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WM. LLOYD GARRISON, EDITOR.

FREEDOM'S

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

VOL. XVII.—NO. 2. BOSTON FRIDAY, JANUARY 8, 1847. J. BROWN YERRINTON, PRINTER. WHOLE NO. 835.

REFUGE OF OPPRESSION

From the New-York Globe, a Democratic paper of the most flaming pretensions.

NEGRO SUFFRAGE.

It is a sacred principle, universal and world-wide in its application, that "Might makes right." Or, in the argument's sake—that the negro is a man, in the widest and broadest and highest and deepest sense, that he is a reality, his intellectual and moral existence are the same as ours, and that our common Parent has stamped his image upon him, as he has upon the white man. Admit also, that slavery is an institution at war with this great Republican principle, without justification before God or man; that it is a monstrous and gigantic evil, yet it must be borne in mind that it has grown and strengthened with us; it is not to be struck down in a day, it is not to be suppressed by immediate and all-accompanying violence and handiffs. Its downfall, the Abolitionists say, is certain; if so, it must be the work of time. If this is to be the end of slavery, the end has long been deferred by the improvident reckless course of imprudent and ambitious zealots, who have sought destruction in agitation and in fanatic excitement.

We put the question to the electors of this city and State, when and where the negro is free, shall he be entitled to the civil and political privileges of a freeman? We hold that this is not the home or the country of the negro. He never has and never can flourish here. The moral man never can expand and develop the full and enlarged proportions, of which he may be capable. Africa is his home, designated by God and Nature. There he is appropriate and successful; out of Africa, everywhere, he is sent on a high mission, where the triumphs of truth, and civilization, and civil liberty and religion, may make the Washington, and the Jefferson, and the Jackson of Africa. The destiny of the negro should be regarded as higher than the unequal and the ruinous conflict with the white man, in which he must be doomed to perpetual pain and mortification, and irritation, and defeat—for it is a warfare against God and Nature, when the negro or his Abolitionist friends attempt to assert a right to perfect equality in this Republic. No man and no race, although they were higher than the angels, can fight against God and Nature—it is a battle with irreversible fate, with inexorable and unyielding principles.

If the negro is entitled to any, he is entitled to all the rights and privileges of a man and a freeman in the Republic. Nothing can be withheld and nothing denied—he is entitled to *all or none.* If he got a foot, and is denied a hand, he is still the inferior, the subject and the directest cruelty. In the very nature of things, he can never get all, and this proves conclusively that he is entitled to none here in this land, because it is not his country, and he is and ever must be, an alien and a stranger—because nature has assigned him a distinct race, that can never be amalgamated with the white race. The universal denial to him of all—the full and entire all—of the rights of a freeman, by men of all parties and all classes—by the most fanatical abolitionists—proves this case in denying to the negro the full enjoyment of his rights as a freeman. Is this so? Is any one entitled? We repeat, it is so. The inexcellent fiend of the Liberator, has no rights, in this State, civil and political privileges. If he is entitled to this, his claim is clear and indisputable to more. It must have all, or he is not the man, the member of the community, and the very rights that we secure to him add to the bitterness of his cup, and render him more exposed to the evils inflicted by a dominant race. If you give the negro the ballot, you do only the *residue* is wrong and unjust, and is severe to him but a part is cruelty itself. By universal consent, social rights are, and are to be, denied to the negro. Has he any dearer and more valued rights? What are civil and political rights such, without social privileges? Who would give a fair for the former, without the latter? Who is a freeman without the latter?

It is vain to reply that the negro is free in this respect—that he is free to go where he pleases, and to avail rights. This is an idle fallacy. True, there is no law; but there are restraints stronger than law—there are customs and opinions stronger than any parliament or constitution, that bem in and limit the sphere of his social rights. There is the universal prejudice; the deep and abiding and eternal aversion to social and domestic relation with the negro; these are the instincts of our nature, that emphatic indication of the truth, standing the successors and opponents of the social rights of the negro in a white community. Have you ever met the white man—a father—a brother—no matter how his and learned as an abolitionist, to whom you put the question, "Are you willing your negro should visit your family, marry your daughter, or beg court to your sister?" You have never met the man who would answer yes in the affirmative. He could not do so, without violence to all the feelings of his nature—he might as easily be invited to bind his daughter or sister hand and foot, and cast her into a fiery furnace. But this point is the plain for argument. Amalgamation can never take place, unless the unchangeable law of Nature itself be reversed, and it is not in all civil and political rights to the negro become a *mere mockery,* and in its endless and fearful battle against nature, he is placed in a still more exposed position, whence his peace and his true interests are still more endangered.

Our limits will not allow us to pursue this interesting subject farther, at this time. We present Gerdnere reflections, in view of the important election which takes place to-morrow, for delegates to the State Convention, as calculated to fix the minds of our readers on in the train of argument which must flow from it, and to enjoin them to fill and united support of the Democratic tickets.

It is unkind and cruel to the negro—it places him in a false and unnatural position, and tends to return to his land of promise, his own Africa; and it leads him back from the high destiny which God has assigned him. It is a most deplorable policy to introduce a distinct race to the equal rights of citizenship in a community with which they can never harmonize or coalesce, and to which they are forever in a minority, and in the place and in which they must ever be in the minority, with from the nature of things oppressed and wronged, insulted and injured. As an equal citizenship can befit the negro, so no greater misfortune can befall this community than the introduction of a body of citizens, unable to amalgamate, and from that very necessity, doomed to be aliens and foreigners. Could a body of citizens be created, who from time to time would become more the miserable tools of the designing, until they became a dangerous and a reproach among all men? The real friend of the negro is seeking to prevent this calamity; he sees the coming destiny of the negro, and he ends his true mission in the redemption of Africa, and her final elevation among the republics of the world. We go for the largest liberty for all—for the true interests of all. *Negro suffrage is to us a CURSE, both to the white man and the negro.*

☞ Such a precious mixture of colophobia, political pro-slavery, and villanous falsehood generally, as the above, is seldom met with. The diction and logic of the article, it will be perceived, are upon a par with its other features, and, altogether, it is a fitting Sunday spirit which might impel Satan himself to resign in favor of its accomplished author.

From the Emancipator.

THE WHIGS AND THE DISUNIONISTS.

All the whig papers in this region have exhibited a special interest in favor of the GRAND FAIR of the Disunionists, now going on in Faneuil Hall, for the avowed purpose of raising a large sum of money to sustain lecturers in favor of a dissolution of the Union. Not only the Daily Whig, and the Lowell Courier, and the Norfolk Democrat, in the Abolition, and even the old pro-slavery Daily Advertiser, are out with earnest commendations of the fair. So Liberal is the encouragement afforded by the leading Whig influential journals, that it seems that it is confidently predicted by some, that a fund of four or five thousand dollars will arise out of this fair, to be employed in preaching disunionism, secession, and the kindred doctrines. The greater part of this money will come from persons who are neither disunionists nor conservatives, from persons who have no greater regard to the Anti-slavery cause than is common to the people of Massachusetts—from men who voted for Henry Clay, who support Gov. Briggs, and who expect to vote for a slaveholder either for President or Vice President in 1848; from men who feel no responsibility for the success of abolitionism, and who feel no care for their secret souls, if they could be assured that they should never even hear of it again so long as they live.

It is worth while to consider who are those at the fair. It is a fair, and who are those who are interested in it, that can bring the whole weight of whig influence to the support of the disunion movement. It is not love for disunion. On the contrary, these people have been Mr. Webster, and Mr. Winthrop, and Gov. Briggs, in the strongest protestations against disunion, and in favor of our country, 'right or wrong,' and loyal to the Union. They are not supposed to be attached to the Union, we must conclude that they are quite satisfied of the entire hopelessness of the disunion movement. They have no more fear of Mr. Garrison, and his associates, in the Union, than they have of his setting the river on fire. The resurrection of Peter the Hermit, to preach a new crusade for the conquest of Palestine, in this money-loving age, could not be more inoperative. It scares nobody. The most devoted friends of the Union have no sympathy in furnishing the disunionists with means of carrying on their attacks—just as a fanciful man might arm a company of boys with pop-guns to go and batter down the monuments.

The supposable anti-slavery merits of the disunion movement constitute no part of the grounds on which the Whigs give it so much a flipport. They care nothing for anti-slavery, as is seen in their refusal to do anything in aid of any direct anti-slavery movement, as well as in their earnest support of slavery whenever in their power, and their quick sympathy always manifested towards slaveholders who are in any trouble. On the contrary, we suppose they are ready to support the Disunionists, for the very purpose of keeping them effectually diverted from such direct anti-slavery action as might give trouble to the whig party. It is a capital thing to throw our anti-slavery zeal into the vicious little hole the whig party to fear from Abolition, if they could get it all engaged in preaching disunion.

The true explanation of this display of whig liberality is doubtless to be found in their fear of the growth of the Liberty party, and their anxious looking earnestly to the Presidential election in 1848. They know very well that they cannot succeed, unless they can secure a good portion of the anti-slavery votes of Massachusetts. They know, too, by experience, that with the exception of a very small number of persons, who do not vote at all, the disunion party will be found in no respect more anti-slavery from the whig party; but, on the contrary, has often rendered, it essential service. They see the Liberty party, with its body of a hundred thousand immortal souls, increasing in numbers, and in power, acquiring strength and numbers, and occupying the impregnable ground of consistent principle, which invests the actual feeling of a vast number of honest voters, and that there is no way to keep such from deserting a pro-slavery party, but by rallying and blackening the character of the Liberty party itself. They find the Disunion party adepts at that dirty work, and they know what service they have rendered in time past in that way; and therefore they feel free to encourage such generous aspirants for fame. What is five thousand dollars contributed through a grand fair, if by it we can keep up the prejudice against the Liberty party, and so secure the election of a good whig slaveholder as President or Vice President in 1848?

From the Hartford Charter Oak.

THE DISUNIONISTS.

Edmund Quincy declares, through the Liberator, that the only hope of the slave, and the only safety of the free, lies in the dissolution of the National Constitution and the dissolution of the Union. This, we believe, is the sentiment of the American Anti-Slavery Society, and its supporters, generally. Of course, the primary object of the Society, is to dissolve the Union. Here is a political purpose avowed by a Society that professes to believe that all politics are of the devil. How it expects to compass this purpose, we are not yet informed—but it must be obvious to the dullest apprehension, that it can be done only in one of two ways—either by political action at the ballot-box, or by physical force. Yet these are alike disclaimed by the Society. We may be told that they will rely upon moral suasion—the wide inculcation of their principles—to accomplish their purposes. But this is not enough. Unless their moral suasion leads to some sort of action, it amounts to nothing. Something must be *done,* as well as *said.* The *talking* may, and probably should, precede the *doing.* But unless the former leads to, and influences, men's minds for the latter, it is so much empty vaporing. No sane man can believe that the political bonds that bind these States together can be severed, except by the power of the ballot, or the bayonet. Those, therefore, who clamor for dissolution, virtually avow one or the other of these two instruments by which the thing must be done, if done at all. They may disclaim it as loudly and as frequently as they please—the fact remains the same. How then, can the Anti-Slavery Liberty party farther resorting to political action for the overthrow of slavery, when they propose to accomplish the same thing, in the same manner, by the same means, or by the bayonet? There is inconsistency is transparent—and when they attempt to explain it away, they involve themselves in endless absurdities.

Their object is political revolution. Ours is political regeneration. They would *overthrow* Government. We would *improve* it. They seek to abrogate the Constitution. We would redeem it from the false glosses which slavery has put upon it. They would dissolve slavery, by the dissolution of the confederacy. We, by the peaceful overthrow of slavery, would remove the only cause of disunion. We, would, thus, not only preserve it in its integrity, and render it a blessing to all the parties bound to its fraternal bond.

Such is the sentiment by our aims and purposes. Can unprejudiced and intelligent men long hesitate, which to approve, and which to condemn? The American Anti-Slavery Society is, in fact, no less a political organization than the Liberty party. Its avowal of political purposes which can be accomplished, peacefully, only by political means, stamps it with a political character. The task which it proposes to accomplish is a far more difficult one than that which the Liberty party has in view. A hundred men can be more easily induced to array their influence against slavery than can one to advocate a dissolution of the Union. Of course, the end which the disunionists tell us they have in view, may be accomplished long before their *means* will be regarded with any other than a feeling of aversion. Their labors are, therefore, mindirected, their energies wasted, and worse than this, they are actually delaying the day of the Slave's deliverance by identifying, for ar their action can do it, the cause of emancipation with the purpose of disunion.

