THE LIBERATOR.

PUBLISHED EVERY FRIDAY,

THE ANTI-SLAVERY OFFICE, 25, CORNHILL,

ROBERT F. WALLCUT, GENERAL AGENT.

☞ All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be addressed, (post paid,) to the General Agent.

☞ TERMS: $2 50 per annum, payable in a year. Or $2 00 at the expiration of six months.

☞ Five copies will be sent to one address for ten dollars, if payment be forwarded in advance.

☞ Advertisements making less than a square of Advertisements, will be inserted three times for 75 cts.; one square for $1 00 each time; three for $2 50.

Editorial Committee.—FRANCIS JACKSON, ELLIS GALLUP, EDMUND QUINCY, SAMUEL PHILBRICK, WILLIAM FINDLAY. [This committee is responsible for the financial economy of the paper.]

WM. LLOYD GARRISON, EDITOR.

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

VOL. XVI.—NO. 26. BOSTON, FRIDAY, JUNE 26, 1846. WHOLE NO. 807

REFUGE OF OPPRESSION.

THE FREE CHURCH OF SCOTLAND.

Events issue an elaborate speech in defence of Free Church, in connexion with American Slavery, delivered by the Rev. Dr. Candlish, (one of the ministers in this country,) before the General Assembly of the Free Church of Scotland, May 30:

"I am free and frankly say, that I see no cause to regret our having been drawn, in the course of God's providence, into friendly connection with Christian churches in America. (Hear, hear.) I see no cause to look back either with sorrow or shame on the step which we were brought into this country by. I see no cause whatever to regret the commencement of this connection. I received with the greatest joy the intelligence, that the connection, so far as we can judge, does tend to our mutual edification. (Loud applause.) We have seen things in a new light. There are many impressions with which we might depart from Scotland. They stand in a position in some respects hostile to us; and I believe, if we had taken particulars bearing upon the right and duties of a Church of Christ, we would do well, as a Church, to receive their impressions, (or some other here, and to prepare them out. We will be the gainer by becoming acquainted with them, and we trust they will not be the worse for being acquainted with us. (Hear, hear, and laughter.) But to return to my argument. Even if it were the case, that we have broken our connection with these Churches on a misfortune—that our motives have been misunderstood, or that some of our friends seem to think, somehow or other, we have got into a scrape—(a laugh)—even supposing that to be the case, and we should seem involved in a connection which we would shun, and would have shunned from the beginning, and we foresseen all that would happen—very though let us be, in the case, we have done it for God, we dare not—in the exercise of our scriptural communion with the whole body of Christ, we dare not cease to have connection with Christ, shining as she may be, till we have addressed remonstrance after remonstrance, pleading after pleading—till we have fully exchanged our views on the subject; and it is only in the last resort that we can contemplate the possibility of being forced to abandon her connection. (Applause.) The speaking of friendly connection, then, I mean, within this Church, upon the manner in which our intercourse is to be conducted. Before I can consent to have a friendly connection with our Churches with whom we have been brought into intercourse in the providence of God, I must be satisfied, first, that we have done our duty in the matter; and, secondly, that they have positively refused to do theirs. (Applause.) But nothing of the sort can be pleaded at this stage of our intercourse.

"I believe we are in favourable circumstances for laying any statement of our views that we may judge our brethren in America would be benefited, (Hear, hear, hear.) We are in circumstances somewhat more favourable, it may be, than any other Church ever was, to approach them with them. Not to speak of other considerations, we may in a sense say, that we have in our behalf stood a very considerable amount of the same treatment to which they themselves are subjected at home. (Applause.) This will, at least, give us a right to be listened to by them, when we appeal to them on the only point on which we think they need to be listened to, namely, the duty of our brethren in America, (Loud applause.) We have not been influenced by—the fear of our brethren in America—we have not at once ranked ourselves among the implacable enemies of these Presbyterian churches. (Loud applause.) We have not proceeded, rash and alien because we do not thus treat them, when we found that such treatment on our part was undeserved; and this, at least, gives us an advantage in our communications, that we may make to them, always assuming that, by the grace of God, we are enabled to make our communications such in tenderness, as such in faithfulness, as ought to be, we have obtained by one Christian church to another. (Applause.) Other considerations might be suggested, but we seem to have arrived at the point at which a favourable condition for having any statement which we may make, listened to with respect and attention by our brethren in America. Not to repeat that we have not been brought easily into an abandonment either of their character or of their communion,—understanding by the word communion the friendly intercourse we have hitherto maintained,—and to mention that we have been in the same predicament here as they have been at home,—not to mention this as giving us a claim to be heard with more superiority deal with them,—I cut we are in a position as well to discern what is good in these Churches, and to say, as to point out what is still wanting in them. (Hear, hear.) I trust we are prepared to allow their remonstrances with us, as it has the liberty of addressing ours to them. (Hear, hear.) I trust we are in a position to say, and maintain, and testify, before all the world, that the Christian churches in that land are not such as suppose them to be,—that they do contain an amount of piety and godliness among their ministers, and that the number of Christian men among their congregations, I believe, greater and more than will be found in almost any church in all Christendom. (Hear, hear.) We are prepared to give credit to such representations as we think, as they have been, on the best of all authority. We are prepared to allow, which is another advantage, to consider the circumstances in which they are placed, and to make allowance for the difficulties of their position, and to be extended to them a measure of forbearance, in dealing with a difficult position, in peculiarly difficult, irritating, and exciting circumstances. (Hear, hear.)

"It is very easy,—it would be very easy, for this church to get a great deal of popularity and a great deal of fame, by at once summarily taking up some high principle, and making it the stern determination. (Loud applause.) It is very easy to get rid of a difficult question on a practical point of duty, by cut the knot, as it were, by some exaggerated and extravagant assertion of pretended principle which will keep away all difficulty. (Applause.) That, I say, is absolutely easy; but that is not the task which this Church has to perform. She may, and has made the duty of calmly considering the question as a peculiarly stands. It might be a refuge to her, if she could do so—(applause) it might be a retreat, if we were ashamed or afraid of our position. It seem to fill back upon some short and summary assertion of principle, which would be a refuge that carries all before it, (renewed applause) that is not our duty. I would remind the Assembly, and the Church, that that is not our duty. We have to put ourselves, by great labour, into a position in which those with whom we have corresponded are fairly met; and we have to consider the circumstances that would fall with them, and have to give our own deliberate judgment as to what, all things considered, is their present duty in the matter.

"One of our friends throughout the country, not well acquainted with the facts, some how or other have taken up the notion—but they do not have long—(a laugh)—that the Church has put him to a forward predicament,—has got into an ugly scrape; and that, some how or other, it must be put out of it, the matter by what procession in honour of Christ. (Laughter and applause.) I trust the country will be satisfied by the explanation this day given, that there was no great occasion, for so much uneasiness and apprehension. (Hear, hear.) They had a vague and indistinct notion that we had some how or other got into a difficulty. This was very natural; they saw the cloud, and felt the air. (Laughter.) They heard a great deal of clamour,—they heard that we were all panic-struck, and that there was a perfect scattering of our ranks—(renewed laughter)—and that we were all at sea in the matter; and, some how or other they got the impression—they could not give a single reason for it—they did not know even the facts of the case—but they got a prevailing notion that their beloved Church and become involved in difficulty, and that it must, no matter by what degradation or compromise of principle, be got out of it as fast as possible. Now, Sir, I trust this Church is strong enough to stand the clamour, and to bear up under the assaults of the great. (Loud applause.) I trust this Church is strong enough to stand a popular clamour as well as a legal assault on her liberties. (Renewed applause.) She has, in the Providence of God, been called to testify before kings—she has been called to bear the onset of men in high authority,—she has withstood all the assaults of those who could bring to bear upon her all the terrors of the civil law, and in withstanding the influence of patronage and of power in high places, she has made some sacrifices, she has submitted to some privations; and is it that Church, which was not to be deterred from maintaining the high principle of Christ's supremacy, and her own subjection to Christ alone,—which was not to be deterred from that by all the assaults of law or of power,—is that Church which is to be found even shrinking from the full discussion of the question, in the light of God's Word, and in the light of subjection to Christ's authority, and of subjection to our great Head, without reason, and without rhyme—(a laugh)—which may frighten some of our friends, and spit the ear of the grounding. [Tremendous applause.]

THE LIBERATOR.

LETTER FROM FREDERICK DOUGLASS.

☞ The following manly and cogent letter, addressed to the editor of the N. Y. Tribune, and published in that paper a few weeks since, we intended to lay before our readers at an earlier period than this, but publication has been unavoidably deferred by the great pressure of other interesting matter. How vulgar, small and contemptible does the editor of the New-York Express, in contrast with the redeemed, chastened spirit, Frederick Douglass!

GLASGOW, (Scotland,) April 15, 1846.

MR. GREELEY:

MY DEAR SIR—Never wrote nor attempted to write a letter to any paper more in sorrow than in anger; yet, I feel that my cause, and the cause of my race, is in this cause of my long neglected race, or in what language to express the gratification I feel in witnessing the willingness of the Tribune to lend your aid to "break a bruised reed," by adding your weight to the already insupportable burden to crush, the broken, though virtuous efforts of one who is labouring for the emancipation of a people, who, for two long centuries, have endured, with the utmost patience, a boundless, one hour of which, in the graphic language of the Declaration of Independence, "would have made all your fathers rose in rebellion to oppose."

It is such indications on the part of the press—which, happily, are now of frequent occurrence—that will kindle up within me an ardent hope that the curse of slavery will not much longer be permitted to make its iron foot-print in the hallowed soil of the land of my noble brethren, or to spread its foul mantle of moral blight, mildew and infamy, over the otherwise noble character of the American people.

I am very sorry to see that some of your immediate neighbors are very much displeased with you, for this act of kindness to myself, and the cause of which I am an humble advocate; and that an attempt has been made, on the part of your paper, to alienate by misrepresenting my sayings, motives and objects in this country, to stir up against me the already too bitter antipathy of the American people. I am called, by way of reproach, a runaway slave. As if it were a crime—an unpardonable crime—for a man to take his inalienable rights! If I had not run away, but settled down in the degrading arms of slavery, and made no effort to gain my freedom, it is quite probable that the learned gentlemen, who now brand me with being a miserable runaway slave, would have adduced the fact in proof of his hero's adaptation to slavery, and his utter unfitness for freedom! *'There's no pleasing some people.'* But why should Mr. James Brooks feel so much annoyed, by the action taken by my friends, in the cause of my enslaved race—one who has all his property in human flesh, blinded by ignorance as to his own best interest, and under the dominion of violent passions engendered by the possession of unrestricted and irresponsible power over the bodies and souls of his victims—accustomed to the inhuman sight of men and women sold at auction in company with horses, sheep and swine, and in every way treated more like brutes than human beings—should repine at my success, and, in his blindness, seek to throw every discouragement and obstacle in the way of the slave's emancipation. But why a New-York editor, bent and resolved in the State of Maine, far removed from the contaminated and pestilential atmosphere of slavery, should pursue such a course, is not so apparent. I will not, however, stop here to speculate on the motives of the Express; and I cannot better do this than by giving your readers a simple and undisguised statement of the motives and objects of my visit to this country. I do it but just to myself to do so, since I have been denounced by the New-York Express as a 'glib-tongued assassin of character,' as one who is an 'elegant and dignified language, with running a muck in greedy-eared Britain against America, its people, its institutions, and even against its laws.'

