografic ormi.

[Wi ar obligd tu Mr. Andruz for rectifijn sr mistac vid regard tu di ajuijn ov di neolenic letr in cwesjun, and sori dat wi jud hav felun into di tu comun practis ov tecin for granted dat hwij wi ot tu hav incwird abut. Wi spuzed di letur tu be his produjun, notwitstandij der wuz no nam atacd tu it, bicoz wi felt sumwut confidunt dat di editur ov a nyzpepur wud not spic in sug strog langwij ov di practicabilitj and impertuns ov Liturjuri Riform so urli in di dc. Wi ar jenurali considurd bj di condictuvz ov di pres ov di jildest mobsmakurs, for dat iz wun ov di ilz dat it is posibul tu effect a cenj in ur scnolijedli reced ortografi.]

Pitman's Phonetypic Journal for Jan. 1846.

SI ANIMULE SIC OV SI FLEG.

A dip disis, dat oz its but
Tu venjuns dy fi eefjen ov urt,—
Hi plag (tu sed it bj its nm,)
Wun singul dc ov hwiq
Wud Plytor ferimun curiq.—
Wejl wer on hjs feets, hjd sed tem.
He did not ol, but ol wur sic:
No huntiq ns; bj fors or tric,
Tu sev hwut mj son sun ccajir.
No fud cesjted dar dirjr;
Ner wuf nor bear hjd sed ur ept ta sle
In incuzd and tendur pre.
Di turtuls fled;
So luv and dárfor jo wer ded:
Di jium cesaij held, and sed:
Mj frendz, I dst not wi
Dis sbul scurj, for hwig wi griv,
Is for sr sina a punjment.
Most rigual bj Hevun sent.
Let us sr gilteest blet rizjn,
A sacrifijs, ol fi dis sin.
Purhaps dis ofrin, tryli smel,
Mz gzn di ljf and helt ov ol.
Bj histurn wi fjud it noted
Hat ljvz law bin just so divoted.
Ren let us sej, dat wi ar
And ferst st di hidun sin:
Himself let no wun spar nor flatur,
But mec elin confjsns in di matetr.
For mi, mj spirit has pled di gjutun
Tu mng and sfin sinnurz wun
Hwot humn hat ner mj victims dun?
S ansur, tryli, Nun.
Purhaps, sumtjmz, bj inujur prest,
Sr et di jepurd wid di rest.
S ptid mjself, di ol ov dis
And yet I tjnc, in cewiti,
Lj jud conlcs his sinz wid mz;
For lez ov rjt and justis cri,
Di gilteet shun jud di.
Sjn, sed di Kiqs ur majesti
Is humbur dan a cin jud di,
And ovur-scwinij in di ces.
Hwot I, tin stupid fjn a crim?
No, nevur, sjr, st cnu jim.
It rafur, wun an sct or gtes,
A murc ov cmur tu dar res.
And az tu Jepurdz, wun mz swar,
Di fit yr majesti discribej,
Is cumjnd bj di Lord ov Hostz
For wun yu purpurs or yr tribz.
Dis Rmurd ghlbli spoc,
And Isd aplec from flatturs broc.
Or nidur tigur, bor nor bar,
Did eet sumtjmz, ol ov dis
Tu sac for crjmz or bj digri;
Di fjtura, bjtura, scragurs, ol
From eyj mortul sin war fri;
Di sevn days, bot grst and smol,
Wur set aside az dogs; and bl
Az, confesij in his turn,
Jius spoc in tonu ov dip cousurn:—
S hapund fry a mid tu pas;
Di moqes, jis cnurs, wur at mas,
Cus hwjtur, fjur, jmpurz, and
And az tu dis di devul tu,
Oj temted fm di did tu dun.
S brast di bignes or mj tun;
Sins trwt must st, i cn it rej.
On di, s hjr ned, ol ov mj
As if di bists wur of his fox;
A wulf, harsnjn leyurujz.
Dirzst di as for sacrifij—
Bj bald-jpet, scalp, raged lis,
Bj hum ij ljkg bad cnu, no dst.
His fatl wer jujd a hapij sjn.
Hwot! it anudurz gras? O fen!
A nmr ov rep and det subjun,
For dat cinus, wur it ol dun
And dat, ol ov Gnral felt di sjn.
Dis lyusin corts sawz di strog,
And dun di, wic, az dárfor jo.

La Fontan.

DENTAL SURGERY.

THE subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry, in the fact that the compensation for every operation of Dental Work, performed by him, is left to that of a whole Upper and Lower Set, or single tooth, the same being charged by others, and claimed by only the cost of materials. The fact, therefore, that he has sufficient name to have gained a reputation in this city, or not be satisfactory to the patient, the money paid will be returned. The subscriber feels that he has performed enough to refer to Ladies and Gentlemen of this city, for whom he has performed Operations have been performed, and are now in constant use, for the last three years, during which time, having been employed in a Dental Establishment of Dr. N. C. Keep, and having made the Dental Practice his study under Dr. D. K. Hinsdale, (excepting that made by students,) for the last two half years—also the entire direction and management of the Dental Department, at the Tremont and Merchants' Exchange, (and subsequently at the Emporium of Rasses and the Sultan of Turkey,) has one exhibited at the late Exhibition of the Massachusetts Charitable Association at Quincy Hall, and received a premium.