From the Pittsburgh Christian Advocate.

MODERN INFIDELITY, ALIAS COMMON-SOUTHAS.

This is expressive of a class of persons, who *come out* from all organizations of Church and State, and are seeking their overthrow, either by physical or moral means. We find in the American Anti-Slavery Society, of which Wm. Lloyd Garrison is President, in array against the Government, the Church, and its institutions, seeking their overthrow, and, not their reform. Of this class of persons, styled Come-outers, some have been members of churches, others have been hostile to them. But whatever has been their difference heretofore, all is harmony now. Pilate and Herod are joined together. They have become a brotherhood of disorganizers, aiming at the destruction of the very foundations of civil and religious institutions. The ostensible object for this reckless work is claimed to be the liberation of the slave. The cause of freedom is made their professed object, while their real one is the establishment of a reign of skepticism, by trampling law and religion under foot. The cloak of humanity, they wear, not under it is infidelity rejoicing with Beelzebub that the deception is so well played. The effort is, Clergy, and its institutions, that the slave can only be freed by the destruction of the church and government. If this is once believed, it will be made the leading object first to accomplish. Then the church, and the government have fallen, and that, too, in reference to the question of slavery, few would dispute. In this, the Gospel proposes their relief. But Infidelity alone rejects repentance, and goes for their annihilation. Alas for the slave, if his claims are to remain until the tender mercies of Come-outers, in them are. If Infidelity, that keeps the slave in bondage. When Christianity is believed and practised by a majority of the South, the slave will be free. It is the infidelity of the slaveocracy that perpetuates the vilest system that ever saw the sun. While the slaveocracy possess the measure of infidelity, (in practice at least,) the Come-outer would thrust away the law that further restrains them, and dash in pieces the church, with all its institutions, leaving the poor slave at the mercy alone of the passions, and the revenge of his enemy, without the influences of the institutions of the Christian church, to break down these unhallowed passions, and open his prisoner to lead him out, to become heir to all the blessings of freedom. The boast of the Come-outer of his Anti-Slavery is only in name. Let his disorganizing end be accomplished, and the slave, and the free man, and rendered happy above the heathen world, is taken from him. This disorganizing effort is being carried to a fearful extent in some quarters. It is high time that their outside covering be taken off, and let all men see their real purpose. They have no sympathy with the slave, or humanity, in view. It is only assumed for a covering, under which they are zealously and constantly carrying on their appropriate work. Let Mr. Foster, one long score, (when I attack the church, the infidels gather around me and rejoice.' Well they may, for Come-outers are doing up their work for them. We have heard Christian Ministers, complaining that they have not assailed in the most reckless manner? The Sabbath, the Ministry, Divine worship, and even the Bible, are the objects of the Come-outers with as much fury as they were by Infidel France; and yet their professed object is to extend the cause of emancipation. But their speech and conduct belie them. Their real purpose is evident. They talk like infidels—they write like infidels—they act like infidels—they are performing infidel work. They may, in their pretensions or their outside garb, they are laboring to overthrow the civil and religious institutions of the United States—the very main (the reference is all nations) at which infidelity has ever aimed. W. W. M.

* They do not even deny that. Mr. Garrison is now on a mission to Europe, organizing the Anti-Slavery League—a trading object of which is openly avowed to be the dissolution of the American Union.

From the Hartford Charter Oak.

EXTRACT FROM THE REV. MR. PATTON'S SERMON,

ON THE CONNECTION OF ANTI-SLAVERY WITH DIVINE PRAYER.

Our investigation will not be even generally complete, unless we notice the effect produced upon many of the opponents of slavery, by the past notice, and some of the reasons, which seem most palatable as it may be to the mass of the churches. There are many ardent advocates of anti-slavery principles, men, who, from the heart of the Gospel, are opposed to slaveholding, who are moral in their lives, men of truth, of chastity, of honesty, of moral daring, fearless lips no oath, no impure word proceeds, but who, nevertheless, are *practically infidel in their principles.* I could name some of the more prominent, if necessary. I have heard them denounce the Bible, and have more often read their words of condemnation. Their number is increasing, and their principles are successfully instilled into minds, whose sador out-weighs their virtue, (I speak of the Bible,) the tendency of which is, not simply vaporing. No sane man can believe that the political bonds that bind these States together can be severed, except by the power of the ballot, or the bayonet. Those, therefore, who clamor for dissolution, virtually avow one or the other of these two instruments by which the thing must be done, if done at all. They may disclaim it as loudly and as frequently as they please—the fact remains the same. How then, can the Anti-Slavery Liberty party forbearing to political action for the overthrow of slavery, when they propose to accomplish the same thing, in the same manner, by the same means, or by the bayonet? There is inconsistency is transparent—and when they attempt to explain it away, they involve themselves in endless absurdities.

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SELECTIONS

From the London Inquirer.

THE LONDON CHRISTIAN WITNESS.

To the Editor of the Inquirer:

DEAR SIR,—I have, in common with a great many others, been exceedingly surprised and pained to see the monstrous statement made, in which that great and noble-minded man, William Lloyd Garrison, has been received by a certain class of Christ philanthropists, in his late visit to our country. That men who professedly uphold slavery should have endeavored to silence his firm and indignant protest against the "accursed thing," is scarcely matter of wonder. But that men, whose those whose professions on behalf of the slave have been trumpeted forth, whenever an opportunity has been afforded. For who can look back on the career of Mr. Garrison, without feeling his pulses thrill with admiration, as he views the calm, intrepid, self-denying spirit, which that godlike man has in his every every action so nobly evinced? Surely, he is one whom every follower of Christ should delight to honor. The occasion which has more particularly called forth these remarks is, the appearance, in the two last numbers of a periodical called the 'Christian Witness,' of coarse and virulent attacks upon Mr. Garrison. The writer of these articles is the editor, the well-known Dr. Campbell, a man whose exertions in the cause of humanity have gone, on the whole, worthy of praise. Would that we could say this of his conduct in the spirit which runs through most of his writings—a spirit which seeps eternal war with that which is most dear to God, most of his creatures. In the article referred to, to affix the charge of infidelity on Mr. Garrison; and not on him only, but also on the society with which he stands connected, Dr. Campbell's denunciations are never half-measured; they are always on a large scale. Now, this charge is absolutely ridiculous, and can only excite a laugh from those who know anything at all of Mr. Garrison or his conductors. When a man is coolly set down as an infidel, Mr. Editor, it prevents all unpleasant discussion on the part of the poor abused thus honored; it prevents the trouble of further argument. I should imagine it is a very favorite expedient of this erratic editor. This is not the first time he has, in his holy wrath, latched it on men whose faith is as firm as his own. The writer of the letter, once wrote to him, respectfully asking his reason for having bestowed on Joseph Barker the same epithet. The Rev. doctor, however, kept his peace. His columns are open for attacks, not explanations.

But he also goes on to say, in this article, that Mr. Garrison is disseminating malignity, falsehood, and impiety! This is quite the Campbellian style. In this department, his editorial pen never loiters. Words innumerable, from Johnson's leaves, come 'crowding up, too thick for utterance.' And why, Dr. Cooch, this uncommonly abusive article? Because Mr. Garrison so boldly denounces that religion that holds a Bible in the one hand, and a knotted scourge in the other; in whose teachings are commingled the spirit of a pagan, and the shriek of a slave; a religion, on the ruins of which, Mr. Garrison observes, the kingdom of heaven, which is a kingdom of peace, and of purity, must be established. While American religion, mis-called, sanctions the crime of slavery, the voice of every true philanthropist should be lifted up. The two are inseparable, then the sooner such a religion lies in ruins, the better for the world. The truth of the case is, Mr. Editor, that the reason Dr. Campbell, and a few other ministers, have of whose time religion, it would seem, is to condemn those from whom they differ), attack Mr. Garrison, is because they fear his influence, and knowing that it is the key to it all; this is the reason that the *oracle* at Tabernacle is sending forth its warnings and lamentations, groaning, and wailing, and gnashing its teeth at the impending ruin, which, they fear, and ability than myself, will expose fully the absurdity and bigotry of the articles in question. I have written this hurriedly, and for the purpose of drawing attention to the subject, not to answer the charges. In fact, the charge of infidelity needs no answer. I would, however, just give a friendly hint to any minister of any denomination, who wishes to be author, and that is, be prepared to expect torrents of abuse. Of course, you are infidel; and, if you are one of the offscouring of the earth, you may exclaim the blessed chance to some lucky event which had, the morning the article was written, occurred to sweeten the edifice, a well-known wrathful chilly-water, &c. I am afraid you stand a poor chance. Apologizing for having trespassed so much on your valuable time, I remain, &c.

I am, Mr. Editor, your obedient servant,
J. R. R.

Devizes, Nov. 4th, 1846.

THE CRY OF INFIDELITY.

That spirited and effective sheet, the Ohio Anti-Slavery Bugle, in giving the proceedings of a recent anti-slavery convention in that State, says—

Elder Green, of Southington, who was present, commented upon the position of the churches, and the course pursued by them. He said it was no difference whether a man was orthodox or heterodox, if he opposed their corrupt practices, he was denounced as an infidel. He had travelled through Portage and Trumbull counties as a Baptist preacher, and had assisted in the organization of many churches there; and although he had not changed his theological opinions, he was twenty years ago as soon as he took the ground of consistent action against slavery, he was accused of infidelity. A few weeks since, he was called to Trumbull Association to prove this charge, and to show that the members of the church of which he was pastor were infidels. Stephen S. Foster was an infidel. Elder Greene associates with Stephen S. Foster, therefore he is an infidel. Elder Greene's wife and son Richard, and Elder Greene and his wife and son, and numerous members of the church at Southington, associate with Elder Greene, therefore *they* are infidels.

Some of the members of the Trumbull Association, said the speaker, are very anxious to establish the fact of Elder Greene's infidelity—to prove him one with whom they could not associate—one whom, he asked, are the men with whom they do associate—who are they with whom they do hold christian fellowship? He knew a minister in Trumbull county, took possession of another man's wife and child, and *lived in adultery with the woman.* The members of the Trumbull Association fellowship that man; he is not an infidel. He, instead of this, he had laboured for the overthrow of that system of wholesale adultery which the church have built up in the South, he would probably have been denounced as an infidel. Another member of the Association took a young woman into his family, who became the mother of a child, of which he was the father; that man was afterwards *opposed of Deacon, and without making confession to the church.* If, instead of this, he had laboured to destroy that system which leaves woman without protection for her virtue, he would probably have been denounced as an infidel. Such, continued the speaker, are the men who are recognized by the Trumbull Association as good acceptable members. And the Baptists are no worse than the Methodists and Presbyterians. It is the members of these and other religious sects who sustain slavery—who give it a support, without which it could not long exist.

☞ All men are born free and equal—with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.

☞ Twenty thousand infants, the offspring of slave parents, are yearly added to the slave population, and permanently added to the slave population of Christian, (?) Republican, (?) Democratic, (?!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slaveholders, Slave-traders and Slave-drivers, are to be placed on the same level of infamy, and in the same rank of society, with pirates and murderers—a class of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The existing Constitution of the United States is a covenant with death, and an agreement with hell.

NO UNION WITH SLAVEHOLDERS!

BOSTON MISCELLANY.

THE BOUNDARY QUESTION.

MESSRS. EDITORS:

Allow me room for the publication of two or three short extracts from public documents, which it is desirable should follow the President's Message into and over the country.

The President, in his message, labors very hard to prove that the Rio Grande is the true Western boundary of Texas. This is not the question. The true question is, *what is the ascertained and acknowledged boundary?* Was there no dispute about it? Did Mexico, in possession, and, occupy nothing, this side of that boundary?

Now, Messrs. Editors, all know that the boundary question was settled, long ago, by the government of the United States had constantly offered to negotiate about it, as a matter yet to be settled.

Hear what Mr. Calhoun says, when Secretary of State, in a despatch to Mr. Shannon, our Minister, under date of Sept. 10, 1844:

Extract of a letter from Mr. Calhoun, Secretary of State, to Mr. Shannon, dated Department of State, Sept. 10, 1844:

'You are instructed to renew the declaration made to the Mexican Secretary by our Charge d' Affaires, in announcing the conclusion of the treaty, that the Mexican Government has shown no spirit of hostility to Mexico, and, if annexation should be consummated, the United States will be prepared to fulfill all the obligations of a friendly nature, *including that of boundary,* on the most liberal terms.'