Of the two last charges I have to plead with the false and somewhat malicious charges, very little need be said. I am used to them. Their force is lost upon me, in the frequency of their application. I was reared where they were in the most common use. They form a large and very important portion of the vocabulary of slaveholders known in the South as plantation 'negro drivers.' A slaveholding gentleman would scorn to use them. He leaves them to find their way into the world of sound, through the polished lips of his inferior 'negro driver'—a being for whom the haughty slaveholder feels incomparably more contempt that he feels toward his slaves. And for the charge of being an enemy to the slave to be degraded, because he cannot help himself, but a white 'negro driver' is degraded, because of contemptible and cowardly conduct, I am with the slaveholders in nothing else, I can say I agree with them in all their burning contempt for such a 'negro driver,' whether born North or South. Such epithets will have no prejudicial effect against me on the mind of the class of American people, whose good opinion I sincerely desire to enjoy, and deserve. And it is to these I would address this brief word of explanation.

The object, then, of my visit to this country is simply to give such an exposition of the degrading influence of slavery upon the master and his abettors as well as upon the slave—to excite such an intelligent interest on the subject of American slavery—as shall compel the country, at least, to shame her out of her adhesion to a system which all must confess to be at variance with justice, religion and freedom! I am fully aware of my own feeble resources. The head and front of my offending hath this extent, no more! I am one of those who think that the slaves have friends in abolitionists rebukes her for her sins—and he her worst enemy, who, under the specious and popular garb of 'patriotism, seeks to excuse, palliate, and defend her in her sins, or attempted to free from such then all the rebukes of the abolitionists at home or abroad.

I have been asked, by some, that the wisdom of exposing the sins of the nation in the ear of another has been seriously questioned by good and enlightened people, both on this and on your side of the Atlantic. And the thought is not without its weight upon my own mind. I am satisfied that there are many evils which can be best removed by confining our efforts to the immediate locality where such evils exist. This, however, is by no means the case with the system of slavery. It is such a giant sin, such a monstrous aggregation of iniquity, so appalling to the human heart, so destructive to the moral sense, and so well calculated to beget a hardness of heart, and a callousness to the cries of my own continuance, that I feel not only at liberty, but abundantly justified in appealing to the whole world in behalf of my enslaved countrymen. The United States because it is reputable, and it is reputable in the United States because it is not disreputable out of the United States as it ought to be, and it is not so because of the fact that the United States ought to be because its character is not so well known as it ought to be. Believing this most firmly, and being in the same bondage with my enslaved countrymen, I felt the bloody whip and worn the galling chain—sincerely and earnestly longing for the deliverance of my able brethren from their awful bondage, I am bound to expose its character, whenever and wherever an opportunity is afforded me. I would attract to it the attention of the world. I would, if I could, make it conspicuous to all insulted Liberty. I would arrange it at the bar of Eternal Justice, and summon the Universe to witness against it. I would concentrate against it the moral and religious sentiment of Christian people of every class, color and clime. I would have the guilty slaveholder see his condemnation written on every human face, and hear it proclaimed in every human voice, till, overwhelmed with shame and confusion, he resolved to cease his wicked course, undo the heavy burden, and let the oppressed go free.

The people in this country who take the deepest interest in the removal of Slavery from America, and the spread of Liberty throughout the world, are the same who oppose the bloody spirit of war, and are earnestly laboring to spread the blessings of peace all over the globe. I have ever found the abolitionist of this country, the warmest friends of America and American institutions. I have frequently seen in their houses, and sometimes weeping in the meetings, aged persons who, in their parlors, the American Declaration of Independence.

An aged anti-slavery gentleman in Dublin, with whom I had the honor several times to dine, thus made my stay in that city, has the Declaration of Independence and a number of the portraits of the distinguished framers of the document in his parlors. He bought them many years ago, in token of his admiration of the men and their principles. But, add he, after speaking of the sentiments of the declaration—(pointing up at it hung in a costly frame—I am often tempted to turn its face to the wall, it is such a palpable contradiction of the spirit and practices of the American people!" Such, I felt, was the comment was once the watchword of Freedom in this land, and the American people were regarded as the brave, friendly and generous defenders of the oppressed. But they are not so regarded now. They have allowed the crowned heads of Europe to outstrip them. While Great Britain, the aristocratic land of my noble brethren, or to spread its foul mantle of moral blight, mildew and infamy, over the otherwise noble character of the American people.

I am very sorry to see that some of your immediate neighbors are very much displeased with you, for this act of kindness to myself, and the cause of which I am an humble advocate; and that an attempt has been made, on the part of your paper, by misrepresenting my sayings, motives and objects in this country, to stir up against me the already too bitter antipathy of the American people. I am called, by way of reproach, a runaway slave. As if it were a crime—an unpardonable crime—for a man to take his inalienable rights! If I had not run away, but settled down in the degrading arms of slavery, and made no effort to gain my freedom, it is quite probable that the learned gentlemen, who now brand me with being a miserable runaway slave, would have adduced the fact in proof of his hero's adaptation to slavery, and his utter unfitness for freedom! *'There's no pleasing some people.'* But why should Mr. James Brooks feel so much annoyed, by the action taken by my friends, in the cause of my enslaved race—one who has all his property in human flesh, blinded by ignorance as to his own best interest, and under the dominion of violent passions engendered by the possession of unrestricted and irresponsible power over the bodies and souls of his victims—accustomed to the inhuman sight of men and women sold at auction in company with horses, sheep and swine, and in every way treated more like brutes than human beings—should repine at my success, and, in his blindness, seek to throw every discouragement and obstacle in the way of the slave's emancipation. But why a New-York editor, bent and resolved in the State of Maine, far removed from the contaminated and pestilential atmosphere of slavery, should pursue such a course, is not so apparent. I will not, however, stop here to speculate on the motives of the Express; and I cannot better do this than by giving your readers a simple and undisguised statement of the motives and objects of my visit to this country. I do it but just to myself to do so, since I have been denounced by the New-York Express as a 'glib-tongued assassin of character,' as one who is an 'elegant and dignified language, with running a muck in greedy-eared Britain against America, its people, its institutions, and even against its laws.'

Of the two last charges I have to plead with the false and somewhat malicious charges, very little need be said. I am used to them. Their force is lost upon me, in the frequency of their application. I was reared where they were in the most common use. They form a large and very important portion of the vocabulary of slaveholders known in the South as plantation 'negro drivers.' A slaveholding gentleman would scorn to use them. He leaves them to find their way into the world of sound

deputation had pursued, and it became necessary as the opposition grew stronger, to utter this defence over and over again, till, perhaps, some of the most distinguished and illustrious men connected with that church were so deeply committed by the reiterated expression of their opinion that I do not know that a more hopeless task had been imposed upon any individual than that which was imposed upon them to recant their opinions and record the return of the money. The people of the Free Church were with you. (Cheers.) And during the last month, multitudes of letters addressed to me by members of the Free Church of Scotland, saying that they are ready to make up the money yet and come again. They are remonstrating with their ministers, and they are leaving their churches. (Cheers.) I was told that last Sabbath, in a congregation of the Free Church, perhaps the most popular man after Dr. Chalmers, expected their seats in the Free Church, and, instead of paying twenty to four shillings, they paid in conduct of the deputation. (Cheers.) The majority of the ministers of that church are with us; and I do believe that if Dr. Chalmers were to call in the assembly of the Free Church, and propose the sending back the money, with tears of joy in the court below and in the gallery above, they would unanimously hasten for his act, and rejoice that the church was restored to the character she enjoyed ere that money was brought to their treasury. (Hear, hear.) But I have seen no evidence of any disposition on the part of these leading ministers to give way. They have argued upon the question, written upon it, spoken upon it in Exeter Hall, in a united Scotland, and I do fear, that the deliverance he prepared for the assembly, endeavored to argue that there is a distinction between the system and the men, and which he has denounced the system, but preserved the men; I do not see how, without a frank acknowledgment of error, they can undo what they have done. (Hear, hear.) But they return the money, and they are with us in the church. (Cheers.) People come up to us literally wearing over the error that had been imputed to them. (Cheers.) I have met them in the streets of Scotland, 'Send back the money.' (Cheers.) They are writing on the wall of the Free Churches, 'Send back the money.' (Cheers.) And when a gentleman with a black coat and a white neckerchief passes through the streets, a little child whispers, 'Send back the money.' (Loud cheers.) 'Tell them we want go back, or we will take place to which I referred.' There has been one wish expressed by Dr. Campbell, which I feel it my duty to remember. He willed me to enjoy the friendship of Frederick Douglass. I know that Dr. Campbell touched a tender chord when he expressed the fact of his separation from his wife and children. It was only the right before last that he expressed to me, and he told me that I should mention it, but he dwelt upon the restlessness, his inability to enjoy the life he lives everywhere experience, while separated from those who to him are all that world is and is desire, minister to him up and down, and end over, by some means or other, to return with them. One night, in freedom and happiness, have a meeting in this country those whom he loves. He has not rich by making speeches; but this I know, and I say it to his credit, he has pursued a most independent course in this country. (Cheers.) He has shown anything but a desire to turn to great abilities for the advocacy of this cause to his own account. (Hear, hear.) He is willing and will to be spent, and I do trust that we shall be of opinion that he shall not be permitted to live in this land; and indeed, I do not know that he shall dress are safe. You know the application of these remarks.

JOHN SCOBLE, Esq. here rose, and announced a donation of £5 towards sending Frederick Douglass and her children; which was followed by loud cheers.

GEORGE THOMPSON, Esq. resumed—If a good and fearless them, perhaps he will take the money back with him. (Laughter, and loud cheers.) I have witnessed many crowded meetings in Edinburgh, on the subject to which we have been alluding, but none so enthusiastic as this. I believe that all things are prepared to bring a mighty host to hear at the assembly of the Free Church which will be held during the ensuing week. (Loud cheers.)

The CHAIRMAN rose and said—It is a delicate question to our friend, but I thought it right, when George Thompson was speaking, to assen an his feelings shall be, as he whether he should go for his family, or they should be sent for at once. I find that he would prefer the latter. My friend G. W. Alexander and myself will have pleasure in receiving 20£ each towards defraying their expenses. (Loud cheers.)

Several other donations were then announced; and it was stated that special subscriptions for this object would be received by Mr. Alexander, in Lombard-street, and at the Anti-Slavery office.

GEORGE THOMPSON, Esq. said this is the course which had just been pursued would not only have the effect of making their friend happy in the society of those whom he loved, but they could easily furnish stronger demonstration of their feelings on behalf of the slave, than by making his kindness the asylum of this man and his family by assisting the means of bringing them amongst them.

The meeting then separated.