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

D. S. GRANDIN, M.D.

DENTIST.

INFORMS his friends and the public, that he has removed from Boston to this city, for the practice of Dental art, according to the best methods.

Dr. G. has had upwards of seventeen years experience in the business, and will warrant all operations that he undertakes to be done in a skillful manner. Terms will be reasonable.

Boards at the Graham house, 23 Brattle street.
March 13.

CHASE'S DAGUERREOTYPE ROOMS,

257, WASHINGTON-STREET, BOSTON.

FIRST FLOOR over Haskell & Hosford's Silk and Shawl store, in the new stone building just erected.

NO pains or expense will be spared in our Rooms the most Genuine and Perfect Daguerreotype in the city, and to secure the most complete and lasting impressions, adapted to the human mind in every thing appertaining to the business.

The public are respectfully invited to call and judge for themselves, being assured that we cannot fail to please those who may call, as we present the HIGHEST PERFECTION OF THE ART.

Perfect satisfaction is guaranteed in all cases, or no charge.

☞ PICTURES TAKEN IN ANY WEATHER.

☞ Apparatus, &c. furnished and warranted.

ISAAC CALDWELL'S Gentleel Boarding House,

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

I. C. would respectfully inform the public, that he has fitted up and opened the above house, and is now prepared to accommodate Boarders, on the most reasonable terms. Gentlemen and Ladies will find this a pleasant and agreeable house. Terms moderate.

February 27. 6mos.*

NEW Furniture and Feather Store.

No. 43, EP STAIRS, NORTH END, BLACKSTONE-STREET, BETWEEN ANN AND SOUTH-STREETS.

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

C. W. BRABROOK.

N. B. The first price is the only price, unless a small discount for cash.

March 14.

BOARDERS WANTED.

I HAVE taken a very quiet and convenient house, No. 20 Landon-street, and can accommodate 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 the water, is now instituted a WATER-CURE INFIRMARY, which from the above combination of advantages, is the most greatest importance to the afflicted, and is presumed wishing to spend a season in the country for the purpose of recreation, or the change of air, or for a time of illness or hard labor. The beauty of the scenery and salubrity of the air are acknowledged by all. The water is unsurpassed in its properties and of a temperature, from ice-cold to 72 degrees Fahrenheit's Thermometer. The means now employed have stated by the celebrated chemists, Dr. Chilton of New-York, and Prof. Avery of Hamilton College, and pronounced perfectly pure and free from all impurities. Dr. Chilton, Silver, Dunbar, Dunlap, Dr. Jessup, Eye and Ear, Cold or Warm, are so constructed as to be comfortable, refreshing, and easy of access. Invalids at all times can find rooms are so arranged to render them perfectly comfortable even in the coldest weather. Persons afflicted with any form of chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly successful in the following complaints:—*Rheumatism*, either acute or chronic, in incipient stages of *Consumption, Dyspepsia, Constipation, Piles, Nervous Affections, Liver Complaint, Jaundice, &c.* In *Nervous Affections*, and the various forms of Hysteria, Spasms, Fits, &c., the water is almost a charm in all eruptive diseases, as *Small Pox, Measles, Scarlet Fever, &c.* All *Scrofulous* diseases, *Ulcers, Fever Sores and Boils*, are most successfully treated by water than by any other medicine.

The diet and regimen of the patients are duly attended to, which alone, in most cases of chronic disease, is the best cure for the patient than any course of drug medication. Suitable medical examination and advice constantly in attendance for patients, which we believe, by strict attention to the regimen and point out all necessary changes to facilitate a cure.

Those who feel competent to treat their cases at home, and want an examination and prescription, will have it at a reasonable expense.

The inhabitants of this vicinity are respectfully informed that they can have medical advice and attention at their own homes, and will not be obliged to leave their families, as it is not practicable to come to the establishment.

Another important item to the afflicted is, that the water cure patients are never left to grass and suffer the effects of mineral or vegetable poisons.

The expense, per week, is from $6 to $8, including board, medical advice and attendance.

The rooms are furnished, and expected to bring their own or cotton sheets, three woollen blankets, and comfortables and towels.

DANIEL D. CARNELL, *Principal.*
N. BEDORTHA, M. D., *Resident Physician.*
DR. S. GRAHAM, *Consulting Physician.*

P. S. Located 25 miles east of Albany, 7 miles west of Pittsfield, Mass., and within an hour and a half's ride from Albany, the Hudson, and the Housatonic railroads.

February 20.

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, *Milford.*
VERMONT.—Rowland T. Robinson, *Ferrisburg.*
MASSACHUSETTS.—John Levy, *Lenox.* E. S. Adams, *Fall River.*—Isaac Austin,