Hear, also, what Mr. Green, Charge d' Affaires to Mexico, says to the Mexican Government, in a letter to Mr. Bocanegra, dated May 23, 1844:

Extract of a letter from Mr. Green to Mr. Bocanegra, dated May 23, 1844:

'But while it could not, with a due regard to the safety of the Union, do that, it has taken every precaution to make the terms of the treaty as little objionable to Mexico as possible, and, amongst others, *has left the boundary of Texas without specification,* so that what the line of boundary should be, must be an open question, to be fairly and fully discussed and settled, in accordance with the rights and the mutual interests and security of the two countries.'

Finally, hear what Mr. Polk himself says, even in his late message:

'The Mexican Government well knew that both our national honor and the protection due to our citizens, imperatively required that the two questions of *boundary* and indemnity should be *treated or together,* as naturally and inseparably blended.'

After all this, and with the notorious and admitted fact that Mexico held possession, by posts and settlements, of the whole of Texas, Mr. Polk has the cant it with any face be insisted that the right of the United States was clear to the Rio Grande, and the President, his successor, ordered the army up to the bank of that river? Did he not know, may he not have known, that Mexico would regard such a movement as an invasion of her territory?—*National Intelligencer.*

From the Signal of Liberty.

PROGRESS OF ANTI-SLAVERY.

An invisible, but powerful anti-slavery influence is spreading through the nation. For fifteen years past, a continuous and steady current has flowed against Slavery has been in progress. Very little else, comparatively, has been done. The number of anti-slavery voters, in the Free States, is some hundred thousand more than when the agitation was commenced. Not a single Slave State has yet passed a Gradual Emancipation, Slaveholding and Slave-trading exist in the Free Country under the sanction of the nation. Yet the anti-slavery agitation has reached many millions of minds, which, but for it, would never have had, and this agitation not been commenced. The philanthropist sees more clearly its debasing effects on humanity: the minister understands better how it effects the Christian Church, and how it effects the governs the entire nation: the statesman perceives its deadly and cursing effect on the sections where it exists: the man of commerce and manufacturers begin to discover, that those who are too proud or too lazy to work, will not be prompt customers. The anti-slavery discussion has affected the mind of every northern non-slaveholder against Slavery. The *manifestation* of his dislike is of course a very different thing. Each person, although impelled to action, is influenced by an object truth, will *act* in reference to it according to his peculiar situation and character. The servile politician will bow down to it, the man of that influence, whose his wealth and honors flow in the minister, although enlightened in reference to the wickedness of Slavery, may not preach against it lest he lose his influence. The man of Wealth, whose only hope is in the success of a pro-slavery party may lie awake nights to frame specious apologies for sustaining that system, while, in reflecting deals, through the anti-slavery investigations, he has become well informed.

But the anti-slavery influence reaches also the core of the pro-slavery people. How will they be affected by these truths?—Their operation on the masses will be gradual. The *understanding* of the working people will be first enlightened. They will *feel* on this subject, more or less, in this or that channel, according to his character and condition. The anti-slavery understanding is a thing, and feels upon it, he will *say* something. *Speech is evidence of feeling*; and the vast amount of discussion now going on through the country, is simply proof of the prevalence of the anti-slavery feeling has taken hold of the masses. Next, we observe that those who think strongly, and feel deeply, will act, and act, and act, ultimately and some way to act upon it. Action of some kind is the natural result of thought, feeling and knowledge. Some of the effects of this action will be determined by other things. In one class of minds, we see opposition to Slavery manifested by a withdrawal from all pro-slavery churches: a second class withdrawing from pro-slavery parties, and holding on to pro-slavery churches: in a third, by severing all connection with both: in a fourth, by a total withdrawal from parties of all parties: in a fifth, by voting only for the Liberty party: in the sixth, by only refusing to vote for pro-slavery men: in a seventh class, by maintaining standing in pro-slavery parties, and yet trying to bring over the party to anti-slavery action: in an eighth, by acts of compassion and benevolence to the slave: while others, in other modes feel and talk anti-slavery, more or less, and yet are not far enough advanced to act out their convictions: and in other cases, we see the influence of pro-slavery prejudice has but just commenced.

☞ FREE vs. SLAVE LABOR.

Mr. Stewart, of Penn., estimates the cost of keeping a slave at $8, for food, for cloth, $2 for thirteen bushels of corn, total, $10—this makes up his food for the year. His clothing of cotton, 15 yards, $1 50, sewing, 50 cts., total, $2 00—his 1 pair shoes $1—salt and medicine, $1—total, $8, 50. This sum $18,50—say $20, divided among the working days in six cents. This, he says, is not fancy, but every day practice.

☞ From this estimate, some idea may be formed of the amount that is annually plundered from the earnings of the slave population by their tyrants.

The South, was never more united on the subject of slavery than it is at present. The time was, when many of us were accustomed to acknowledge that slavery is an evil, without attaching though any definite idea to the phrase; but of late years, we have been led by our affectionate Northern friends to examine the subject, and are now convinced that it is sanctioned by the Bible, and is a great institution, in its social and political influence, as we need.—*Christian Index.*

☞ THE EVANGELICAL ALLIANCE. The colored man, Douglass, the celebrated Garrison, Garnet, and by the lecturer, Thompson, still continue to hold public meetings, at which they assail the Alliance for its pro-slavery spirit, as they term it. Notwithstanding the outrages on the Christian religion with which Mr. Garrison inveighs his adherents, continue to manifest a kindness towards him, and are occasionally presided over by very respectable gentlemen.—*Christian Watchman.*

☞ THE SLAVEHOLDING ALLIANCE. The colored man, Douglass, the celebrated Garrison, Garnet, and by the lecturer, Thompson, still continue to hold public meetings, at which they assail the Alliance for its pro-slavery spirit, as they term it. Notwithstanding the outrages on the Christian religion with which Mr. Garrison inveighs his adherents, continue to manifest a kindness towards him, and are occasionally presided over by very respectable gentlemen.—*Christian Watchman.*

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From the Pennsylvania Freeman.

MR. GARRISON'S TEA-SET.

It is probable that all the anti-slavery readers in the country know that Mr. Garrison was complimented by the presentation of an elegant silver tea-service, on his recent visit to Edinburgh, by the zealous friends of the slave in that last hyperborean city. The gift came from all sorts of people, or rather from one sort of people in all sorts of conditions, and reflected equally honor upon the donors and the gifted. However, it has proved figuratively, as well as literally, a 'Scotch gift' to Mr. Garrison; for the Collector of Boston, Marcus Morton, compelled him to pay a tax, upon it, of sixty dollars, before he would grant a permit for it to be taken from the ship. That this is a palpable violation of the spirit of the revenue laws, as it is in strict conformity with the letter, there can be no question; and Mr. Garrison might have put his tea-set into his travelling trunk, unless he preferred with one of those filthy yellow portmanteaus which, according to Boz, forms the entire luggage of every Yankee traveller, and taken it ashore among his personal effects, free of cost. If the value of the gifted tea-set had been put in a pocket chronometer, or in books, or great coats, they could not have been taxed; and we do not believe that the tea-service would have been 'charged with duty, if Mr. Garrison had not been 'Garrison.' The sixty dollars which he has, in this manner, been compelled to contribute towards paying the expenses of the Mexican war, is quite as great a compliment to his integrity and zeal, as the presentation of the plate itself. But compliments of this kind are not so rare as to be coveted, and therefore he addressed a respectful and temperate letter to the Collector, representing the manner in which the tea-set came into his possession, and requesting a revision of the decision which had so unjustly compelled him to pay a sum of money, which was not justly due to the Government. We can easily conceive the jollity and exultation which Mr. Garrison's letter must have caused in the Treasury department, if the honest Collector of Boston saw it to Washington. Mr. Walker probably received it just after his first attempt to make a loan in Wall-street, and such a delicious morsel must have been taken than 'nuts' to him. We can easily hear the Secretary reading it to Polk and Marcy, and exploding, at the end of each sentence, in a burst of laughter. Probably the Secretary of War began to figure with his slate and pencil the exact number of ball cartridges the sixty dollars would pay for; and the probable number of Mexicans who might get their quietus at the expense of their friend Garrison; or the number of rations of whiskey the noble-minded abolitionists of Edinburgh would be instrumental in purchasing.

Although it is more than a month since Mr. Garrison addressed his letter to the Collector of Boston, that distinguished functionary has not yet felt himself called upon to reply to it. Doubtless he is still laughing in his sleeve at the simplicity of Mr. Garrison in writing it. If the distressed matter of some tender sentiment, wishing in the jaws of a frolicsome tom-cat, should request the feline Collector of such 'feeble folk' to let its prey go, there would be about as much chance of the petition being heeded, as there is of Collector Morton's relinquishing the sixty dollars which he has, by some inscrutable providence, at the last, conveyed from the pockets of abolitionism into the treasury of Uncle Sam.

Mr. Garrison requests an expression of opinion, as to the merits of his case, from the public press; and it is in conformity with his request, that we write these remarks. It is the uniform custom with that tremendous impersonation which we call Uncle Sam, to construe the laws, either according to its spirit, or its letter, to suit his convenience. In Mr. Garrison's case, it happened to be most convenient to interpret the law literally, but we remember a very remarkable instance of the opposite policy having been adopted. The old tariff imposed a certain duty upon foreign Bibles, but subjected Sunday Schools duty free. This discrimination was made, that individuals who wished to bring home a leaden work of art to decorate their houses or grounds, might not be subjected to the restrictions which were meant to apply solely to commercial transactions; a discrimination which has always been made by tyrannic governments, as well as that of nearly every other in the world, except which Mr. Garrison should have been allowed to import his tea-set free. There was a certain manufacturer of white lead, a pious elder in the church of Mr. Garrison's, who was the pastor and a strict constructionist of the letter and the spirit, who thought he had caught Uncle Sam napping, and determined to take advantage of his leaden dulness by picking his pocket. He sent to England for some sixty tons of ornamental leaden lions of Washington, Jackson, Franklin, &c., and when they arrived, claimed the privilege of entering them as free goods; and claiming the express terms of the law. Nothing could be clearer. The law said that leaden busts should be imported free of duty; and these were leaden busts, and nothing else. There happened to be a thousand of them, instead of one or two, did not make them dutiable goods; for the law did not limit the number which might be imported. It was very clear, however, what the law meant, and therefore Uncle Sam seized every one of them, and refused to give them up, unless the pious importer paid the same duty on them which the law levied upon pig lead. From this it will be seen, that the Government always interprets the law in the way that will produce the most revenue, whether it be according to the letter or the spirit; and this being the fact, we think that the chance of the sixty dollars being returned to Mr. Garrison could hardly be less than they are.

From the Anti-Slavery Standard.

Mr. Garrison published in the last Liberator, a letter of his own, to Mr. Collector Morton, of Boston, asking him to remit the duty of $60, on the service of plate, the gift of the ladies of Edinburgh, and which Mr. Garrison brought with him from England. It would certainly have been a very handsome thing in the Collector, and no more than just, to have permitted the service to pass duty-free, as it was not brought in to be sold, and was not even bought with American money. We are surprised, however, that Mr. Garrison should have expected it. The officials at the Boston, or any other American Custom House, which is so exceedingly conscientious in the discharge of their duty, when anything of Mr. Garrison's should come before them for appraisement, and the exaction of customs would be as agreeable to them in such a case, as if the money were to go to lining their own pockets. Something was perhaps to be expected from the courtesy of Collector Morton, but we must remember that that gentleman was a man before he was Collector, and that after all, he is still governed, probably, by some sense of personal interests. He belongs to a party, and looks for preferment, and a less matter has been urged against a candidate for the crimes of party, than the remitting of sixty dollars of duty on a tea service, presented to the leader of the Abolitionists by foreigners, in token of their approval of his warfare against the Institutions of his country. We do not wonder at Mr. Morton, though we should have been glad for his own sake, as well as Mr. Garrison's, to have been surprised at an official generosity which fell him to forget personal considerations.