Another meeting was held last night in Mr. Mitchell's chapel, which was crowded to excess in every quarter—Councillor Stott in the chair. Mr. Wright having shortly introduced the subject, the meeting was addressed by Mr. Campbell, in a spic of three hours' length, and of very great eloquence. The object of his speech was to show that the parties with whom the Free Church deputation had Christian fellowship, were the very parties who upheld the system of slavery in America. He entirely denied that the Gospel was preached to slaveholding churches of America. The pulpit chers there preached to the most stupendous sinners in the world, and yet did not tell them a word of their sins, but prayed to them, a prayer inconsistent with their sin, and compatible with their sin. The Free Church deputation participated in this sin—they went there, and did not tell the slaveholders of their sin. He contrasted their conduct with that of Martin Luther denouncing Popery in Wittemberg, and John Knox preaching against Popery. In allusion to the Free Church's denunciation of slavery after the deputation had come back to Scotland, he said that they had shown that they were willing to preach the gospel when it was quite safe to preach it, and to withhold it when it was not convenient. What would have been thought of John Knox if he had looked on the proclamations of Popery in Scotland, and then ran off to Geneva, and written over a letter, abusing Popery images, and calling Queen Mary Queen Mary—would he have been called a brave man? Would he have got a monument? (Great cheering and laughter.) He next commented on the high sounding manifesto which the Rev. Mr. Lewis had borne to the Christian character of the slaveholders, and to their hospitalities to him; and told the audience that if they wished to gain the success of the Free Church, they must keep slaves, and treat him (Mr. L. was) well. Mr. Thompson next went over Mr. Lewis's eloquent lamentation of bitter and efficient wrongs, to then quoted a passage from a speech by Mr. Begg at the Free Assembly the night before, in which Mr. Begg declared that the Free Church would get back the money—not one farthing of it. He begged to assure Mr. Begg that he would give him the money. 'You yourself have gone back even into you should with the slaveholders of America.' In America, the President. You know that he was so—you who would not touch your hat to an Earl, but minister to the street—you who would not sit at his ance, and insulted civil courts, and destroyed its predict—you who reinstated anathemas against the Establishment on the ground of the original slave—you who call us itinerant orators, and were an itinerant orator yours it—you who call us plain men demagogues, and a short while ago were a plain demagogue yourself—you who call the Establishment because it was impure—because you could not breathe freely, it hurt your lungs, and injured your constitution—you who first rejected the Anti-Slavery against the Voluntaries, and then for your social and religious ends, and all this, were to America, and shook hands with the President, who calls slavery the corner-stone of the States' Constitution—you tell us that you, the Free Church—Mr. Begg—will not give back the money. Mr. Begg—will you give back the money? Mr. Begg, you shall give back the money. (Loud and renewed cheers.) I say you shall send the money back. I say not this for myself but for the people of Scotland—for every humble dweller in the glen and by every hill-side, and by every river in the country—for a voice shall come from all nations in whispers that might be, to be to rest, but in tones of thunder—'Send back the money.' (Loud and continued cheering.) Let the Free Church Assembly sit still in her pride, I see the genius of the Scottish people rising; I see her moving and feeling for the pillars; she finds her strength; and one knows, and where is Mr. Begg? (Great and long-continued cheering.) Mr. Thompson then challenged Mr. Begg to dare to come to the meeting of the London Conference in August next, and repeat the words which he had uttered in the Free Assembly Hall. He (Mr. Thompson) would be there, and would call on him to repeat his words. He (Mr. Thompson) had the courage to stand up there, and say again, as he did last night, 'We won't send back the money—no, not a farthing.' I tell him that he has not the courage of these words again. Mr. Thompson then referred to the speeches of Dr. Candlish, whom he declared to be the ablest of his body, and dissected at some length the speech he delivered on the 22d of this month, which was the great characteristic feature of his oratory, at least upon this subject. He then denounced the vertigo exercised upon all the members of the Free Church who dared to lift up an honest testimony in behalf of the slave. Mr. Thompson then stated that he would never submit to this vast meeting—a meeting vast and intellectual enough to revolutionize Scotland—an address to the Free Church Assembly on the subject of slavery. He cast a vast look on this vast Assembly, whose pulses beat in unison, whose objects are one, and their hopes are one—who could not be bamboozled by the sophistry of Dr. Candlish. Cunningham, I cannot look on this Assembly without feeling that when the truth is spoken to you, your hearts will say, 'Amen,' and if the fear, that I entertain, was true, that when I go to the Free Church Assembly to-morrow, I will return from every man here an Amen. (Immense cheering.) I will not go without a witness to the sympathies of all men, and its the needle turns to the pole, their hearts will answer aright. The people hold the logic and metaphysics and political economy of the slaveocracy in mere trash in comparison of human liberty—and their cry is, 'Perish sophistry and metaphysics, and let the laws of humanity and of God be vindicated.' (Tremendous cheering.) We may be called 'silly women and sillier men,' to be cowardly bleeter behind the screen; thank Heaven, there is one call in by women and by long men; and the truth shall live, and the money shall be sent back, and the slave shall be set free, when the drunkmaker and the butter-mouth shall be forgotten. I read a pamphlet. (Long continued cheering.) Mr. Thompson then announced that another meeting would be held on Tuesday, the 26th of August, at which assembly should have repented, they would weep such tears of joy over her as are shed in heaven over the penitent sinner in the arms of the Redeemer—sunk in oblivion—? But if they don't—if they come with their sophistries, and their arguments, and their blasphemies, we shall be ready—we shall be ready—not either for peace or war—but there shall be no peace till the marriage between the Free Church and American slavery be dissolved—there shall be no peace till the Free Church, the polluted harlot—the abhorred and accursed genius of slavery, treads on the ashes of a Wallace and a Bruce.' (Vehemence and cheering.) Mr. John Knox's monument shall be up, the money shall go back. (Renewed cheering.) Mr. Thompson here stated that he had issued a challenge to Dr. Candlish, in reference to this agitation—'We'll soon calm all that.' What a conjuror! His wand will be broken in despair. The great Anderson, the Wizard of the North, will be laid aside, and he will meet a Mrs. Partington he certainly is! Mr. Thompson concluded by calling on all who heard him, men and women, to hold themselves in readiness for this meeting, and in support of the address against slavery, which would, to-morrow morning, in all deference, be put into the hands of the Moderator of the Free Assembly.

The address was then read, put to the meeting, and carried by a vast and enthusiastic majority, to include every right hand present, amidst loud and enthusiastic cheering. The meeting broke up about eleven o'clock.

☞ This meeting was held on Friday, the 29th of May, in Edinburgh.

JOHN P. HALE.

This gentleman, whose position before the country is now one of great prominence, and whose course on the subject of slavery is regarded with peculiar interest by the friends and the opponents of that great system, has just won for himself fresh credit. In the New Hampshire House of Representatives, on Friday last—

On motion of Mr. Low, the preamble and resolution offered by him in relation to slavery, &c., was taken whereas,

Mr. Hale moved to amend, by striking out all after 'whereas,' and inserting a preamble which he read to the House, and adhered to the House in support of the preamble and resolutions, in a speech of great power, and energy, and most effectually answered the question, *What has the North to do with Slavery?* 'The question had come home, at last, to the people of New Hampshire.

The question had been asked, what had the North to do with slavery? He would ask, what had the North to do with it? Who made it? Who fostered it, nursed it, and protected it? Who made the country, when the voice of the people, of the North, on the great question of human liberty, could not be suppressed. And who changed that cause over the spirit of our dreams—and how had it been effected? He found an answer—not from the Whig party, not from the Abolition party, nor yet from the Democratic party—but from 'traitor Hale.' He found it in the State journal—(Carroll's Patriot). The reason here given is, that the people may be deceived by the Whig—by their public ministrations and fire-side teachings. Yes! to the CLERGY, who preached the gospel and religion of Christ, he said, they, in part, were responsible. He had thought that editor's good angel had, in some somnambulic state, visited him, and induced the utterance of this truth, after an extension of some years. This issue had been forced upon us. The country was groaning under an expenditure of $500,000 a day, and the people of this State were called on to contribute, at least, something to do with slavery. The issue had come upon them like a thief in the night—at a time they felt in no condition to meet it. He thanked God, no party need be responsible for what he uttered. He stood for himself, and he desired to say that if we take into consideration the objects of the war now raging, and the causes which led to it, he hesitated not to say that it was without a parallel in the annals of infamy. He wished no man to misunderstand him. He was willing to take the entire responsibility of asserting that it was unparalleled in the annals of infamy. He was aware that he was subjected to the charge of changing his views—he admitted it—he was open to conviction. If any one had light to shed upon this dark subject, his bosom should be open to receive it.

He hoped he should change yet more. We had dealt with words long enough. DEEDS, DEEDS, would work upon these elements of evil, and bring good from evil. Twenty years of Christian labor for years stood a reproach to the world—she had been claimed to be the very bulwark of the peculiar institution. Twenty years, he said, he had been free air, her mountains and her rivers, all redeemed with the spirit of liberty, had been forced, held in the grasp of the slave power, and made to bow.

Slavery came up here, and claimed to sit and walk with the minister of God, to attend him into the pulpit, and dictate to him there what should be the topics of discussion. The slaveocracy had in his visits among his people—not only so, it claimed to step in between the minister and his wife and little children, and dictate to them, in the sanctuary of fire-side circle should be. 'What has the North to do with Slavery?' A friend of his had resided for some years in the South, and had witnessed the free institutions were the home of every lover of liberty; that when the news of the annexation of Texas, with an avowal of the specific object, arrived, he hung his head with mortified confusion. Annexation was hailed in Europe; but it was only by the aristocrats, the nobles who loved tyranny. Here's America, the last bulwark of freedom, the 'model Republic,' the 'land of the free, and the home of the brave,' had done this thing.

It was known and felt that the cur of Liberty had started, and let no party and no leaders of parties attempt to stay its ponderous march, or they would be crushed beneath its massive wheels.

He brought the question up this early, because the question must be met, and he wished to meet it now. He might have avoided the expression of his views at this time by remaining in the chair, to which the partiality of the House had called him. He moved this amendment because his friend from Dover had given the lead in the discussion. He wished to put man first in the scale, 'and after that he would go with his friend from Dover to the sheep-fold.

Perhaps he owed an apology to the House for taking up their time when they were engaged in the important matters of business. He felt impelled to the subject by that feeling of all unhappiness, declared by that portion of all unhappiness, declared by that portion of all unhappiness writings the Declaration of Independence. He wished to effect the conviction of that portion of the people of a peculiar piece of mechanism which never came from the hands of God.

[The reader must make great allowance for a report taken from memory,—our notes having, most unaccountably, disappeared from our desk at the moment the House adjourned; and we would add that the report, as published, is very far from very and thrilling power with which this masterly philippic was spoken.]—*Concord Statesman.*

☞ Additional amendments having been proposed, a motion to lay on the table and print was carried, and the whole subject made the special order for Tuesday.

THE LIBERATOR.

BOSTON, JUNE 26, 1846.

MISSION TO ENGLAND.

For the information of many inquiring friends, I take this occasion to state, that, in case no unforeseen obstacle shall arise to defeat my purpose, I expect to leave Boston for Liverpool in the steamer of July 15th, and to be absent about three months. How far my mission may prove beneficial to the great cause of Humanity, it would be idle to predict; but my best endeavors will be put forth to secure in aid of that cause, all that is truly religious and philanthropic on the other side of the Atlantic, and to strengthen the bonds of peace between the two countries.

At a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston on Thursday, June 11th, 1846, the following preamble and resolutions, respecting the contemplated mission of Mr. GARRISON to England, were unanimously adopted:—

Whereas, a communication has been received from the GLASGOW EMANCIPATION SOCIETY, on behalf of the abolitionists of Scotland, earnestly inviting our honored friend, WILLIAM LLOYD GARRISON, to visit that country on an anti-slavery mission; and whereas, the great body of American abolitionists, assembled in the New-England Convention, have manifested in opinion with our beloved Scottish and English friends, that such a mission would be productive of effectual instrumentality in the prosecution of the cause; therefore,

Resolved, That it is, in our judgment, highly advisable and desirable that Mr. GARRISON should accept the invitation; and that he be, and is hereby constituted the representative of the American Anti-Slavery Society, for the fulfilment of the mission.

Resolved, That a special subscription be opened by the Treasurer of this Society, FRANCIS JACKSON, for the furtherance of the mission.

FRANCIS JACKSON,
WENDELL PHILLIPS,
EDMUND QUINCY,
MARIA W. CHAPMAN,
JAMES RUSSELL LOWELL,
WM. HENRY CHANNING,
ANNE WARREN WESTON,
ELIZA LEE FOLLEN,
C. LENOX REMOND,
SYDNEY HOWARD GAY,
Executive Committee.