Two philanthropic men have been with us within the last few days—men moving in widely different spheres, yet both engaged in the same great work—the elevation of the multitude. The one, laboring for the personal enfranchisement of outraged millions, whose only crime is a color of their skin. The other, laboring for the mental and moral enfranchisement of his fellow-countrymen, whose ignorance lends them into servitude and misery. The large measure of our space which we have assigned to our distinguished visitors—to Dr. Wadzikinsky, the Dean of Durnham, and to Wm. Lloyd Garrison, the Abolitionist of Massachusetts—will not be begrudged by any of our readers. But it might be a trespass on their patience, if, for the purpose of comment, we should detain any further portion of our room to the subjects treated of by the preacher and the orator. We shall therefore reserve them for a future number.—*Galahead (Eng.) Observer for October.*

Mr. Octave Allizan, of Baton Rouge, had an altercation with a negro on the last inst., a few miles from the town, and the negro lifting his axe up in a threatening manner, Mr. Allzan shot him dead.—*N. O. Mercury, Dec. 10.*

Southern Justice.—Flowers, Black and Smith, all convicted of negro stealing, were sentenced to be hung on Friday next.—*Tallahassee Sentinel, Oct. 6th.*

From the Boston Chronotype.

FREDERICK DOUGLASS.

This talented fugitive, now known throughout the civilized world, has been a terrible thorn in the side of slavery, for, wherever he has gone, he has thrown the falsehood of the plea, that the negroes are an inferior race, quite beyond his reach. The slaveholders have at last gained an advantage over him. He has been guilty of the indiscretion and weakness of permitting himself to be taken, by a trick done with his connivance, if not his consent. He sold master his pocketed, $750 for him, and sent us his *free pepper!*

We abominate such a transaction. It shows the detestable rottenness of free christendom on the subject of slavery. If a man had escaped from the bondage of some Christian Lilliput, he was safe and sound, would enlightened Christians have sent the rascal $750 and free passport. Would they have manacled him with chains, and have had ourselves shamed himself by his manhood? It was cause enough of indignation when the weak-minded ruminated Latimer, he being on the free soil of Massachusetts. But in the case of Douglass, there was less excuse. Douglass, while here, may have been in danger, but we think not in much fear. He is a courageous man, and would have been glad of an attempt at recapture, as another arrow in his quiver against the abominable 'institution' from which he had escaped. But in England, he was not in danger. We suspect the secret of the transaction must have been this. Mr. Douglass, to make out a strong case against this country, stated his danger of recapture, and the risk he ran, to himself and his fear, a little above it. This excited the personal sympathy of the English abolitionists, and they set on foot a subscription to relieve Mr. Douglass of all such anxiety. Having made so much of his peril and apprehensions, Mr. Douglass had not the moral courage to say to them, 'I have played too much upon your sympathies, to save money, for it had better be in Symmes's Hole than in my old master's pocket.'

When a self-emancipated man has come soliciting money to ransom his wife and children still in bondage, we have had a hard struggle of doubt, whether it was not a duty to give him assistance, but a feeling of humanity for the individual victims to be ransomed has overcome the sense of the wrong thus done to the mass of the enslaved. In this case of Douglass, there was not feel a shadow of doubt. Seven hundred and fifty dollars have been sacrificed to promote slavery—in clear recognition thereof of the right of the Mexicans who were menial, and physical, of the friends of liberty—their inability to give security to those already free. We rose cannot see how the abolitionists have ever stifled our right hand, before we confess any such thing. We feel mortified and full of shame that a man like Douglass should have cheapened himself in the eyes of the slaveholders. With thunder-tones he should have forbidden his friends thus to disgrace him.

☞ We neither assent to the logic nor like the spirit of these remarks of the editor of the Chronotype. In view of the circumstances of the case, we are glad that Frederick Douglass is now legally free, and may return to the bosom of his family, without the terrible liability of being legally apprehended as a fugitive slave, and carried back to torture and chains.—Ed. Lib.

THE ENGLISH CLERGY AND TEMPERANCE. Dr. Cox, writing from the Temperance Convention in London, states a painful and disgraceful fact. 'The Temperance Society, the ministers of religion have of all denominations, in England, Scotland, Wales and Ireland, are, as a rule, behind the age, draggers instead of leaders in the grand national movement. Those of them who love tobacco and lend their influence and their example to its furtherance, are the few and not the many, the exceptions and not the ordinaries—just as they are among foreign Bibles. This is, I think, very bad and disgraceful, and heavy will be their account in the end, except they repent. They see the black and ever-deepening stream of drunkenness, and while they denounce it in the pulpit, occasionally and feebly, they sanction the process by their example, the very and the only process by which the mortal poisoning of the multitude is made to exist at all. The dissenters, however, appear, more than the others, to favor the cause; and some men of eminence are unmanned, and in a transition state respecting it.' —*Zion's Herald.*

THE AMERICAN CLERGY AND EMANCIPATION. The clergy, the ministers of religion, here, of all denominations, in *New England, the South and the West*, are, as a rule, behind the age, draggers instead of leaders in this grand national reform. Those of them who love the cause, and lend their influence and their example to its furtherance, are the few and not the many, the exceptions and not the ordinaries—just as it *ought* not to be in America. This is, I think, very bad and disgraceful, and heavy will be their account at the end, except they repent. They see the black and ever-deepening stream of human blood, and while they denounce it in the pulpit, occasionally and feebly, they sanction the process by their *fellowship*, the very and the only process by which the *dreadful curse* can either advance or exist at all. They see the *Dividing*, however, appear, more than the others, to favor the cause; but some men of eminence seem unnerved, and in a transition state respecting it.—*Cleveland American.*

ANTI-SLAVERY LECTURES. There seems to be a revival of anti-slavery feeling and action in this county. The heart of the Commonwealth begins to beat more vigorously in behalf of the slave. Its pulsations are strong and vigorous, indicating that the people are awake to a sense of their degradation and shame, in quietly submitting to the dominations of the slave power. It has done us good for the last two sabbaths to hear the earnest and eloquent pleading of Garrison and Phillips in behalf of the down-trodden and degraded slave, and their stern rebukes administered to those timeserving politicians who lend the weight of their influence and their example to the effect to flatter the prejudices of the people for popularity's sake. Such audiences have rarely been convened in Worcester, as that which assembled at the town hall on Sunday evening. The people turned out *en masse* to hear the truth, and they heard it. A few more such demonstrations, and anti-slavery will become so popular that our people will not have occasion to desert their churches to hear the plainest truths of Christianity revealed and explained by those who are hunted as infidels.—*Worcester Christian Citizen.*

SOLD TO PAY HIS DEBTS.—We noticed, a short time since, the sudden disappearance from Charleston, S. C., of a certain alderman and Bank Director, on account of debts which he could not pay, and who was married to a mulatto woman, by whom he had six children. It turns out now, that this mulatto woman was his slave, and, in consequence, the six children are slaves also! The result is, the creditors of the absconding alderman have made application to sell his children, and sell them for her husband's and their father's debts! Think of that, ye pious and christian people; in this enlightened and christian community, a man's own children—bone of his bone, and blood of his blood —are to be sold to pay his debts! Here is one of the legitimate fruits of slavery; it first encourages a man to libidinous intercourse with his slaves, and, when misfortune overtakes him with a group of his own begotten slave children around him, he sees no humane sentiment, no law, to prevent his seizing upon the issue of his loins, and the wife of his bosom, to sell them in the shambles, like beasts. There will be a fearful account to settle, some day, for this horrible state of things, and the sooner it is done, not filling his voice against it, will have some share in that account.—*Washington Patriot.*

☞ There is a fugitive slave named Norris Neetham, a very worthy, likely young man, who fills the place of steward on board the steamboat Lexington, on Lake Erie. On a late trip up the lake, (says the Sandusky Clarion,) he was given a the mouth of Grand River, that a villain was probably on board, who intended to take Neetham as soon as he reached Sandusky. As soon as the boat was fairly out upon the lake, the captain informed the passengers that he was going to have the boat searched; that if any rascally slaveholder was on board, he would throw him into the lake; and he would protect his steward as long as there was a button on his coat. The passengers fell in with the captain's feelings, and a general search was made. It is unnecessary to say that, under these circumstances, no slaveholund could be found —at least no one who would confess to that character.

THE LIBERATOR.

BOSTON, JANUARY 8, 1847.

THE 'REFUGE OF OPPRESSION.'

The design of this department in the Liberator is to keep our readers generally, to speak in the language of our contributors, 'in the rear of the anti-slavery enterprise; but it has occurred to us, that those who have recently become subscribers to the paper, especially on the other side of the Atlantic, may not readily understand why we publish so much that is hostile to us, and to the cause which, it is our object to promote, and should, therefore, wish to be excused. For the benefit of all such, we make a few explanatory remarks.

It was not until after our return from our first mission to England, in 1835, that the pro-slavery spirit of the land began to reveal itself in a formidable shape, through the public journals, and in popular tumults. The first pro-slavery mob that was known, occurred on our landing at New-York, in the fall of that year, and was instigated by such presses as the *Courier and Enquirer* and *Commercial Advertiser*, and managed by a strong body of Southern despotisms, the chief of which was Dr. Cox, of Virginia. In order to influence the minds of a low and ignorant populace against us, the malicious charge was circulated far and wide, that we had visited England for the purpose of aspersing the character of America, and bringing republican institutions into contempt. As if a single individual among the millions of its native-born inhabitants in the condition of goods and chattels, could have a character that could possibly be sullied, or institutions worthy of the name of republican! An infuriated mob of several thousand persons assembled to wreak their fury upon us, but was foiled, in their purpose. Foment that horde, however, the pro-slavery journals, in various parts of the country, began to open their batteries upon the little band of struggling abolitionists, and with such success that, for the next two years, mobocratic outrage was poured down on the abolitionists, almost continually occurring wherever the friends of emancipation attempted to hold their meetings in public.

It occurred to us, at that time, that, unless some method were adopted to put on record the wicked and monstrous allegations that were brought against the abolitionists, and also the profligate pleadings that were made in their defence, posterity might, in time, conclude, from the silence of the public journals

WHOLE NUMBER DCCCXXXV.

SKETCH OF THE REMARKS OF WENDELL PHILLIPS,

At the Faneuil Hall Bazaar, December 29, 1846.

(Reported for the Liberator.)

I have been requested to occupy a portion of the time of this evening in addresses, and I do it with reluctance, as it seems to interrupt the bargain-and-sale business, which is more important on other days of the Fair. But, still, I suppose we all bring to the altar, which is erected for our offerings, we can, in order to further our purpose, bring, and as I have no other to bring, I must fair bring the time, and the words, I listened, with some of the friends of the cause, to the admirable speech of our friends CLARKE and GRAY, and to the remarks which I shall make this evening, though I shall not attempt to follow criticise others, yet I must confess that I have led somewhat into the train of reflection which I shall follow by the suggestions of those words. I could not fail to be struck with the position of one of them, with regard to some of our enemies, which he deemed imperfect. I know not whether to ascribe this to the habit of thinking on the social manner in which the cause is carried on, or to the forgetting the importance of the result aimed at, and the evil attacked. I think that much of the criticism we hear brought to bear upon the conduct of our institutions, proceeds either from those who do not give the cause the frank, generous support, which it should receive, or from those who have not given sufficiently profound attention to slavery itself, out of which those measures grow. I say those words have not fully considered the subject and have not considered it sufficiently to be entitled to criticize.

Now, our cause has gone through all phases and stages, and, like most other great reform movements, either moral or physical, it had been assigned by some individual wrong. The evils against which those movements are directed may have existed for ages, but some individual case has occurred, and the eyes of the community have been fastened, for the first time, upon the fact. The sympathy of the community is awakened by an individual case, which calls forth a temporary excitement; and if that shall plant itself deep enough in the national heart, it becomes an enterprise, which, perhaps, remains to the conscience. But those who first rally under the banner raised by individual sympathy, are hardly counted the cost. When the Revolution first broke out, the men who rushed at the beginning of the cannon, without thinking of their wives and children, thought probably that they should be back on the morrow. They had no idea of the long, vital struggle which had begun. It was not till long after the struggle had commenced, till the earnest thought of those who led the enterprise had fathomed the depth of the issue, that men rallied for the war.

Just such was the commencement of the anti-slavery movement. When first the Northern mind was awakened by the incarceration of one man in a Baltimore dungeon, we little knew the deep strife which was commencing, which was to rock the very foundations of society. One new leader, the man who has given his name to the enterprise, probably did not himself appreciate the mighty Revolution he was originating. He probably thought, when he went to the religious leaders of Boston, to ask their aid, that it was a simple crusade, and the moment it had found the public sympathy, it would be a rapidly successful movement. But, as he climbed Alp after Alp, he saw more distinctly the forces marshalled against him. I think that many now, who consider themselves with this cause, do not appreciate the fathomed strife which we are now engaged in the nation. We cannot expect to enlist for a shorter time than the war; that war may lay many of us in our graves, for we have attacked an evil which gathers up in its hands, all the chords of the national heart—one which holds for its bulwarks, political, religious prejudice, pride of country, love of money, everything that makes man's strong. Such is the evil we have attacked, and the past gives us no reason to be discouraged.

Our success has been unexpectedly great. Only look at it! Ever since the nation has started in life, it has been from slavery. From the first moment that it sent out that mocking Declaration of 1776, the oppressive monarchies of Europe might have addressed it in the taunt, 'Art thou too become like one of us?' Throughout all our career of success, there has followed over our car of triumph an ill-clothed the Capitol, as he did that of the old conquerors, and bade us remember that we too were oppressors.

The blot has been with us from the commencement of our national existence, and, strange to say, for forty years it received very little attention from the anti-very little solicitude at home. Mark the difference now. The American cannot take the wings of the morning, and fly to the uttermost parts of the earth, but he shall not find some finger there pointing at him, with the exclamation, 'Democratic Slaveholder!' Mr. Andrew Stevenson, with the broad seal of the nation's indorsement in his hand, can with great swelling words attempt to pass himself off as an honest man, but straightway some inauspicious O'Connell shall take down his pride, by proving him, in the face of all Europe, the representative of a State, whose business is to tear between men and women for the market. No Cor or Patton can pass to the other side of the ocean, having stolen, for a while, the livery of heaven to serve the devil in, but some Douglass or Garrison shall be found upon the platform, to remind him of slavery. Be he human or clergyman, or whole, he will; the ghost of the Banquo mars every feast, and will not down at his bidding. We have awakened the nation; we have awakened the world.

We are justified in the strong, and even in the harsh language—in the strong and the violent measures which we propose, both in Church and State—by the fundamental character of the evil which we attack. Some men ask us to confine our opposition against slavery to political movements; some, to soft words—in a superficial manner to attack this evil—little dreaming how deeply it is rooted in the American soil. It met all the young enthusiasm of the Revolution, and crushed it. When, afterwards that flood, as many of the forms and institutions of our society went down, with what horror did the hoped-for fruit of his species behold the massive Bastile of the slave system reappear above the subsiding wave! When Thomas Jefferson went through the whole code of Virginia, expunging the right of primogeniture, rooting out the weeds of 100 years of colonial invasion of feudal times, after trampling down the pride of Episcopacy with his noble statute of religious liberty, he came athwart the slave system; and in youthful hope, he dared to put forth his hand, and even to touch it, but instantly recoiled, chilled with the torpedo touch. He found that, if he attempted to touch it, he should lose his political influence, and be exiled from political power. And so Jefferson grew old with the same hopes, but doing nothing, knowing how deeply the evil was rooted. He knew that Slavery might say to political parties, as the Quaker said to the Justice of the Peace, who, in full swollen dignity, attempted to overawe William Penn—'Good man, my friend makes such things as that.' And Slavery might say to parties, 'I create, and I can destroy.' How long shall we pile nothing together, in the vain hope that they shall become something at last? How long shall we attempt to curb leviathan with reeds? If you will follow the history of slavery down to the present time, you will find that, in every part of our country, it has triumphed over all political opposition. Slavery, which our fathers accounted as weak, looked on as a wreck, as something which was to be carefully tended and bulwarked, round which they were to throw barriers. For it is evident that, in the convention of 1787, the framers asked for defence against the North; they demanded that the slaveotrade should be protected for twenty years; that their title to fugitive slaves should be protected; that the over-weight of the three-fifth basis should be lent them against the free spirit of the North. It was a weak, decrepit, sickly child, that asked, like Morris, in Rob Roy, leave only to *breathe*; but no sooner was the bond sealed, no sooner was the thing ratified, then she assumed a different port altogether. It reminds me of the story of the Cardinal, who walked for years through Rome, half bent in earth, leaning on his staff, and low enough to whisper. His brothers of the Sacred College, unable to agree on a Pope, chose him, as likely to last only a few months, and so to give all another chance. But, when assured of his election, throwing away his staff with one hand, and his cap with the other, erect, shouting palaces with the voice of youth, he assumed the chair, and survived them all. So it was with slavery, in the time of the revolution, claiming mercy at every hand; but the moment she felt that the North had lost the inestimable jewel of her consistency—the moment she had entwined into bonds of iron, by holding slavery indefeasibly a sin, retain some rights—slavery knew she had her at her bidding. This viper, piteously taken into shelter, having wound its loathsome track to the top

Of this huge, mouldering mass of ancient Rome, Hangs hissing at the Northern breeze.

The objection made to us is, that we have ventured to grow wise by the experience of our fathers; that we refuse to think that these compromises will ever amount to anything, slavery growing stronger all the time, and we growing weaker. Because, we have attempted to preach the truth, we have been lectured for these slight attempts to reach it; that the nation must be regenerated, that the forms of its existence must be changed. *Delenda est Carthago* is to be our motto. *Slavery is to cease*—and no matter what goes with it, be it the Constitution, or any pretended church, or whatever else which stands in the way, Right must rule. We see no strength in expediency. The abolitionists are criticised for their constant rebuke of the religious sects in regard to the slave question. It is asked,—Why not leave it a political matter? Trust to politics! Look to the nation. What are we, a few men, to do against a people who never injured us, and for what? To extend and secure slavery. And what do the parties say of the war? What has the leader of the Whig party said of the war? He says, 'It is an Executive war; I am not responsible for this war—the President made it.' The Democratic party say, 'Who gave him the power? Does the Constitution give him the power? No. *Congress* is to make war.' And the only excuse of Daniel Webster is, that somebody else made the war, which he ought to have made, if any body did it. I was astonished to see how this was received. It was felt to be a fearful despotism. There is no marked spot where it can be said,—'There despotism begins.' People seem to think that there will be notice given—that we shall all be waked up, some morning, by the voice of a trumpet, proclaiming, 'Now usurpation commences.' There was a consul of Rome for centuries after Republicanism had died out; and liberty had ceased, long before the emperor made his horse consul.

De Tocqueville has pointed out the danger of the country, in a military direction, because no party in a republic will ever dare, or would be able, to oppose a popular war. What shall we say, then, when a triumphant party, in the midst of its profession of anti-slavery principle, has nothing to do with the origin of the war, but that the President made it,—that President still unimpeached. And this war, unconstitutionally made, and waged for a wicked purpose, no one of any political mark dares to oppose!—excepting, always, those few, those very few, in Congress, whose fidelity to their constituents and to their country's present influence in their party.

We have then the greatest statesman of the nation, standing here in Faneuil Hall, and saying it is an Executive war. We ought to have heard a thundertone from every hill against the first dashing of the mirror of the State. Executive make war! and for what? for what? Poor Mexico! we want her territory—we want it for slavery. The parties say, 'The President made it, and must support it.' Now, what are we to do with politics of this kind? I say that in politics, there is no root which reaches deep enough to graple with slavery. The anchorage is not firm enough. The abolitionists of this section have conceived the insane (!) idea, that to attack this system of slavery, which has survived all revolutions, is an essential revolution. (You that prate of Disunion, do you not know that Disunion is revolution? asks Mr. Webster. Yes, we do know it, and we are for a revolution; a revolution in the character of the American Constitution. We are for something which shall change the face of society south of Mason and Dixon's line, which now seems not like the nineteenth century, but like the fourteenth, with massive castle, the petty baron, and the serf bound to the soil. Can we do it with politics—by appeals to commercial virtue, and to the love of money? Many say, why don't you get up books, which shall teach Virginia that she is going to ruin? Ah! she knows it. She sees it in the vulture and the wolf returning to the homes once tenanted by her children; in churches with roofs fallen in and proudly embannered oak-carvings, covered with moss. She knows it by the desolation so rapidly spreading. Yes, and Carolina knows it, and tells of it in the deep curse with which she confesses that she too must give up the raising of cotton, and take to the breeding of men. And, after all, the proud Southerner is but the overseer of the plantations for the merchants of the North. Our banks discount for him—our capital sustains him—our wharves receive the ship freighted with his cotton. It is Liverpool that fixes the price; his plantations are mortgaged to Northern men. He works for us—he is our slave. When they tell you to go to the South to preach on slavery, they tell you to go to the slaves; for white and black are slaves to this moneyed aristocracy. We are ourselves sitting in the very bulwarks of the slave system. New-England wharves had not been of granite, her palaces had not been of marble, but that slave and white man both were robbed at the South by the jugglery of Yankee cunning. Provided that the maw of the Yankee love of lucre may be filled, he has never cared for *political honor*. The hoofs and claws of Southern despotism conquered the plains, and spreading civilization—is showing the white sails of American enterprise in every sea. The force of the Northern mind has been spent in subduing the earth, and accumulating wealth. But the moment it shall have filled its coffers, and become sick of that pursuit, then you will find some of that sturdy old Puritan obstinacy grafted into politics; you will find the North sending messages to Washington, which will be heard. We must appeal to the North, and conquer its love of the almighty dollar. But how? Shall we prove to the merchant, that there is something better than the dollar? And how shall we do it? It is the conviction of workingmen, that has always carried a reform—not learning and wealth, they have never led in the field. Remember crossing the water in a vessel filled with Englishmen—men of different every class—the wealthy—the navy—the army—the higher classes &c. &c.; and I was surprised to find that there was but a single man, (and he bore the hereditary anti-slavery name of Chapman,) who was with me on the anti-slavery question. Every other was against me. I asked myself, how comes it that, after W. I. Emancipation, there is not an Englishman here, who has the national pride to support this proud act of his own country? But when I reached England, I found that it was the weight of the middle class, the serious, sober, thoughtful, the producing classes, that, over the head of Parliament, rather than through it, had forced emancipation upon the country; and so, probably, it must ever be.

'But why do you attack the church? Why, for your single object, do you attack the strongest religious institution of the country?' I will tell you why. Because we sincerely believe that, in that element, lies the only power to which we can appeal for strength deep-seated enough to grapple with slavery; and we regret that that element has been so perverted. We want it right. The Northern church did its duty in the cause of slavery. We must have something upon which to rely, and we have nothing but the religious element—the deep, vital idea of *duty*. We must speak strongly, because the crisis demands plain talking. Remember this is no evil, which has crept in gently, and undiscovered. We are not going about with a lamp at mid-day, in order to ferret out some little local evil. Every sixth man is a slave. The national banner clings to the flag-staff, heavy with blood. This sin concerns the interests of the country, the purity of the religious, the integrity of the political character of our nation. The evil is inferior, because the conscience of the nation has been put to sleep. We do therefore appeal, rebuke, bring our indictment against, the church, because we despair of success from every other quarter; because we know that, had she done her duty, it had not been possible that slavery should have lived. We do, indeed, then, go out of the church, to preach the gospel with its great principles! Because they has never yet been a victory accorded to Christianity, but by *applying* her principles! What use of a formal church, were it not that some body of men is needed to take from the armory of God, the weapons of principle, to fit them to the sins of their own day. The church preached in the middle ages against slavery, and European slavery died out. 'Here,' says Coleridge, 'I have nothing to do with wrecks. But, put on the coast of England, where they smuggle, and plunder shipwrecks, and then if I preach fifty-two Sundays in each year against smuggling, and robbing the shipwrecked.' In the pulpit to dwell forever in the graves of the Jews! Are we to dwell forever on the rebukes that the Saviour dealt upon the sins of his times—forgetting that the devil manifests himself in the present, and his agents seeking to the fashion? The skepticism of Athens is not here—that skepticism which Paul attacked, when he stood on Mars Hill. He wrote for the times—directed his remarks against individual sins. What was ask of the successors of Paul is, that they too may take his blunderbuss, and aim it, not at the grave of the Pharisees, but at the palaces of the tyrant.

We are told—'Your movement is superfluous. Leave moral evils to the care of the church. The gospel is the panacea for all.' So we believe. We believe that the Anti-Slavery movement, and the Peace Organization, and the Moral Reform Organization, are all superfluous in any community where the Christian Church fills up the measure of her duty, occupies the post assigned her, and carries out the great ideas which lies as the foundation of the church, says Dr. Arnold—the scholar, who brought the treasures of learning, and laid them so cheerfully on the altar of Humanity—the divine, whose life of practical benevolence might redeem the study of Theology from the taunt of unreality which it has so often richly deserved—the church, says Arnold, is an organization, 'to put down all moral evil, either within her own body or out of it.'