☞ Friends of the cause disposed to contribute to the above fund, will please address FRANCIS JACKSON, Treasurer of the American A. S. Society, Boston, Mass. Contributions, however small, will be gratefully requested, as Mr. GARRISON's final decision will depend very much on the degree of interest felt by the friends, in the matter.

FRANCIS JACKSON.

Boston, June 12, 1846.

It will be seen by the following official proceedings, copied from the Pennsylvania Freeman, that the mission is very favorably regarded by the anti-slavery friends in that section of the country. This prompt expression of their regard and good-will is very gratifying to my feelings.

A copy of the preamble and resolutions adopted by the Executive Committee of the American Anti-Slavery Society, in reference to the mission of William Lloyd Garrison to Great Britain, was submitted to the Committee; whereupon, after some conversation, the following resolutions were unanimously adopted:

Resolved, That we have heard with much satisfaction the report of the action taken by the Executive Committee of the American Anti-Slavery Society, in reference to the proposed mission of Wm. Lloyd Garrison to Great Britain.

Resolved, That while we have the highest opinion of the value and influence of Wm. L. Garrison's services at home, and while we feel special regret at the prospect of being deprived of his presence in this capacity of moral duties, *into exile.* It seems to us that nothing is gained by changing the motto, so as to read—'Our *family*, right or wrong.' A husband and father who will connive at the wickedness of his family, and encourage its perpetration, is a very bad husband and father to his wife and children. Are they lascivious? He must defend them in their evil course! Are they in the habit of plundering hen-roosts, picking pockets, committing arson, or resorting to assassination, in order to obtain a livelihood, or gratify a revengeful disposition, if he does not stand by them, and encourage them for so doing, with them, to save them from retribution—he is unworthy of the relation! To what kind or degree of criminality does this ethical teaching not lead? He that loves father, or mother, or wife, or children, more than he does the principle of eternal rectitude, may assume the place of a Judas Iscariot, in Christianity. Surely, if it is *right* for a man to support his family in the *wrong*, it is *right* for them to continue in the *wrong*; and if it is *right* for one family to do *wrong*, it is equally so for every other family; hence, to do *right* is not morally obligatory on any one, and to do *wrong* to a extent (for no limitation is given) is a most commendable act! So, if the Americans may exclaim, 'Our country, right or *wrong!*' so may the Mexicans. If it would be patriotic in the former to set up to this motto, so it would be for the latter. If it would be right for the former, when they set up the government in doing *wrong*, it would be equally *wrong* for the latter. Both parties, then, must be gratefully it is appreciated by us.

SALEM, June 22, 1846.

W. L. GARRISON:

DEAR SIR—I am glad you are going to England. I long to hear the British Lion roar as he will when stirred up by the trumpet-tones of Thompson, Douglass, and Garrison, in old Exeter Hall. Echoing across the Atlantic, those voices will no chasms for Southern tyrants, but are sweet as the 'chime of silver bells' to his crushed and bleeding bondman, speaking to him of deliverance—a blessed word. Go and meet those warm English hearts, ready to embrace you; and God prosper your voyage, and return you safe again to your native shore. I will go, and receive the enclosed $5.00 as a second the motion from an old friend, who has read you through and through, from No. 1 of 'The Liberator,' to the present day; and depend on it, so long as the same stern devotion to the great principle of humanity characterizes that paper, and its editor, so long will true and firm friends be found to sustain the one, and cheer the other. Yours, truly, for humanity,

JOHN B. PEIRCE.

P. S. Since writing the above, I have called on a friend, and collected $10.00 more, which follows:

Received from David Merritt, 2.00; E. Roberts, 1.00; J. Babcock, 1.00; W. Chase, 1.00; Wm. Ives, 1.00; Wm. Ashby, 2.00; Philip Chase, 5.00; J. Hayward, 1.00; Jons. Nichols, 2.00.

☞ A list of all the contributors, with the sums given towards defraying the expenses of the mission, will be published in the Liberator, Standard, and Pennsylvania Freeman, when completed, by the Treasurer, FRANCIS JACKSON.

☞ We are obliged to defer a sketch of the proceedings of the Worcester County (South Division) A. S. Society at Milford, till next week.

"OUR COUNTRY, RIGHT OR WRONG."

What must be the moral perception of those who say in it right to do wrong—right to do evil—right to uphold tyrants? What can be the idea to say, that it is wrong to right—that it is right to wrong—wrong to uphold right? And what is this but to say, that wrong is the rule of obedience, and right the very thing not to be regarded? Such a doctrine is an outrage on common sense, as well as on common humanity.

The motto is the head of this article, first uttered by a warrior in duelling, when under the stimulating effects of the intoxicating cup,—profligate and monstrous as it is,—is openly endorsed as principle by both by the political and the religious press in this country. Whatever may be the judgment of others, we need resolve—we need determine—that the man who adopts it is thoroughly unprincipled, and, consequently, fully prepared to do any deed of villany that may subserve his own interests, or that may be required by the government under which he happens to live. If he be not a knave, it is simply because he is a fool. No reliance whatever can be placed upon his integrity, for he has none. With him, principle is a mere abstraction—honesty, an empty sound—the popular sentiment of the day, the only infallible rule of faith and practice.

No matter how grievously the country is in the wrong, it is to be sustained! It is wrong to be offensive to a tyrant! It is wrong to be unacquainted with entire unanimity! If the object of the war be plunder—the gratification of lust and ambition—the overthrow of liberty—the perpetration of every conceivable crime—still, it is a duty to engage in it till it is fully accomplished!

The editor of the Gospel (Universalist) Banner, having proved to his own satisfaction that national wars are not a violation of the precepts of the gospel—that Christ does not concern himself with political or civil institutions and powers—naturally comes to the conclusion, that it is wrong to oppose and be willing to side—right or wrong. Again, he says—'We will stand by the country as she is, right or wrong.' And again—'Let us stand by the country, right or wrong.' And, with matchless effrontery, he asks—'Is there any immoral principle in this?' Our opinion which he promptly answers by saying, 'We do not believe there is!' Nay, a man who will not do this is, he thinks, 'but little better than a traitor.' It 'would be an immorality' to do otherwise! 'If we are in war, that fact is enough for the present.' It does not become any citizen to ask what is the object, how it has been conferred, where lies the guilt of it, until it is ended; and then 'entertain, if you will, your speculations whether our country is right and ought not to have done differently in the premises.' If this is not to deify Man, and to dethrone God—to sanctify what, in the religious sense, is sin—to make of a spurious patriotism—then words have no meaning, and sin does not exist in the universe.

Now remember, it is a professed disciple and ambassador of the Prince of *Peace*, who gives utterance to these abominable sentiments! It is through the *Gospel* Banner that he publishes them to the world! To refuse in time of war to go with the multitude to do evil, he says is 'to be a traitor to the country, in order to be a disciple of Christ'! He cannot subscribe to such a 'vagary'! Not only may a citizen have no religious scruples to engage in a war that is strictly one of self-defence, but he is bound to fight aggressively, and for any purpose however hellish, whenever the President or Congress shall declare war to exist; otherwise, he will be guilty of 'carrying out the peace principle illegitimately to non-resistanism, anti-human government-ism, anarchy, and confusion generally!' Such is the Christian Ethics of the Yankee Quakers deserve to be held in abhorrence; those who believe, that all war is sinful are dangerous citizens; the Peace Society is a treasonable combination; and Christ must be rejected as an impostor! Behold this ordained teacher of—Christianity! No marvel that he refused to give the Universalist Fraternity, at the excertable system of slavery, and took sides with the slave-mongers of the South! The conscience of such a man must be in a state of absolute paralysis; his moral sense blunted almost beyond the power of recovery; or his head filled with chaotic confusion.

He asks, with an air implying that his question must be answered in the affirmative—'Would you not stand by your family, right or *wrong?*' And his reply is—'A husband and father who would not, is unworthy the relation.' A man must be very wicked indeed, to be destitute of moral duties, *into exile.* It seems to us that nothing is gained by changing the motto, so as to read—'Our *family*, right or wrong.' A husband and father who will connive at the wickedness of his family, and encourage its perpetration, is a very bad husband and father to his wife and children. Are they lascivious? He must defend them in their evil course! Are they in the habit of plundering hen-roosts, picking pockets, committing arson, or resorting to assassination, in order to obtain a livelihood, or gratify a revengeful disposition, if he does not stand by them, and encourage them for so doing, with them, to save them from retribution—he is unworthy of the relation! To what kind or degree of criminality does this ethical teaching not lead? He that loves father, or mother, or wife, or children, more than he does the principle of eternal rectitude, may assume the place of a Judas Iscariot, in Christianity. Surely, if it is *right* for a man to support his family in the *wrong*, it is *right* for them to continue in the *wrong*; and if it is *right* for one family to do *wrong*, it is equally so for every other family; hence, to do *right* is not morally obligatory on any one, and to do *wrong* to a extent (for no limitation is given) is a most commendable act! So, if the Americans may exclaim, 'Our country, right or *wrong!*' so may the Mexicans. If it would be patriotic in the former to set up to this motto, so it would be for the latter. If it would be right for the former, when they set up the government in doing *wrong*, it would be equally *wrong* for the latter. Both parties, then, must be gratefully it is appreciated by us.

W. L. GARRISON:

DEAR BRO.—I am glad you are going to England. I long to hear the British Lion roar as he will when stirred up by the trumpet-tones of Thompson, Douglass, and Garrison, in old Exeter Hall. Echoing across the Atlantic, those voices will no chasms for Southern tyrants, but are sweet as the 'chime of silver bells' to his crushed and bleeding bondman, speaking to him of deliverance—a blessed word. Go and meet those warm English hearts, ready to embrace you; and God prosper your voyage, and return you safe again to your native shore. I will go, receive the enclosed $5.00 as a second the motion from an old friend, who has read you through and through, from No. 1 of 'The Liberator,' to the present day; and depend on it, so long as the same stern devotion to the great principle of humanity characterizes that paper, and its editor, so long will true and firm friends be found to sustain the one, and cheer the other. Yours, truly, for humanity,

JOHN B. PEIRCE.

P. S. Since writing the above, I have called on a friend, and collected $10.00 more, which follows:

Received from David Merritt, 2.00; E. Roberts, 1.00; J. Babcock, 1.00; W. Chase, 1.00; Wm. Ives, 1.00; Wm. Ashby, 2.00; Philip Chase, 5.00; J. Hayward, 1.00; Jons. Nichols, 2.00.

☞ A list of all the contributors, with the sums given towards defraying the expenses of the mission, will be published in the Liberator, Standard, and Pennsylvania Freeman, when completed, by the Treasurer, FRANCIS JACKSON.

☞ We are obliged to defer a sketch of the proceedings of the Worcester County (South Division) A. S. Society at Milford, till next week.

REPUTATION OF DOUGLASS IN LONDON.

By the copious extracts we have made from the London Universe, we think we have long and highly gratified our readers with see that the reception of Frederick Douglass, in 'the capital city of mankind,' has been a most enthusiastic one; and that the English people are so impressed with the importance of his talents among them, and so concerned for his personal safety, that they have liberally contributed towards the removal of his family to that country. We cannot greatly admire this spirit of sympathy and generosity, we must express our conviction that the cause here, and, consequently, our good name, will be injured abroad, should his family be removed; and we hope this step will not be taken without serious consideration.

Considering the hostile position of the London Committee to the American A. S. Society, we are not a little surprised that Douglass should have complied with their invitation to make a speech at the meeting of the British and Foreign Anti-Slavery Society.

LETTER FROM HENRY C. WRIGHT.

EDINBURGH, May 21, 1846.