Gather men together, and the enthusiasm of multitudes will enable you to wield against vice a power, which will accomplish what individual strength could never do. The object of the church is not that she may be the object of the world's admiration, but that she may be instrument—that is joint action and strength. The object of the church is to put down all moral evil, and the church of our times deal with the slavery of our day; as she sincerely dealt with national sins, when she came across them. Let, in a word, the church be an anti-slavery society! Let it be, in person, as he ought to be. This is what I call preaching the gospel; and when the gospel is preached thus, there will be no necessity for an anti-slavery society left, because it will be swallowed up in a mightier enthusiasm than can be connected with any single object. The church has had nothing to do with Temperance, Anti-Slavery, Peace! She has the sword of the Spirit, but must never use it! She has put on the breastplate of righteousness, but never goes into battle! She is shod with the preparation of the gospel of peace, but she never travels—her charity begins and ends at home? So was not the gospel preached once. The science of the philosophers, which reigned so long, never produced a hospital. But the gospel was preached, and, in a few centuries, Europe was studded with houses of refuge. Education might take the son of the peasant, and place him on the throne. It is that Gospel, that church, which we ask. That is our ideal; and we shall cease to rebuke her, when she will take the work out of our hands, and say, 'See how much better we will do it for you!' Until that time, we shall be 'harsh as Truth, uncompromising as Justice.' Truth, we believe, will maintain that she is not true to her high purpose. We, therefore, if we are infidels, are infidel to that Christianity which permits sin to grow up unrebuked in its presence. If we judge the church, we judge by no standard of ours. We take her own fundamental principles, and require of her nothing but what she has pledged herself to do, and lay down for others.

Our friend remarked, that we ought to be very cautious, because there were a great many good men in the church. Did you ever hear it denied on an anti-slavery platform? We do not address the bad and reckless. We speak to them in her short-come, because we think there is virtue enough there to answer that appeal, and to make it what it should be. We ought not to criticise the parties, because there are a great many good men connected with them.' Did you ever hear *that* denied upon the anti-slavery platform? If, we thought that there was no health left in the church or the parties, we would go and bow to the despotism of Europe, and spurn the democracy which has produced so little virtue.

In a word, slavery is the strongest element in this nation. The strength of parties she laughs to scorn. The interests of commerce she has made to trample of her sorcery. Nothing is strong enough to do battle with her, but the religious element in the nature of man. It is that we evoke. Sad that those who aspire and pretend to represent and to lead this, have been so recreant to duty, we have rebuked them in words not half so severe and bitter as their conduct has been base, and the result of their treason disastrous.

Our infidelity consists in this—that we refuse to believe that a church which sinners fill and love, and which trims its creed to suit a nation of slaveholders, is a Christian church. We believe that, when they yoke, and which commands us, at every cost, to obey God rather than man.

THE RAW SINNER. This is the title of a new paper, commenced by Thomas Van Rensselaer, an enterprising colored citizen in New-York, devoted to the abolition of slavery, and the elevation of the colored population of the United States. It is very neatly printed, and ought to obtain a living patronage. In that city alone, containing a colored population of 20,000, to which number and 25,000 more in Philadelphia. Price $1 a year.

☞ We have received a Sermon preached on the day of the annual Thanksgiving, Nov. 26, 1846, by the Pastor of the Central Congregational Church, Worcester. It is highly eulogistic of the New-England character, and bears a testimony against slavery and the Mexican war.

DISSOLUTION IN 1997.

THIRD GARRISON,

'I have in my possession, a file of the 'Eagle, or Dartmouth Centinel,' printed and published by Benjamin Tree, in Hanover, N. H. Sept. 11th and 18th, 1797, are two articles, purporting to be taken from the Connecticut Courant, of August of the same year, from which I make the following extracts, which are at your service to publish, if you think best.

To the Printers of the Connecticut Courant.

GENTLEMEN:

In looking at the causes for the division of the Union, they are found to be various. An opposition to measures was strongly exemplified within the walls of Congress: and, when a leading question of importance brought forward by Northern members, but what met with strenuous opposition from the Southern delegation, in the minority, yet, in this case, that those who contemplated the subject on a more enlarged scale than that which was generated by local interests and prejudices, were not so much difficulty in preventing the division in the House from coming to the knowledge of our common enemy. They felt that it was of the first consequence to the cause of liberty, that there should be unanimity in the existing government, that the enemy might not gain an accession of strength, from the knowledge of our internal dissensions and divisions. Although, by concession and coalition, they kept up the appearance of harmony; yet it was, in truth, the *appearance* only. For the opposition, and the causes from which it sprung, continued through the war (of the revolution)—they were found in the convention, at the formation of our Constitution, in every session of Congress since the Constitution came into operation—and they are still as far from being removed at this time as they were at the commencement of the war. The consolidation of the States has arisen in detail how this opposition has stood in Congress under the Federal government—we shall, by and by, see what it has cost the Northern States, in its consequences. Forever garnish that patriotism, that can wish her defeat.

What mean such notices of the victory of our army, in leading Whig papers, as the following?

Monterey taken! Glorious triumph of the American arms! Our army again victorious! Glorious news from the army! Monterey taken! Glorious victory! Victory to our arms! 2000 Mexicans killed! only 300 Americans! !-&c.

Now let it be distinctly remembered, that these same patriotic Whigs, in the last Presidential election, vehemently urged the election of their candidate, on the ground that if the Locos succeeded in electing Polk and Dallas, we should have Texas, and the Mexicans would have a war with us. They said that Mexico would have just grounds for war with this country, if Texas were annexed. One of two things is true of the Whigs—they are really friendly to the success of slavery in this country, and are willing, by assisting the slaveholders in the war, to waterfall state liberty from the American continent; or they are the wicked panderers, to a false patriotism, that would rejoice as heartily and about as vociferously for victory, if *our army* could successfully wage war with Gabriel and all the heavenly hosts.

Some are probably influenced by one motive, and some by another. They really desire the continuation and pity of the friends of God and humanity.

J. T. EVERETT.

Princeton, Mass., 1846.

GIVE HIM ENCOURAGEMENT. We are indebted to Mr. Henry M. Parkhurst for the sketches of the speeches of SAMUEL MAY and RUFUS PHILLIPS, delivered at the Faneuil Hall Bazaar. We proposed to furnish Phonographic reports of speeches, sermons, &c., at short notice, and is enabled to give nearly a verbatim report of what may be uttered by the speaker. We hope he will find constant employment; for a good reporter is about as difficult to be found as a 'white blackbird.' (See his advertisement.)

Loss of the U. S. Brig Somers.—The U. S. brig-of-war Somers was capsized, and sunk in a few minutes, in a heavy squall from the North, on the 8th Dec., off the Island of Grand Cayman. There were 80 persons on board, of whom, it was supposed at the time, 30 had perished, and among them were passed Midshipman R. Clay Rogers and Jno. Ringold Hyson. Since then, 16 out of the 39 have drifted ashore, one of whom died from exposure. The 23 were picked up by a British ship, Vera Cruz, after having been in the water 30 hours, and were taken prisoners of war by the Mexicans. Great credit is due the officers and crew of the Vera Cruz. When Rogers, Dr. Wright, and a seaman had gone some distance from the boat, Mr. Hyson commanded by seven Mexicans. Mr. Rogers and the seaman were made prisoners, and sent to the Castle of Perote.

VIRGINIA—*Perkersburg Kidnappers.*—The Supreme Court of Virginia, now in session at Richmond, has discharged the citizens of Ohio, who were some 18 months since kidnapped in Washington County, taken to Parkersburg, and for a long time confined in prison there. The Virginia court has decided, that they had no jurisdiction of the case, the jurisdiction of the matter charged against those individuals, inasmuch as the jurisdiction of that State extends only to have jurisdiction on the western bank of the Ohio River.—*Ohio State Journal.*

Death of General Root.—General Jonathan Root died at New York, on the 24th ult., at the advanced age of 76 years. He was a native of Delhi, N. York, to Washington. He was a prominent man in New York, having been elected to the office of Representative and Senator in the State Legislature, member of Congress and Lieutenant Governor.

Death of a Member of Congress.—Hon. Alexander Barrow, Senator from Louisiana, died suddenly in Baltimore, last week. He left Washington in a second of Mr. Garrel Davis at the time of the expected duel, and was taken suddenly ill, and died in a short time.

MORE CHIVALRY.—At Jackson, Miss., on the 2d inst., Mr. G. P. McDowell, was shot down in bed by a man named Temple, so that he died in a few hours.

A rencontre occurred on the 16th ult., at Clarksville, Tennessee, between Mr. Cullen, of Ky., aged stemboat '76, and a Mr. Jones of C., in which the former was shot, supposed mortally. Jones was arrested.

A person in Athens, Tenn., having paidcake addresses to two sisters, married one, and recently run away with the other. The father-in-law pursued and shot the fellow, and returned, taking both daughters home.

Tragical Affair.—A young man, named John Catlin, was shot dead recently, in Fayette county, Ala., at sleigh-ride, by a party of five or five persons, relatives of Miss Kelley, a young lady with whom Catlin was about to marry, contrary to their wishes. After removing the body, unknown, Catlin fired and killed one of his antagonists, named Martin.

The dwelling of John Pettigrew, in Rockbridge, (Va.) caught fire, during his absence, on the 20th, and he hurried to the premises. When he arrived, he found his wife and five children lying together, a few feet from the ruins, *frozen to death.*

A Nice Point at Law.—In Ohio, a black or mulatto person is not allowed to give a white person in evidence, but a white person is a party. In a recent case, a band employed on board a canal boat brought a suit against the boat for wages. The witness relied on was a colored man, and the attorney for the defence objected to his testifying. But the Justice decided that a canal boat is not a white person in the meaning of the law; the testimony of the witness was heard, and a verdict rendered for the plaintiff in attorney's fees.

The great battle of the Mexican campaign is to be at San Louis Potosi. The place numbers 50,000 inhabitants, and will probably have from 30,000 to 40,000 soldiers to defend it, with an abundance of artillery means.

A colored man belonging to the estate of the late John Sparkes, died near Centreville, Md., at the advanced age of one hundred and twenty-two years.

LATER FROM THE ARMY.

By the arrival of the steamer ship Massachusetts, at New-Orleans, the mail has been received from Texas to the 15th of December.

Considerable excitement has been produced by the appearance of a large force of Mexicans, in a body near Seguin, and a skirmish between the cavalry were in their neighborhood.

It was positively asserted, and the report generally believed, that the officers of the Texan Rangers, Jones had a force of 25,000 near Santa Cruz, Texas. It was also reported that he was taking the most strin gent measures for the apprehension of Santa Anna, if all officers, on whom there rested the slightest taint of suspicion for cowardice, to bring his determination to retain order, and to show the world that he has the most implicit confidence for bravery and skill.

Santa Anna had likewise issued a decree, decreeing death to any officer who should desert himself by cowardly or unsoldierlike conduct in future.

The thousand cavalry were reported to be at Victoria, and the thousand of Gen. Lane, at Tampico.

The Mexicans, to all outward appearances, were very pacific, and expressed the desire of being led against the invaders.

Celebration in Newburyport.—The Printers of Newburyport, intend celebrating the anniversary of the birth of Franklin, by a Supper, at Washington Hall, on the evening of the 16th of January, and are desirous of having the Printers of the Universe present as possible; the Committee of Arrangements, therefore, extend a general invitation to the craft residing in Boston, Salem, Danvers, Lynn, Marblehead, Haverhill, Georgetown, Amesbury, Portsmouth, Exeter, Dover, &c. &c., to join with them in said celebration; and request publication as far the number who will probably be with us, to be forwarded to the Committee, by the 6th of January. Addresses, &c. have been engaged, and also a first rate supper.

Tickets for the celebration will not exceed $1.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The Fifteenth Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on WEDNESDAY, January 27th, and will probably continue in session three days. In view of the alarming strides of despotism, and the boldness of the cause of invasion and conquest, for the purpose of extending the boundaries of Slavery, and rendering the sway of the Slave Power more fearful over the country and the exigencies of our great enterprise—all the members and friends of the Society, and all anti-slavery societies, are earnestly called upon to make the approaching meeting the most numerous and the most effective of any that has yet been held in this Commonwealth.

FRANCIS JACKSON, *President.*

EDMUND QUINCY, *Sec.*

ANTI-SLAVERY MEETINGS.

Addison Davis, of Lynn, will lecture on Slavery in

Hanson,	Friday,	Jan.	8
E. Abington,	Sunday,	"	10
	Sunday and Monday,	"	10, 11
E. Bridgewater,	Tuesday and Wednesday,	"	12, 13
Bridgewater,	Thursday and Friday,	"	14, 15
Taunton,	Saturday,	"	16
	Sunday, Monday, Tues.	"	17, 18, 19
Norton,	Wednesday & Thursday,	"	20, 21
Mansfield,	Friday and Saturday,	"	22, 23
W. Marshfield,	Sunday and Monday,	"	24, 25
E. Attleboro',	Tuesday,	"	26

The friends of the above in all these towns are requested to co-operate with Mr. Davis, by making all necessary arrangements for his meeting, and conveying him from place to place without charge. As one of the primary objects of his mission is, to obtain subscribers for the Liberator and Standard, they are also desired to procure for him every facility, by giving him the names of such as are friendly to the cause, that by obtaining their names as subscribers, a wide circulation may be given to these papers.

L. MOODY,

General Agent Mass. A. S. Society.

ADELPHIC UNION LIBRARY ASSOCIATION.

The 8th lecture before this Association will be delivered on Monday evening next, Jan. 11, at Marlboro' Chapel, by George B. Emerson, Esq. Subject: Historical Pictures.

T. H. RINGGOLD, *Sec'ry.*

WILLIAM A. WHITE, of Watertown, will lecture before the Worcester Anti-Slavery Society, on Sunday next, Jan. 10, afternoon and evening. The public are invited to attend.

☞ Charles Spear will preach or the Duty of Society toward Criminals, in the Rev. Caleb Stetson's Church in *Medford*, on the second Sabbath in January, at the regular services, in the afternoon; and in the evening, in the Universalist church.

PRISONER'S FRIEND. NEW BOOK STORE.

THE PRISONER'S FRIEND, a weekly periodical devoted to the cause of Peace, Temperance, and the reformation of the criminal, is published at No. 40 Cornhill, Boston, Mass. by Charles Ward and John M. Spear. Price $1 50 in advance. The paper commences the new year on an enlarged sheet, and with the prospect of additional interest being imparted to its columns by the assistance of the names of several distinguished gentlemen to its list of contributors.

PHILANTHROPIC BOOK STORE. A good assortment of books, relating to the great moral enterprises of the day, are for sale at the office of the Prisoner's Friend. Many of these books can be sent by mail.

SPECIAL NOTICES.

ANTI-SLAVERY LEAGUE.

TICKETS OF MEMBERSHIP.

May be obtained at 25 Cornhill, price 25c. Friends from the country wishing tickets, can constitute themselves and any of their friends members of the League, by remitting the money and names with the residence of each, to the subscriber, when as a second of Mr. Garrel Davis at the time of the expected duel, and was taken suddenly ill, and died in a short time.

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GRATUITOUS MEDICAL ADVICE.

DR. C. F. HOFFENDAHL & DR. DAVID THAYER have opened a *Medical and Surgical Infirmary*, at their Rooms at Washington Hall, corner of Washington and Dover streets; they will give gratuitous advice at their rooms, on Thursdays, from 3 to 4 o'clock, P. M.

EXECUTORS' NOTICE.

NOTICE is hereby given that the subscribers have duly appointed executors of the will of Nathan Dane, late of Ipswich, in the county of Suffolk, merchant, deceased, and have taken upon themselves that trust, by giving bond as the law directs. All persons indebted to said deceased are the estate of said deceased, are required to exhibit the same; and all persons indebted to the said estate are called upon to make payment to

MARY C. CHAPMAN,
MARIA W. CHAPMAN, } *Executors.*
WENDELL PHILLIPS,

Boston, Dec. 28, 1846.

IMPORTANT WORK.

Just Published, and for sale at the Anti-Slavery Office, 21 Cornhill,

THE CHURCH AS IT IS; or, the Forlorn Hope of Slavery. By Parker Pillsbury. Price 25 cents.

January 8.

VERBATIM REPORTER.

HENRY M. PARKHURST,

RUID OFFICE,

Is prepared to furnish Phonographic Reports of Speeches, Sermons, &c., at short notice.

POETRY.

☞ The following is obviously in reference to the pro-slavery, rum-distilling, wine-bibbing Hollis-street church, and the Thanksgiving anti-reform sermon of its hireling pastor, Rev. Mr. Fosdick.

For the Liberator.

PARLOR TALK.

Father, you know how pleas'd you were
On last Thanksgiving day;
You said the sermon was so good,
For printing it would pay.
And well you know our pastor dear,
(So unlike other men,)
On Sabbath-day repeated it,
And how it pleased us then!
And when in print it did appear,
How fast the copies sold;
For all the truths he uttered, were
Run in the good old mould.

But just look here—the 'Christian World'
Our Sermon has review'd;
I'll read it you, papa, and see
The course it has pursued.
It calls it an 'Apology
For Slavery and Rum;'
I'm sure I hop'd we should no more
Before the public come.

Why is it, pa, our good old church
Should always be beset?
The man who made past trouble 's gone,
And we are troubled yet.
Papa, if 'tis your liquor trade,
That keeps us in a broil,
Or if it is in Slavery's cause
We do not tug and toil,
Let's try new-fangled principles,
And see what they will do;
For scarcely anything is wrote,
But some one points to *you*.

Do hold your peace, my silly child,
And view things as they be;
What harm can criticism do,
Coming from J. F. C.?

But look, papa, another man
Has wrote upon it too;
I sometimes think, I must confess,
What many say is *true*.
Rum, War, and Slavery and Wealth,
No public favor wins;
But then I know we hire no man
To preach on *special sins*.
We used to hear enough of those,
To keep our conscience clean;
And still no quiet now we find:—
Father, what does it mean?

My daughter, reach that paper here;
Upon it I insist;
I'll quickly tell the editor
To drop me from his list.
He need not think apologies
Will for his course atone;
Our church can never quiet be,
Till we are let alone.
We chose a man just to our mind,
To face each coming storm;
And we as one adhere to him,
Who lets alone *Reform*.

From the Boston Courier.

THE VOLUNTEER'S SONG.

Go, go, go,
Spreading death and woe,
Hear the cannon's mighty noise,
Flash the powder that destroys,
Shoulder up your guns, my boys,—
Conquer Mexico.

Go, go, go,
Mr. Polk says so;
Cross the rivers, stem the flood,
Bear the rain and sleep on mud,
Stab their hearts and drink their blood:
Conquer Mexico.

Go, go, go,
Leave our Northern snow;
Go, where fevers load the air,
Where the sky, however fair,
Loads the body with despair,—
Conquer Mexico.

Go, go, go,
Throw aside the hoe;
Leave the plough, and leave the brake,
Carts and cows, and wives forsake,
You yourself may be a rake—
Conquer Mexico.

Go, go, go,
Reason answers, No!
Never mind her; Glory's voice
Swells and makes a louder noise—
Hear her orders, O my boys,
Conquer Mexico.

Go, go, go,
Mr. Polk, you know,
Bids you fight and kill and quell,
Cut their throats and make them yell,
Tread their spirits down to Hell—
Conquer Mexico.

Go, go, go,
To the nation show
We are freemen by our birth;
Free for madness or for mirth;
Free to conquer all the earth—
After Mexico.

From the Taunton Democrat.

THE WORDS OF STRENGTH.

There are three lessons I would write—
Three words—as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have *Hope*. Though clouds environ now,
And gladness hide her face in scorn,
Put then the shadow from thy brow—
No night but hath its morn.

Have *Faith*. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of Heaven,
The habitants of earth.

Have *Love*. Not love alone for one;—
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength, when Life's surges rudest roll;
Light, when thou else wert blind.

THE WILL OF GOD.

'Thy will be done in Earth, as it is in Heaven.'

Oh, beautiful and bright that world must be,
Where life is but the doing of God's will!
Could we on earth as perfectly fulfil
Thy holy law, we, also, should be free!
For angels are not happier than are we,
When in our hearts we take our Father's name,
And with a resolute and steady aim,
Make all our deeds with His high will agree.
Father! we love our land of human birth,
Which Thou to us for a brief home hast given;
We love this beautiful and fair young earth,
And fain would make it like our home in HEAVEN.
Oh! one thing more we truly need—*but* one;
That here, as in yon Heaven—THY HOLY WILL BE DONE!

S. C. E.

REFORMATORY.

THE PRIESTHOOD—THE CHURCH—AND THE PEOPLE.

LONDON, November, 1846.

To the Editor of the Liberator.

DEAR SIR:—Your visit to us will remind you of one of the great checks to our onward progress, and to our ability to aid progress elsewhere,—the weight we have to carry in what is here called the Established Church—that is, the Church called the Church of England, which, being established by act of Parliament, is called by many the Law Church, to distinguish it so far from the Church of Christ.

With us, the supporters of the Law Church are the lords and the land-owners; the farmers dependant on the owners of the soil, and clodpoles dependant upon them—if supporters these two last can be called.

It should always be borne in mind, that at least one half of those who pass for churchmen, in Old England, and who must be admitted to possess greater intelligence than the farmers and their laborers, are not supporters, as far as inclination goes, but merely conformers from position, place, or connection.

Another large portion is comprised of those, who, being indifferent as to faith, study appearance, and therefore join those who are generally considered the respectables.

The lords—I purposely avoid calling them the nobility, for the descendants of the old nobility have been swamped by the creations of George the Third, so far as mere antiquity is a constituent of nobility—the mass of the titled men of this country, are but of yesterday. The lords are supporters of the Church, because they are most of them tithe-holders and patrons of livings, and were selected for lords because of their thick-and-thin advocacy and support of Tory wars against American and French independence. They are supporters of the Law Church, because that church furnishes provision for their younger children, and other connections. The church is their warren; it is an aristocratic preserve, by upholding which, a tenth of the produce is drawn from the industrious, for the support of lordlings and other offshoots, and those accommodating chaplains and tutors, who, by pliancy and prudent marriages, qualify themselves to teach humility to those over whom, but not by whom they are appointed to preside as religious teachers, and to whom, nominated by the lords and the Lord Chancellor, (always a churchman,) they have generally been appointed as magistrates to expound the penalties of the game and other oppressive laws, in connection with the terrors of their creed. Of these classes,—that is, the lords, the squirearchy, and the farmers, in districts where commerce and newspapers have not yet brought the intellects of the last into action,—the former are the principal supporters of this holy daughter of a mother, whom they have been themselves the loudest in calling by a name which their courts visit with the penance in a white sheet.

As to the laborers, they, poor things, are the mere slaves of the soil. They are not, like your black slaves, bought and sold by name, but they are in effect bought and sold with the lands. They live upon potatoes chiefly, and a coarser bread than others; they live in their masters' cottages, from whence they are ejected, if discharged as laborers; and the owners of the land erect fewer cottages than there are men, and, consequently, if discharged, they are reduced with their families to a state of perfect destitution; and they have no alternative but what is called the Union—a place in which husbands and wives are not permitted to see each other—out of which they must not go, or if they do, are not allowed its shelter when they return—in short, it is a prison, under another name; and though, like the poor slave in America, the laborer is not sold to pay his prison fees, he is effectually prevented from ever emancipating himself, and becoming his own master. His wages are upon the average about 9s. per week, and upon these wages he has to maintain his family, and pay his cottage rent of 2s. per week, (this is usually stopped out of his wages,) and to buy clothes. Their destitution is extreme; and if the father were to go on the tramp in search of work, he would be apprehended, and committed to prison, should any of his family need, and they are sure to need, relief from the Union. It is folly, therefore, to look for mind under such circumstances. These poor creatures are about as effectually shut out from education and its advantages, as your poor slaves are by express enactment; and it is to give religious instruction to men so dealt with by the system of which their clergymen are the principal administrators, that we are made, as a people, to pay £6,000,000 every year; and by the law of England, these poor men, if they do not go to church every Sunday, are liable to be fined 1s. for the first offence, and an increasing fine for a repetition; and imprisoned, if they do not pay it! Of course, as the pariahs of such a system, they have no mind; they are mere heavy organizations, whirled about by the circumstances controlling their clodish position.

What we should have been as a people, if the discoveries and inventions of Fulton, Arkwright, Cartright, Watt, and others, had not introduced machinery and manufactures so as to increase our towns and congregate our people more together, it is difficult to say. We should probably, ere this, have sunk into a state of half barbarism, and have exhibited much the same downward tendency which your Slave States exhibit. We should have had two classes only—the china and the earthenware classes—great wealth and great destitution—splendor and rags, luxury and squalor.