DEAR GARRISON:

George Thompson is again with us, doing a great work. We have held two great meetings in Glasgow, and several in Leith, during the past four weeks. The Free Church Assembly are now in session. Last Saturday, they had up the question of slavery. Candlish and Cunningham, came out into a formal defence of slavery, on the grounds of no law, no government, maintaining that slaveholding was not a sin in itself—only a sin when *abused*. They also laid the blame of their advocacy of slavery on abolitionists, declaring that they would not have entered into defence of it, except they had been drag'd to it by our efforts! Exactly as James T. Austin attributed the death of Lovejoy, and the mobs of America, to the vehemence and ultra ground of abolitionists, they have defined their position. They have gone beyond the most bigoted slaveholders in their advocacy. OF THE MONSTER SIN. They take the ground, that American slaveholders become saints from necessity, and against their will! Yet with the anti-slavery churches and religious bodies of America, they have nothing to do! The Free Church proceedings. How Candlish could, in Parliament, offer a resolution to the 'Evangelical Alliance Committee,' that slaveholders should not be invited to the Convention in London, in August, and then come back to Scotland, and formally declare that he should be ready to go to the meeting and pulpits of the Free Church, is not a little puzzling to my friends! But he is a man of no moral principle. The fear of God is not in him, nor regard for man. Candlish and Cunningham are unscrupulous men—a sense of justice and truth is not in them. Yet these men would and guide the Free Church where they will. But that Church is destined to become a laughing and a by-word in Scotland and England. It would do your heart good to hear George Thompson expose their sophistry and impiety. His soul is thoroughly in the work; and he carries the people, even of the Free Church, along with him. Many are coming out of that Church, and refusing to partake of its guilt and infamy. The Free Church papers have tried to make capital against our cause by us taking on Sabbath views. They couple your name and mine together, and attempt to make us out one, but they cannot turn away attention from their guilty league with man-stealers. I have published a pamphlet, entitled, 'First Day Sabbath not of Divine appointment, with the Opinions of Calvin, &c.' This I have done in order to let the people know what are our views. The Free Church, in the Edinburgh Emancipation Committee, who refused to operate with us, on the ground of my views of the Sabbath! But this was a mere pretence. We have formed another Anti-Slavery Committee here, in its place, in connection with the Free Church.

We all wait, with much interest, to know if you will be with us in August, when we purpose to hold an Anti-Slavery Convention in London. I am worn out, and long to get home. The excitement is greater than was ever known in this region. The Southern indignant at the Free Church, and they will make another in America, to get money to crush and Christianize Scotland.

H. C. WRIGHT.

LETTER FROM JAMES N. BUTLER.

EDINBURGH, June 1, 1846.

DEAR BROTHER GARRISON:

I send you the 'Witness,' the organ of the Free Church, containing the speeches of Drs. Candlish, Dunkin and Cunningham, which you will do well to give a place in the 'Liberator' of Oppression.

We are getting on gloriously. Scotland is in a great state of excitement now, as it was on the West India question. The people are indignant at the conduct of the Free Church, on the question of slavery. Good will come out of it, if it is necessary to do so. Humanity is at last given us an opportunity and a reason for discussing the whole movement in the United States, as well as the principle of our own reform; and I venture to say, that Scotland never before had so high an opinion of the movement, or of the people who are connected with it. The vile slanders of yourself has given us good reason for showing the people your real sentiments and character, and the result will be their own glory and your advancement in the esteem and affection of the whole people. Thompson has acted nobly in this question, and he goes out it with his whole soul. He has spoken triumphantly vindicated you and the cause. Our meetings are now overflowing. He has received a note, saying that the Queen and Prince Albert are with the Lord Provost at their head, have come to see the freedom of the city. This is an honor let us be the conferred, and that for noble and meritorious actions. We are to have two meetings more, and then conclude by a grand tea party in Corn Exchange, and the American delegation, and with special reference to my departure for America, at which time I am to be charged with a special message to the inhabitants of America, and a series of Resolutions on the Free Church of Scotland. I shall leave for home on the 4th of July, hoping to be with you to attend the First of August celebration.

With much love to you, and the friends, I remain, as ever, the friend of the oppressed,

JAMES N. BUTLER.

LETTER FROM GEORGE THOMPSON.

EDINBURGH, June 1, 1846.

MY DEAR BROTHER GARRISON:

Had I time, I could give you a quire of paper on the subject of the proceedings of your most worthy countrymen in the cause of their enslaved brethren in America. They have been in labors most abundant; and I do not hesitate to say, that never was the anti-slavery feeling of this country more wide, more fixed, and more enlightened—or more religious, than now. I have been rendering my humble aid for a few days, and though I have wearied the body by my exertions, my spirit has been refreshed by my repeated baptism into the true spirit of the great cause of human emancipation. I remain to the end of the week, to attend the holding of a Soiree, which will be a farewell festival to our friend Buffum, the humble and disinterested friend of the slave, whose simplicity and earnestness have won the hearts of all his impartial hearers, and gained him many friends. I hasten to Leeds, to re-engage in my conflict. I leave the people of India, else I would scour the hills and valleys of Scotland, till the anti-slavery flame fan the ancient beacon-fire, should call up the slumbering spirit of the Scot, and make him fling from him the polluted and polluting tribe taken from the hearts of all his tyrant.

Yours, ever,

GEORGE THOMPSON.

LETTER FROM FREDERICK DOUGLASS.

LONDON, May 23, 1846.

MY LOVE GARRISON:—

DEAR FRIEND—I take up my pen to give you a brief sketch of a five days' visit to this great city, I left Edinburgh, on the 19th instant, and landed here from S. Whitehead's Grove, the kindness of my early and devoted friend, GEORGE THOMPSON, from whom I had received a most cordial invitation to make his house my home, during my stay in London. The main object of my visit to London, was the meeting of the British and Foreign Anti-Slavery Society—to do which, I had received a pressing invitation from the Committee of the Society. The meeting was held on the day of the 19th, in Freemason's Hall, great Queen street. In the chair was Sir Edward North Buxton, Bart.

Having heard much of the meetings of this Society, I was surprised and disappointed by the fewness of those assembled. There were not more present, at one meeting, than what we usually have at our anti-slavery meetings of the American A. S. Society. The business of the meeting was accounted for by the absence, Mr. Scoble, on the ground that there were several very important philanthropic meetings to come off at the same hour—meetings in which the progress of emancipation were deeply interested, and that if any one gone, no other course would have left power in the anti-slavery meeting.

I will not trouble you with any minute account of the proceedings, as you will find a pretty accurate sketch of its proceedings in a London paper, which I have already mailed for you. I have been one slavery fanatic, to which I will refer, and that was, the welcome given, to which the meeting responded to the existence of non-christian fellowship with slaveholders, and the zeal, spirit and unanimity with which joined in our uncompromising demand upon the Free Church of Scotland, to take a stand against slavery. This was the more gratifying, in view of the manner in which this subject has been treated by the leaders of the local auxiliary societies, which have stood aloof from the subject, and refused in any way to co-operate with us, because, as they allege, we are of the 'Garrison party' in America. This ground has been effectually cleared by the Edinburgh Anti-Slavery Committee. Instead of seconding our efforts, (whether intentionally, or otherwise,) they have played into the hands of the enemy, and have been quoted over and over again, by the Free Church press, against us. In assuming this position towards us, and the cause in which we are immediately engaged, they must not feel sensibly rebuked by the present attitude of the Parent Society; for that Society not only invited Mr. Thompson and myself to speak, but to speak on this very subject, and no parts of our speeches were more warmly received, or more enthusiastically cheered, than our several animadversions on the conduct of the Free Church of Scotland,—which Church now stands before this country and the world as the most prominent defender of the Christianity of slaveholders.

At the close of the meeting, Mr. Joseph Sturge came forward, and said that, in consequence of the absence of the author who had had an opportunity of hearing me, he would do what he could to get me a meeting at the end of the week, when he hoped there would be a full house, and that the present could be obtained, if I would consent to address it. I agreed, and the meeting was held last night in Finsbury Chapel, one of the largest chapels in London. I shall in the end you a newspaper report of this meeting. Meanwhile, I must say, it was one of the most effective and satisfactory meetings which I have attended since landing on these shores. You will observe, that the resolutions adopted by the meeting assert a broader and nobler platform, than that upon which our Bread-street friends have for some time past acted. They have set up a wall, on one side of which the Non-Resistanism and Liberty party, while they have decried and disparaged the efforts of yourself, and those who are earnestly laboring with you. The fact is, they have known very little of our efforts and 180 Bd. Bd. Bd.

POETRY.

RAIN IN SUMMER.

BY HENRY W. LONGFELLOW.

How beautiful is the rain!
After the dust and heat,
In the broad and fiery street,
In the narrow lane,
How beautiful is the rain!

How it clatters along the roofs,
Like the tramp of hoofs!
How it gushes and struggles out
From the throat of the overflowing spout!
Across the window-pane,
It pours and pours;
And swift and wide,
With a noisy roar,
Like a river down the gutter roars
The rain, the welcome rain!
The sick man from his chamber looks
At the twisted brooks;
He can feel the cool
Breath of each little pool;
His fevered brain
Grows calm again,
And he breathes a blessing on the rain.

From the neighboring school
Come the boys,
With more than their wonted noise
And commotion;
And down the wet streets
Sail their shoes, boats,
Till the treacherous pool
Engulfs them in its whirling
And turbulent ocean.

In the country, on every side,
Where, far and wide,
Like a leopard's tawny and spotted hide,
Stretches the plain,
To the dry grass and the drier grain
How welcome is the rain!

In the furrowed land,
The toilsome and patient oxen stand;
Lifting the yoke-encumbered head,
With their dilated nostrils spread,
They silently inhale
The clover-scented gale,
And the vapors that arise
From the well-watered and smoking soil.
For this rest in the furrow after toil
Their large and lustrous eyes
Seem to thank the Lord,
More than man's spoken word.

Near at hand,
From under the sheltering trees,
The farmer sees
His pastures, and fields of grain,
As they bend their tops
To the numberless beating drops
Of the incessant rain.
He counts it as no sin
That he sees therein
Only his own thrift and gain.

These, and far more than these,
The Poet sees!
He can behold
Aquarius old,
Walking the fenceless fields of air;
And from each ample fold
Of the clouds about him rolled
Scattering every where
The showery rain,
As the farmer scatters his grain.

He can behold
Things manifold
That have not yet been wholly told,—
Have not been wholly sung or said.
For his thought that never stops,
Follows the water-drops
Down to the graves of the dead,
Down through the chasms and gulfs profound,
To the dreary fountain head
Of lakes and rivers under ground;
And sees there beneath the rain is done,
On the bridge of colors seven
Climbing up once more to heaven,
Opposite the setting sun.

Thus the Seer,
With vision clear,
Sees forms appear and disappear,
In the perpetual round of strange
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth;
Till glimpses more sublime
Of things unseen before,
Unto his wondering eyes reveal
The Universe, as an unmeasurable wheel
Turning for evermore
In the rapid and rushing river of Time.

From Douglas Jerrold's Magazine.

A VICTORY!

BY E. R. B. MCCLALLAN.

The joy-bells peal a merry tune
Along the evening air;
The crackling bonfires turn the sky
All crimson with their glare;
Bold music fills the startled streets
With mirth-inspiring sound;
The gaping cannon's reddening breath
Wakes thunder shouts around;
And thousand joyful voices cry,
'Huzza! huzza! a Victory!'

A little girl stood at the door,
And with her kitten play;
Less wild and frolicksome than she,
That rosy, prattling maid.
Sudden her cheek turns ghostly white;
Her eye with fear is filled,
And rushing in-of-breath, she screams—
'My brother Willie's killed!'
And thousand joyful voices cry,
'Huzza! huzza! a Victory!'

A mother sat in thoughtful ease,
A-knitting by the fire,
Plying the needle's thrifty task
With hands that never tire.
She sees her few gray hairs, and shrieks,
'My joy on earth is done!
Oh! who will lay me in my grave?
Oh, God! my son! my son!'
And thousand joyful voices cry,
'Huzza! huzza! a Victory!'

A youthful wife the threshold crossed,
With matron's treasure blessed:
A smiling infant nestling lay
In slumber on her breast.
She spoke no word, she heaved no sigh,
The widow's tale to tell;
But, like a corpse, all white and stiff,
Upon the earth fell.
And thousand joyful voices cry,
'Huzza! huzza! a Victory!'

An old weak man with head of snow,
And years threescore and ten,
Looked in upon his children dear,
And anguish seized him then;
He help'd not wife, nor helpless babe,
Matron, nor little maid,
One scalding tear, one choking sob—
He knelt him down and prayed;
And thousand joyful voices cry,
'Huzza! huzza! a Victory!'

REFORMATORY.

CONGRESS AND ODD FELLOWSHIP.

MR. EDITOR:—

I presume it is little known that Congress ever had any occasion to act respecting secret societies; therefore, I take the liberty to ask you to insert, in the *Liberator*, the following copy of its proceedings. It is a flattering evidence that the knowledge, and the consequent condemnation of secret societies, are pervading the United States. Sometime during the session, a paper of some Southern State happened to fall into my hands, which in a very few words noticed this as a part of the day's proceedings. Soon after, by the favor of a representative, this copy was furnished:—

Congress, March 27, 1844. Mr. Bower, from the committee on the District of Columbia, reported bill No. 264, to incorporate the Grand Lodge of the Independent Order of Odd Fellows of said District. Mr. Steenrod moved that it lie on the table. Objection being made, it was agreed to.

Mr. Bower, from same Committee, reported a bill, No. 265, incorporating the Grand Lodge of the District of Columbia. Objection being made, Mr. Hopkins moved that it lie on the table.

It was decided in the affirmative—Yeas 133—Nays 29.

Those who voted in the affirmative:—

Massachusetts.
Amos Abbott, Daniel P. King,
John Q. Adams, Julius Rockwell,
Osmyn Baker, Henry Williams,
Charles Hudson, Robert C. Winthrop.

Maine.
Luther Severance.

New-Hampshire.
Edmund Burke, Moses Norris, Jr.,
John B. Reding.

Vermont.
Jacob Collamer, Solomon Foote,
George P. Marsh.

Connecticut.
Thomas H. Seymour, Samuel Simons,
John Stewart.

New-York.
Joseph H. Anderson, Wm. B. Maclay,
Daniel D. Barnard, Wm. A. Moseley,
Charles S. Benton, Henry C. Murphy,
Charles H. Carroll, Thomas J. Patterson,
Jeremiah E. Cary, J. Phillips Phœnix,
James G. Clinton, Zadock Pratt,
Amos Dean, Smith M. Purdy,
Richard D. Davis, George Rathbun,
Chesselden Ellis, Orville Robinson,
Hamilton Fish, Charles Rogers,
Byram Green, Jeremiah Russell,
William S. Hubbell, David L. Seymour,
Orville Hungerford, Albert Smith,
Preston King, Selah B. Strong,
Moses G. Leonard, Asher Tyler,
Horace Wheaton.

New-Jersey.
Lucius Q. C. Elmer, Isaac G. Farlee,
William Wright.

Pennsylvania.
Benjamin A. Bidlack, Charles J. Ingersoll,
James Black, Abraham R. McIlvaine,
Joseph Buffington, Alexander Ramsey,
Cornelius Darragh, John Ritter,
John Dickey, Andrew Stewart,
Henry D. Foster, Jacob S. Yost.

Delaware.
Francis Brengle, Thomas A. Spence.

Virginia.
Augustus A. Chapman, Edmund W. Hubard,
Walter Coles, Geo. W. Summers,
Geo. C. Dromgoole, William Lucas,
Geo. W. Hopkins, Willoughby Newton,
Lewis Steenrod.

North Carolina.
Daniel M. Baringer, James J. McKay,
John R. J. Daniel, David S. Reid,
Edmund Deberry, Romulus M. Saunders.

Georgia.
Edward J. Black, John H. Lumpkin,
Hugh A. Haralson, William H. Stiles.

Alabama.
Reuben Chapman, Felix G. McConnell,
Dixon H. Lewis.

Mississippi.
Jacob Thompson.

Louisiana.
John Slidell, Alcee Labranch.

Tennessee.
Julius W. Blackwell, Andrew Johnson,
Aaron V. Brown, Cave Johnson,
Milton Brown, George W. Jones,
Alvan Cullom, William T. Senter.

Kentucky.
Linn Boyd, Richard French,
Garrett Davis, James W. Stone,
John W. Tibbatts.

Ohio.
Jacob Brinkerhoff, Robert C. Schenck,
Eaza Dean, Daniel R. Tilden,
Joshua R. Giddings, John J. Vanmetre,
Perley B. Johnson, John B. Weller,
Emery D. Potter.

Michigan.
James B. Hunt, Robert McClelland.

Indiana.
William J. Brown, Andrew Kennedy,
John W. Davis, Robert Dale Owen,
Thomas J. Henley, Thomas Smith,
Joseph A. Wright.

Illinois.
Joseph P. Hogg, John A. McClernand,
John Wentworth.

Missouri.
James M. Hughes, John Jameson,
James R. Relfe.

North Carolina.
James A. Black, R. Barnwell Rhett,
Armistead Burt, Richard F. Simpson,
Joseph A. Woodward.

NAYS—29.

Maine.
Robert P. Dunlap.

Rhode Island.
Henry Y. Cranston, Elisha R. Potter.

Connecticut.
George S. Catlin.

New-Jersey.
Littleton Kirkpatrick.

Pennsylvania.
Richard Brodhead, Joseph R. Ingersoll.

Maryland.
John P. Kennedy, Joseph A. Preston,
John Wethered.

Delaware.
George B. Rodney.

South Carolina.
John Campbell, Isaac E. Holmes.

Georgia.
Daniel L. Clinch, Howell Cobb.

Alabama.
Wm. W. Payne.

Mississippi.
Wm. H. Hammett, Robert W. Roberts.

Kentucky.
Geo. A. Caldwell, William P. Thomasson,
Henry Grider, John White.

Ohio.
Alexander Harper, Joseph J. McDowell,
Samuel F. Vinton.

Indiana.
Caleb B. Smith.

Missouri.
Gustavus B. Bower, James B. Bowlin.

Arkansas.
Edward Cross.

Of these 29 votes for Free Masonry and Odd Fellowship, only four were from New-England, and of these four, the whole of the representation from Rhode-Island. Not one from New-Hampshire, Vermont, Massachusetts, New-York, Virginia, North Carolina, Ohio, Indiana, Michigan, and Illinois, whose whole number of representatives is 101. It shows pretty plainly that more is known of secret societies in the Northern than in the Southern States. Virginia has done herself honor. Proceedings in both cases were arrested by her representatives.

G.

ON ASSOCIATION.

When Dr. Adam Smith, the celebrated author of the treatise on the 'Wealth of Nations,' first announced to the world his theory of a division of labor, as essential to the attainment of wealth, in whatever department of human industry, (verified as it since has been in the three and forty different hands employed in manufacturing the component parts of a watch,) he had little conception of the astonishing results that were to flow from the corollary of his proposition when applied to a state of associative combination. In it we recognize the source of that highest and most consummate degree of perfection which man, by the pursuit of it, may attain to on this earth—the diminution of his toils, the enlargement of his happiness, and the certainty of his success. Cited, as it is admitted by philosophers, that all the known existences of universal nature, as generalized, are resolvable into two grand or leading divisions of objects, viz: Mind and Matter. Until our analysis of these respective heads of arrangement and classification shall have become thorough, it must be obvious that a work like that of association on a systematic scale, can only be imperfect and incomplete. We must first scientifically ascertain the various properties and qualities of mind, as fitted for their corresponding sources of attraction in the material world, if we would subserve justice to both these departments, which their importance severally demands at the hands of civilized man. To every class of natural objects, there must be assigned those specific powers of intellectual appropriation, which are found to be at once most inviting and best adapted to them. In those investigations which appertain to a knowledge of the characters of the soil, it is to the history of past experience alone, that we are indebted for the following minutiæ of detail, extended in course of time by a variety of subdivisions, ranging under their several generic titles of husbandman and nomenclature, viz: the geologist, the civil engineer, the surveyor, the agricultural chemist, the landscape gardener, the miner, the quarrier, the slater, the lapidary, the well-digger, the lime-burner, the farmer, the hind or peasant, the ploughman, the reaper, the miller, the hop-grower, the grazier and butcher, the nurseryman, the seedman, the florist, the horticulturist, the cryptogamist, the herbalist, the orchardist, the pomologist, the vignaron or vine-dresser, the market-gardener,—classes which have since been apportioned to particular groups for the enhancement of the objects in view, by calling into action minister exertions of skill and more specific pursuits of ingenuity, but all of them more or less identified with the operations connected with the earth, and diverging into a vast variety of collateral ramifications and shades of employment.

The same doctrine will be found to hold true as to the application of these to any particular scheme or undertaking on an extensive scale. The process of deliberation must, in every case, take precedence of that of conclusion or determination. First, we must ascertain, by probing the nature of the soil on which it is proposed to operate—the peculiar products which it is best fitted to yield—and such accordingly as are expected to be derived from it—the requisite degree of labor to be bestowed upon its cultivation, and the qualifications of the several agents to be employed in the execution, arranging and setting in order the forces that are to put the whole in motion, or before incorporating the parts into the general framework of one vast and comprehensive system.

This being once accomplished, the natural progress of the mind from analysis to synthesis is next, and to follow. Scientifically combined in a well-digested system of associative industry, we may reasonably look for a gradual development of the most successful results, displaying themselves in a total renovation of the whole face of nature—such as has never before been witnessed on this earth. By the judicious and united efforts of numbers and perseverance, the waste places and the desolate are converted into the fruitful field—the morass is drained, the mountain levelled, and the valley becomes a plain. By a diligent search of the peculiar climates of the globe, and a skillful application of its loams and marls, together with a varied rotation of crops, the barren becomes productive, and a healthy degree of vigor is restored to the exhausted. The consequence is seen in that model farm, than which was there ever before known, anywhere amongst the isolated neighbors, so perfect a specimen of agricultural improvement? Not a stone to be perceived throughout the entire limits of the extent of its superficies! Not a spot but blooms under the fostering hand of conjoint irresistible industry! Thus, and thus alone, shall we make a right use of those manifold blessings which God has bestowed upon his dependant creatures; thus shall we show ourselves to be becoming and worthy recipients of the liberal bounty of the Almighty Giver.

SPECIMENS OF AMERICAN PIETY.

☞ From the Congressional correspondent of the New-York Herald:—

WASHINGTON, May 12, 1846.

The Rev. S. Tustin delivered the following prayer, in the Senate, viz:

Great God! in the way of thine own appointment, and in obedience to thy just and reasonable command, we appear in thy presence, this morning, to invoke thy favor. We bless thy name for that heavenly inspiration which led our forefathers, of precious and glorious memory, to declare these colonies free and independent States. We bless thy name for that success which so signally and blessingly crowned their patriotism and their valor. In the present critical conjuncture of our national affairs, we implore the same guidance and protection. Whatever diversity of opinion may exist among us with respect to the measures of the government, grant that we may be united as the heart of one man in the maintenance of our rights and precious institutions. Bestow upon the rulers of both countries the illuminations of heavenly wisdom, so that they may be mutually inclined to the adoption of such plans and measures as shall secure the blessings of peace and amity. Bless our army. Extend over it the shield of thy protection, and grant to it a speedy and triumphant deliverance from an enemy, whose strength and disposition appear in some respects to have been misunderstood. Bless the President of the United States, and bless the men of his council, and grant them every qualification necessary to the proper discharge of their responsible duties. Bless the Senate of the United States, and when it represents the people in Congress assembled. Pardon our national and personal sins, and finally number us among the children of the Lord, through Jesus Christ our Lord. Amen.

[Which, being interpreted into old English, means this—Enable us and the Mexicans to kill each other for Thy glory and our salvation.]

WASHINGTON, May 13, 1846.

Prayer by Rev. S. TUSTIN, who said, although there was a diversity of opinion on other subjects, there was but one mind in relation to our national rights and honor, and he earnestly supplicated that victory may perch on our banner.

[Hope God and the army may hear him.]

The Rev. Elphalet Case, of the Cincinnati Enquirer, dedicates some 'spirited lines' to the mounted volunteers of Kentucky. The following verse is a specimen of the 'spirit' of the reverend gentleman:

Ho! Pioneer, your cabin leave; ho! farmer, leave your field!
Don't workman with the iron arm, that never yet did yield;
Take down the deadly rifle now, and what the bowie knife,
And like a truple hunger come ye, gathering to the strife.

MISCELLANY.

From the Quebec Mercury of Saturday, 23d inst.

AWFUL CALAMITY—FEARFUL LOSS OF LIFE BY FIRE.

It has again pleased the Almighty to afflict our already chastened city.

Last night, about 8 o'clock, a fire broke out in the Theatre Royal, St. Louis Street, (formerly, the Riding School,) at the house of Mr. Harrison's exhibition of Dioramic Views, and from the conflagration we have been able to glean, a camphene lamp was overset, from some cause or other, and the stage at once became enveloped in flames.

The Theatre was crowded, but some how or other had fortunately left before the accident.

A rush was at once made to the staircase leading from the stage, which, in the excitement of the moment, forgot the other passages of egress.

In an incredibly short space of time, the whole of the interior of the building was enveloped in one sheet of flame—the newly erected platform covering the pit, and communicating at each end with the stage and boxes, favored the progress of the flames.

The writer of this article was one of the earliest on the spot, and witnessed the closing moments of the hapless beings who perished from their overexertions to escape.

The staircase communicating with the boxes was a steep one, and we are of opinion it had fallen from the weight of those who crowded upon it. At least, such was our opinion at the moment.

One foot was interposed between the hapless crowd and eternity! and on that space was, with five or six others, the little boy playing around us, and the dense smoke repelling all efforts to extricate.

As far back as we could see, there was a sea of heads, of writhing bodies and out-stretched arms. *Voices there was none—but few moans escaped the doomed!* The stage was filled in view; there were four calm and resigned; persons who, from the funeral veil of smoke which gradually enshrouded them, appeared calmly to drop into eternal sleep. By our side was one brother striving to extricate another, but abandonment was unavoidable. One poor creature at our feet offered his entire worldly wealth for his rescue; the agonized expression of the faces before us can never be effaced from our memory.

The flames at the time were above and around us—but human aid was of no avail—in five minutes from the time of which we make mention, the mass of human beings, who had but a short interval previous, been the happy recipients of a full and active life, were exposed to our view a mass of calcined bones!

Up to this hour, *forty-six bodies have been recovered from the ruins!!* Most of them have been recognized:—a greater loss of life than in the two fires of conflagration of Quebec!!

Sad wailing pervades the city. Scarcely a street can be traversed, in which the closed shutter or the hanging crape do not betoken a sudden bereavement. Fathers, mothers, children of both sexes, indulge in the deepest lamentation. Woe has fallen upon many, for those who were then sudden and awfully summoned into the presence of their Creator.

The following is the latest list of the sufferers:—

Horatio Carwell, dry goods merchant—Horatio aged 6, and Ann, aged 4, his children.

Joseph Turcotte, and Olivia Paul, his wife.

Sarah Darsh, wife of John Calvin, carter.

James O'Leary, aged 22, apprentice to his brother John, plasterer, St. Roche—Mary O'Leary, a girl 16, his sister.

J. J. Sims, Esq., druggist—Rebecca, aged 23, and Kennith, aged 13, his children.

Mary Fitzgibbon, aged 28, wife of John Lilly, tailor.

Jean Bte. Vezina, aged 30.

Marie Louise Levallee, wife of Ronald M'Donald, editor of the Canadian.

Eugenie M'Donald, wife of Rigobert Angier, merchant.

Edward R. Hoogs, book-keeper, Montreal Bank—John, aged 8, and Edward, aged 6, his children.

Thomas C. Harrison, aged 21, from Hamilton, C. W., brother to the owner of the Diorama.

Harriet Gladney, wife of T. F. Molt, aged, 45—Frederick, aged 19, and Adolphus, aged 12, her children.

Helen Murphy, an orphan, aged 20.

Emeline Worth, aged 9, daughter of Edward Worth, Montreal, sister-in-law of Mr. A. Lenfesty, grocer, and of this city.

Flavien Sauvageau, aged 14, son of Mr. Charles Sauvageau, musician.

Elizabeth Tinline, aged 53, wife of Mr. T. Atkins, Clerk of Upper Town Market—Richard Atkins, aged 27, his son

Stewart Scott, Esq., Clerk of the Court of Appeals, and Jane, his daughter.

Thomas Hamilton, Esq., lieutenant, 14th Regiment.

Mrs. John Gibb, widow, and Jane, her daughter.

Arthur Lane, son of Mr. Elisha Lane, of the firm of Gibb, Lane & Co.

Marianne Brown, aged 25, schoolmistress, at Wood & Gray's Cove.

Joseph Marcous, bailiff.

Colton Ross, aged 26 years, plasterer, a native of Inverness, Scotland, and Agnes Black, his wife, aged 18, daughter of widow Black, of Montreal.

Isaac Devlin, watchmaker, Lower Town.

John Brown, of Aberdeen, late in the employ of Messrs. W. Price & Co., arrived in Quebec, from Chicoutimie, on the 8th instant. A letter was found on his person, from a Mr. Gordon, of Aberdeen, instructing him to address him.—James Berry, gardener, and riddelsmaker, North Broadford, Aberdeen.'

Anne Taffe, late servant with ——Denholm Esq., Cape.

John Smith Kane, son of Mr. John Kane, tinsmith, of this city.

Mr. John Wherally, Stationer, Lower Town.

Julia Ray, daughter of Assistant Commissariat, Gen. Ray.

P. S. 4 o'clock. 46 bodies have been recovered. All but two have been recognized.—Dile, Emilie Pouby, aint of Miss Pouey of the Lower Town, is missing; the remains of a body said to be a female, are supposed to be hers.

The second is a Mr. M'Keogh, of Malbaie, a schoolmaster, who was in the theatre in company with Miss Pouey.

We may here remark that Mr. Symes has in possession the several effects taken from the bodies, and found their owners, where whose relations are missing may identify the property on application to him.

The theatre and stables adjoining, we should add, are reduced to the ground.

The ruins are still smoking; and, as in the time of London's great plague, the dead cart plies to and fro from the scene of the calamity to different parts of the city; conveying its ghastly load of charred remains, followed by weeping relatives and the gaping crowd which ever attend such direful scenes.

ABBOTT LAWRENCE.

ABBOTT LAWRENCE has spid six hundred dollars to the American Bible Society, to constitute himself and three sons Directors for life. It is upon here the Bible Society under his control as completely as he now has a number of important associations in Boston, together with his 'leading' newspaper. It is proper for us to say that Mr. Lawrence is fully justified in expressing his opinions on candidly, whatever they may be. He is perfectly justified in so doing, in accordance with his own honest desires and interest, and in prosecuting the latter interests, he is deserving of gratitude, for *seizing* opportunities to benefit his fellow-men. All we, the people, have to do is, to avoid being caught doing homage to the vanities of Mr. Lawrence, which have led him, as some think, to pour out his obations rather freely upon the altars of an interest at war with the interests of Massachusetts, and of freedom and equal rights. Mr. Lawrence would be a favorable representative of the ungregated sentiment of the United States, and, under the circumstances, would be deserving of the votes of the North for the Vice-Presidency; but he is not a favorable representative of the sentiment of Massachusetts, in relation to matters treated of in the Declaration of Independence, and would not, therefore, be a proper person for Governor.—*We talk County American.*

Abbott Lawrence, who delicately christened slave labor 'unenlightened' labor, has been upon a visit to Virginia. He had disgustingly truckled to the insolent sensitiveness of Southrons, and therefore his reception was probably most cordial.—*Bost.*

The Barmar Pirates.—By a private letter brought by the India mail, and dated Point de Galle, April 16, we learn that the Barmar Pirates, who left Port Morse, arising out of those desperate acts of piracy so prevalent on that island. Our correspondent states that Mr. Bonnes, the Dutch Barmah, has communicated to the Governor General of India, that Pangeea Sadrodeen had been attacked by the Barmah, and that the Barmah, at some place near Lahoun Island, the Rajah defended himself bravely, but being seriously wounded, he retreated, and Pangeea Sadrodeen, who, he said, had ordered his servants to bring a barrel of gunpowder. He took his ring from his finger, and gave it to the surrounding Barmah, who, on being rewarded, and immediately fired the powder—thus destroying himself and family, about thirty in number. The Sultan has ordered Mr. Brooke to be poisoned, or killed in any way that may present itself. Mr. Brooke has represented that a steamer may be sent to Sarawak. Col. Butterworth has in consequence ordered the Pluto to proceed there, and to place herself under the orders of Mr. Brooke, who stated that steamers were never so much required in that quarter as at present, to give confidence to the well-disposed. But perhaps we will soon be on the coast, and the Sultan will then get a dressing.

Terrible Massacre in Texas.—A letter from San Antonio de Bexar, gives deplorable accounts of the ravages of the tribes of Northern Indians, now inhabiting the Western frontier of Texas, by the Camanches and Lipans. Most of the able-bodied men of the inhabitants of New Braunfels, Castroville, and Lake Quitah, having joined the army of Gen. Taylor, the savages, profiting by their absence, threw themselves upon the old men, women and children, burnt the houses, the crops of corn, mutilated the dead bodies, and carried off a large number of children into slavery. The Commercial Association of German princes, who undertook to transport German emigrants to Texas, has hitherto been successful in their plans. They directed a convoy of one hundred wagons on the route toward the Pecos, which was attacked by the savages. The German emigrants, after fighting desperately, were overwhelmed by numbers, and obliged to retreat, leaving behind them a great number of killed and wounded in the hands of the savages. The wagons contained the whole fortunes of the emigrants.

A Quid for Tobacco Chewers.—Dr. Woodward, Superintendent of the Worcester Insane Hospital, speaks thus of tobacco:

'If asked my medical opinion, which is safest, four glasses of wine or four quids of tobacco daily, I should say unhesitatingly, the wine. Of the two evils, this would, in my opinion, be the least. Tobacco is the strongest and most difficult to overcome of the habituates felt from it the most baneful and destructive to health.'

A lady in New Haven numbers among the members of her family a mouse, she makes his appearance every day, when she rings a bell, runs gently down stairs, and into the dining room, where he takes his station, and feeds on the crumbs dropped from the table, which is very plentiful, for when the company rises from their meal, his mousship is off also, and hopping up the stairs, is seen no more until the following day.

Murder in Charlton.—We learn that a brutal murder was committed in Charlton on Thursday last, by a negro named Mooney. The murdered man was an Englishman, John Butterfield. They had been drinking together, and quarrelled. In the fray, Mooney beat Butterfield to death with stones. The negro was arrested, and committed to jail in this town on Saturday, to await his trial.—*Worcester Spy of Monday.*

The Highland Brothers.—A couple of mammoth children, only seven and nine years old, and weighing some 250 or 300 pounds each, have recently arrived at New York from Glasgow, Scotland, and several managers of showbiz are now vying with each other in their endeavors to secure them for their respective establishments.

Singular Suicide.—The Oswego Gazette says: Edward Bunce, of Scriba, had been drinking, and on his return met a couple of girls, and while engaged in conversation with them, asked if they would like to see him shoot himself. They said they would. At this, he put the muzzle of the gun into his mouth, and placing his foot on the trigger, blew out his brains!

A intelligent gentleman who has been engaged in the sugar cane growing of Cuba for the last thirty years, after a careful examination, estimates the value of property in that island owned by Americans, at $35,000,000.

Major Gen. John C. Pasteur, of Newbern, N. C., died very suddenly on the 4th instant, of disease of the heart. He was engaged a few minutes previous to his death, in drilling the Newbern volunteers for Texas.

A Marrying Man.—The Utica Gazette cautions ladies against one Hiram N. Barnes, a baker. He has already had two wives.

The number of languages, or dialects, in the known world, is estimated at about three thousand—in America, 1200; in Asia, 1000; in Europe, 500; in Africa, 300.

The Connecticut House of Representatives, by a vote of 111 to 65, have voted to submit to the people the question of so amending the Constitution as to abolish all distinction of color in respect to the privilege of voting.

During the year 1845, the number of letters delivered in Great Britain was two hundred and seventy-one, and a half millions! This shows an increase of nearly thirty millions on the previous year, giving a revenue of $10,000,000.

Real Estate and Personal Property.—The total valuation of real and personal estate in Boston for 1845, was $126,948,700—personal, $44,367,000. Amount of taxes, $811,338; 19c, or $7 08 to each inhabitant. The amount of property, alienable and unalienable, belonging to the city itself, is $14,519,652.—*Post.*

The population of Charlestown, Mass, according to a census just taken, is 14,401.

Liberality.—William Appleton, Esq., of the city, has offered to give $25,000 towards founding an Episcopal Theological Seminary in this Diocese, if an equal sum can be raised, for the same purpose, from other sources.—*Boston Transcript.*

Fully.—There was a fatal duel last Wednesday, in Carlisle, Pa., between Lieut. Cole, officers, Gen. Armour and Col. Armstrong Noble. The latter was killed on the spot. Gen. Armour was lodged in jail.

The Hon. Henry Middleton, who for many years represented us at the Court of St. Petersburg, died at Charleston on Sunday last.

The New Orleans Picayune remarks that many people in that city wear their arms in slings, and wonder why the Lyonnais do not do the same.

Another Slaver Captured.—A correspondent of the Merchants' Exchange says, under date of St. Helena, April 25, that a brig was lying at anchor at St. Helena, from the Gaboon, with 'Lewis' in charge, on board. She was taken possession of by H. B. M. ship Action, as a prize, having been found lying at anchor at a place called Kanoe, on the West coast of Africa, abandoned, and without crew, flag or paper, on board. She was fitted out for slaves. The vessel would be condemned in the Admiralty Court.

Murder.—We learn from the Delaware papers, that a murder by the name of Crawford, shot a man by the name of Dennis Murphy at Benton, W. T., last week. Murphy has been threatening Crawford a short time previous. He was standing in the door of a store at Benton, when Crawford, passing by in a wagon, fired a gun loaded with buck shot, which took effect in the thigh of Murphy, and though living at last accounts, it was thought he could not survive. Crawford had not been arrested.

Scene in a Free State.—In Palmyra, New York, a gang of rowdies, in the night, entered the house of a white man, who has a mulatto wife, and after demolishing the door, windows, furniture, and almost every article of furniture the house contained, dragged the man from the house, stripped and beat him, and then repeatedly mounted his prostrate form. They also committed similar outrages upon the woman and a small child, a year or two old, and even going so far as to cut off the throat of a favorite dog. Some of the rowdies have been arrested, and committed to jail.

License Question in New York.—The Journal of the American Temperance Union, says there are 6,652 out of 6,956 towns in State. Of these, 5,28, voted 'no license,' and 104 'license.' Of the former, voting against license, the majorities are 45,401, and of the 104 voting license, 63 gave majorities of 3,633. Excess of no license majorities is 445 towns, 45,478.

Forty-six cannon, (sixty four pounders,) manufactured by Messrs. Kunze, & Tolles, of Pittsburgh, Pa., were tried, on the 10th inst., above the garrison, and found to be perfect. They'll do decidedly good service.

DR. STOCKING,
SURGEON DENTIST,
No. 366 WASHINGTON-STREET, (CORNER OF AVON PLACE,) BOSTON.

STILL offers his professional services to the community, with the improvements embodied in Practical Dentistry; whether surgical, mechanical, or curative. His long experience, extensive practice, and well-earned reputation, and a perfect familiarity with all the most useful modern improvements in setting Teeth, filling, cleansing, polishing, regulating, extracting, &c., are a sure guarantee to the numerous impostors of the day. Terms moderate. 23

Boston, April 17, 1846.

DENTAL SURGERY.

THE subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engaged that the combination for every description of Dental Work, from the insertion of a Tooth, to that of a whole Upper and Lower Set, shall be not one half the amount charged by others, and stand to be only the cost of construction. He agrees, moreover, that after sufficient time has elapsed to test the work, should the same prove to be inferior to any done in this city, or not satisfactory to the parties, the money paid will be returned. The subscriber would state that he would refer to Dr. Lindsley, Surgeon Gentlemen of the city, for whom all kinds of Dental Operations have been performed, and may remark, that the last year he has had under his care, Dentists, who have been employed in the Dental Infirmary, N. Y. Keep, and having made all the Dental Plate Work in use in the City, D. K. Lindsley's, (excepting that made by students,) for two and a half years—that the entire direction and making of the apparatus of Dental Plate Work, for the Fair of the Mechanics' Exchange, (and subsequently sent to the Emperor of Russia,) for the Sultan of Turkey, and now exhibited at the late Exhibition of the Mechanics' Institute Charitable Association at Quincy Hall, which received a premium.

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

CHASE'S
DAGUERREOTYPE ROOMS
257, WASHINGTON-STREET,
BOSTON,
FIRST FLOOR over Haskell & Howland's large Silk and Shawl store, in the new stone building just erected.

NO pains or expense will be spared to make these Rooms the most Genteel and Fashionable any in the city, and to execute the most complete and in every thing appertaining to the business.

The public are respectfully invited to call and judge for themselves, and be assured that whatever may be in the Establishment will be exercised in 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

BOOKS, STATIONERY, ETC.

FOWLER'S new work on Memory and Intellectual improvement, very much enlarged and improved.

Do Practical Phrenology; Religion, Natural and Revealed; Love and Marriage; Health, Happiness, Matrimony; Phrenological Journal, Tight Lacing; Phrenological and Physiological Almanac for 1847.

Mrs. Child's Letters from N. Y.; History of Woman; Good Wives; Flowers for Children, &c.

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

The Complete Phonographic Class Book, and the other Works on Phonography.

Charing's Cross Road; Death Penalty;

Anti-Slavery Almanac, 1846.

Philosophy of the Water Cure; The Water Cure Journal, edited by Joel Shew, M. D., and published semi-monthly; The Green Mountain Spring, edited by D. Mack; Dr. R. Wesselhoeft principal contributor;

The Songs of the Hutchinson Family; Lincoln's Anti-Slavery Melodies;

The Pioneer; Spencer's Work on the Unconstitutionality of Slavery; the different Works on Penal Punishment; Jay's Works; Review of the action of the Federal Government in behalf of Slavery; Margaret; Dr. Shew's Works on the Water Cure; Dr. Alcott's Works; Graham's Lazy Week, and his Lectures to Young Men; Combe's Works; Kiss for a Blow, by Henry C. Wright; The Family Doctor; Emerson's Essays, &c. &c.

For sale by BELA MARSH.

May 8. tf 25 Cornhill.

JUST PUBLISHED,

POVERTY: its Illegal Causes, and Legal Cure. By Spencer Hall. Price 25 cents. The postage on this work is but 7 cents for any distance. A person remitting $1, post paid, can have five copies sent to any part of the U. S. BELA MARSH, publisher, 25 Cornhill, and by Booksellers generally. Book agents supplied on reasonable terms.

June 5. tf

GYMNASIUM
AT BOYLSTON HALL.

DR. THAYER'S Gymnastic Institute, at Boylston Hall, corner of Tremont Street, is still open, and will continue open through the Summer, for Ladies and Misses, Gentlemen and Boys, where the apparatus and machinery necessary for healthy exercise and amusements are amply provided; and where all persons of sedentary habits and those whose sufferings from dyspepsia and other disorders, spinal deformities, and all those diseases which depend on the general diminution of the vital energies, may, without medicine, be cured by no other measures than that of developing the natural powers and fortifying the system against disease.

There were upwards of three hundred pupils during the last quarter, who availed themselves of the benefits of this Institution.

The Ladies' Department is under the superintendence of Miss ELIZABETH MERRILL, a young lady of experience, and is in every way qualified for the operations, and in every way qualified for the superintendence of such an Institution.

Boston, April 24, 1846.

AMERICAN PEACE SOCIETY.

THIS Society, and the American Peace Society, is at No. 21, Court-square, Boston, third floor. The Advocate of Peace, and a variety of other Peace publications, may always be obtained there.

J. P. BLANCHARD,
Treasurer, and Stationery Agt.

NEW
Furniture and Feather Store,
No. 43, 45 STAIRS, NORTH SIDE BLACKSTONE-STREET, BETWEEN HANOVER AND ANN STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE and FEATHERS, at as low prices, and in every way qualified for the operations of such an Institution.

The subscriber would respectfully solicit a share of the public patronage, and in every way qualified for the operations of such an Institution.

C. W. BRABROOK.

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

March 13. 3m

ISAAC CALDWELL'S
Genteel Boarding House,
No. 20 *Beulah-street, about half way between Cambridge and Suffolk-streets,* BOSTON.

I. C. would respectfully inform the Public that he has recently opened his house to accommodate with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share of the public patronage, and will be spared to render it in every way a pleasant and agreeable house. Terms moderate.

March 27. eplmos.

JAMES PRIDEAUX,
PROFESSOR OF MUSIC,
No. 13 PINE-STREET, BOSTON.

☞ Terms for instruction in Pianoforte, Playing and Singing, $15 per quarter. 13

AGENTS FOR THE LIBERATOR

NEW-HAMPSHIRE.—Leonard Chase, *Milford.*
VERMONT.—Rand & Thompson, *North Ferrisburg.*
MASSACHUSETTS.—John Levy, *Lowell*—R. S. Adams, *Bell Brier*—Isaac Austin, *Randolph*—Elisa Richards, *Weymouth*—George W. Benson *Worthington.*
RHODE-ISLAND.—Amaranty Paine, *Providence*—William Adams, *Pawtucket.*
NEW-YORK.—S. H. Gay, *New-York City*; James Cole, *Schenectady*—Thomas McClintock, *Syracuse*—John H. Parker, *Perry.*
PENNSYLVANIA.—Robert Preston, *West Chester*—James Fulton, *Mt. Williamson*—Joseph Bolton, *Russellville*;—B. Kent, *Andrew's Bridge*—John Cox, *Hossmansville