In small towns and villages, the parson, the lawyer, and the doctor, usually lead the society of the place. The one has a perennial retainer in favor of things as they are. His tithes and his dues, so called, are retaining fees in favor of standing still. The lawyer, for the sake of the parchments, courts the squirarchy, seeks the patronage of the magistrates, who have hitherto, to the disgrace of the government of this country, been selected from those who conform to the established sect; and the doctor seeks to physic all 'respectables.' The whole of this union of interested and crooked policy is produced by the unholy alliance of Church and State, which means the setting of one sect upon the shoulders of all the rest, by which the one grows unhealthily fat, torpid and oppressive, and the others are depressed by the weight which cupidity, not the gospel, has imposed upon them. The whole is a union of worldly interest, not of religious principle.

Those of your countrymen, who have traveled in England, and have compared the rise of such active, thriving towns as Manchester, with the dullness and lethargy of cities like Chester, who have seen the activity, intelligence, energy, public spirit, and progression of the inhabitants of the one, and the coldness and priest-like dullness and decay of the other, —will have seen what it is to be, on the other hand, under the leaden rule of Priestianity, and to be free from the influence and heavy depression which exist wherever there is a clerical corporation holding sway. Cities with us are synonimous with Bishoprics. There the priests have managed to obtain lands, and, as a rule, they let lands for twenty-one years only; in cities, sometimes for forty. The consequence is, that if the tenant improves his property, his rent is raised at the end of the term, and made proportionate to the then value of the premises. Thus he is made to pay for the results of his own industry and property, and the clerical incubi either suck his marrow, in the shape of rent, or break his spirit, and prevent the fruits of the earth coming to maturity.

It is notorious here, that cities decay, and, although circumstanced the same, towns increase. Liverpool, which is not a century old, is rapidly rivalling Bristol, which is a city of centuries old, with all the advantages of a channel or sea-board. Given the same natural advantages, the men without a corporation of priests have invariably outstripped those who have been blessed (?) with them. They are the great mind-twisters, and as such, prevent the natural and healthy flow of knowledge. By their creeds, they tie the mind into knots, and array the prejudices of their victims against those who would untie them. Priests always consider they have a vested interest in mental stagnation; they fear the healthy flow of progression, they feel themselves in the saddle, and they know not but that movement may dismount them. Hence their love for creeds, and the necessity, when once a creed is formed, of adhering to it. *A creed is a covenant against advance.* Nature is a state of change. A creed is like a pile, driven into a stream to check its flow; and a corporation of priests may be considered as a union of pile-drivers, to stem the stream of intellect. They succeed, for a time, in creating eddies, falls and whirlpools, but, being a mere union of finities against infinity, though they produce trouble, disturbance and dangers, they are ultimately swept away by the majesty and power of the stream.

You have greatly added to the power of this stream, and, trusting that you may compel the Free Church priests to 'SEND BACK THAT MONEY,' or convince the people (which is far more likely) of the cupidity of the priestly character, and so contribute to emancipate the people from those who preach for hire,

I remain, yours truly,
EDWARD SEARCH.

DIFFERENCE BETWEEN THE GOSPEL AND THE PREVAILING RELIGION.

We take the following extract from a Sermon,—rare for its moral courage and plain speaking,—delivered at North Bridgton, (Me.) at the annual meeting of Union Conference, by J. P. Fessenden:—

The religion of the Gospel is opposed, without connivance or compromise, to all sin—especially to sins of a flagrant character and of long standing, having the sanction of human authority and law, and having obtained a wide-spread popularity and currency among men. Not so with the prevailing religion of our day. It is a religion of *expediency*, and, generally, has a bright look-out for the loaves and fishes, and a full supply of carnal good things; and hence, it is by no means forward to raise a very sharp and determined voice of remonstrance against vices, long practised, and in special favor with the rich and powerful; lest it should provoke their hostility, and endanger the generous support it is in the habit of drawing from their coffers. In matters of comparatively trifling moment, it is unyielding, and exhibits a bold front, when its creeds and denominational peculiarities are assailed, and there is danger of the slightest departure from a rigid and punctilious observance of its rights and ceremonies. On all points of this description, it shows great sensitiveness and watchfulness and care. And it occasionally assaults with considerable energy, when there is a pretty fair prospect of an easy victory in public estimation, some of what are called the little citadels of iniquity—such, for example, as parties of pleasure, dancing schools, the marrying of professors with non-professors, and of a man, with his deceased wife's sister. But let its eye only be turned to one of the *strong holds of Satan*, and it immediately trembles, and cowers, and dares not bend a bow, or shoot an arrow against it. In a word, it 'strains at a gnat, and swallows a camel.' The Saviour neither winked at, nor spared any crime, when he was upon earth; but directed, incessantly, at every hazard, his most pointed and burning rebukes, especially and chiefly, against long cherished and strongly fortified systems of iniquity, both in church and state; and finally sacrificed his life, in defence of truth, and in opposition to sin, as an example in all coming time to his followers, and for the salvation of a lost world. His inspired Apostles closely followed his steps. Wherever they went, sins hoary with years, entrenched in the habits and affections of the multitude, and guarded by human enactments and satanic vigilance, received their first and chiefest attention; and the altars of idolatry and superstition crumbled before their march; and their career was that of brilliant conquest over one vice after another, till, very soon, the banner of the Gospel waved, in triumph, over the palace of the Cæsars. How widely different, in this respect, is the current religion of our day from that of Christ and the primitive believers! In other countries of Christendom, it *follows*, in many instances, the multitude to do evil. In our own, it does as bad, or even worse; it *leads* the multitude in upholding and protecting crimes of equal or greater enormity. I allude to the protection it affords, by its teachings and example, and its refusal to come out in united and open condemnation of it, the foul sin of American slavery. It is, in fact, the *bulwark* of this dreadful system of wickedness; for no one can reasonably doubt, had it raised its determined voice against it, in years gone by, it would long since have ceased to exist, and would be known now only as a crime that had been. And were the churches, as a body, at this moment, to withdraw all connexion with it, and exert their influence for its removal, it could not long survive the shock; but, like the serpent in the giant grasp of Hercules, would soon be strangled and expire.

From the London Standard, Nov. 1846.

'TOO VIOLENT.'

At present, as at all times when men's minds are not heated by a sense of insult, injury, or danger, truth is too strong for the public taste, the arbiters of which, in a quiet age, are fops, and money, grubs, and sharpers; and as truth is too strong for qualmish stomachs, at such times all who speak truth or write it are 'too violent.'

An old and shrewd friend of ours once remarked that these words 'too violent,' were, in his judgment, the most detestable in their combination of any words in the English language. If a minister is bold and disinterested, like Chatham, Pitt, or Percival, he is 'too violent;' if a writer tells plain and useful truths, though in the most guarded language, he is 'too violent.' In short, every thing that is not lying cowardice, or trick, is 'too violent.'

I would, said our friend, impose a farthing a syllable upon the use of the words, or a penny a phrase, a tax which would be quite sufficient for its purpose, for nobody ever says 'too violent,' whose soul does not lie within the circuit of a penny. We entirely concur in our venerable monitor's disgust at the use of the phrase, but as there is no hope of his fiscal check being imposed upon it, and as undoubtedly it is an efficient cant for mischief to which all men who will speak nothing but truth without reserve must expose themselves, it is, no doubt, the prudent policy for the country party to observe silence until the proper time of speaking shall come, that is, when men are sufficiently irritated or frightened not to think truth 'too violent.'

O HOW CHRISTIAN-LIKE. The last number of Zion's Herald contains the following paragraph, in relation to Mr. Garrison, which strikes us as not being hardly as Christ-like in its spirit, or tone, as it would have been if old John Wesley had written it.

WM. LLOYD GARRISON.

This gentleman has been received by his fellow abolitionists (demolitionists is better) with considerable ceremony. Mr. Garrison's peculiar character and principles have been more fully revealed to the English people by his late trans-Atlantic excursion than ever before; and many of them have discovered that their supposed sublime philanthropist is, after all, but a rash Ishmaelite, whose hand is against every man, and every thing, that does not accord with his own exceedingly narrow views. The resolutions at Faneuil Hall, on the occasion of his return, hint, in characteristic style, at his treatment by English clergymen.

It won't do, neighbor Herald; all your innuendoes never will convince your readers, that have the least grain of intelligence, that Mr. Garrison's character, as a man and a philanthropist, did not stand much higher with the English people when he took his departure, than it did previous to his last visit. All the ill-treatment that your paragraph implies that he received from English clergymen, was only from that class who consort with thieves and build churches cemented with the blood and bones of human beings—clergymen whose blame were a thousand times better than their praise.—*Christian Citizen.*

MISCELLANY.

From the Portland Pleasure-Boat.

KILLING FOR THE GLORY OF GOD.

The Congregational Journal thinks God will overrule the Mexican murders for good, by subduing the people enough to make them willing to receive the Gospel. This is the coldest crumb of comfort I ever tasted, but to 'the hungry soul, every bitter thing is sweet,' so I place the bread basket in their cabin, and invite the fighting religionists to help themselves. This shooting the gospel into people, in the shape of cannon and musket balls, and sacking their towns, and ravishing their wives and daughters, as pay for the Gospel, is an improvement that few nations except this have adopted. The Journal says Mexico, from its first settlement by the Spaniards, has been a scene of cruelty, and intimates that God may have chosen this means to punish them for their sins. If this be the case, it appears to me a little singular that God should choose the Americans to whip them, unless he believes it takes a rogue to whip a rogue, and even in that case I should think he would send the Mexicans to whip the Americans first, and then let the Americans whip them afterwards. The Americans have had more light than the Mexicans, and in their cruelty to the Indians and Negro slaves, they have not fallen a whit behind the Mexicans. But perhaps the Lord chose the Americans to whip them, because no other nation under heaven is fit for such dirty work; if so, I have not another word to say on the subject; but will throw into the basket the following batch of fragments, served up by American gospel; no doubt they will prove delicious to the war-supporting Christians of this Union.

Gather round the basket, ye praying, fighting, preaching, murdering, gospel-shooting children of the wicked one, and hold another thanksgiving over these fragments. We have no priest on board to ask a blessing over them—the priests shun the Boat as swine do purity; but food that is prepared by the iron and leaden implements of American gospel, ought to go down pretty easily without a blessing. Gather up, gather up, ye hunting hounds of hell that support the Mexican war, gather up to the feast; here are the fragments prepared by your own cooks.

[The editor here gives the details of some of the horrid atrocities committed by the American soldiers upon the helpless Mexican women and children, and then adds]—

There, ye war-supporting religionists, is not that a delicious repast? And, if your own doctrine is true, are ye not the hunting hounds of hell? Are ye not sending your fellow men by scores and hundreds into the burning lake? O, ye Rev. Divines, who render thanks to God for the success of the American arms, how must his Satanic Majesty rejoice over such faithful servants as you! What shouts of triumph must ring through his regions, when you are heard praying for the success of American arms, and offering thanks for victories obtained!

NATIONAL MUSEUM—MORE CURIOSITIES.

A basket of the flowers of rhetoric.
An eye-lash from 'meek-eyed morn.'
A phial of cream skimmed from the 'milky way.'
A jar of the sweets of solitude.
The shaft of envy.
Bottle of cider made from the forbidden fruit.
An arrow of conviction.
The eye of the law.
The measure of our country's glory.
The tail of an Irish bull.
Some sand from Time's hour-glass.
A ruffle from Love's last shift.
A quandary, with a man in it.
A knock-down argument, with the impression it made.
The world in miniature; very old copy—faded.
A pound of butter from the cream of a joke, and a cheese from the milk of human kindness.
The march of mind, arranged for a full orchestra.
Some bristles from the last brush with the Mexicans.
A fluke from the anchor of Hope.
The shadow of the meat that the dog saw in the water.
A finger-post from the road to ruin.
Music of the spheres, original chorus.
The cap of a climax.
Musket and powder-horn of a shooting star.
A boot made from the last of the Mohegans, with one of the spurs of the Rocky Mountains on the heel.
The afternoon of the Dey of Algiers.
Some of the eels that were used to being skinned.
A hinge from the gates of death; and some of the snuff that the child wasn't up to.
A pattern of propriety.
The mirror which was held up to nature.
Title deeds and keys of a castle in the air.
A jar of the last earthquake.
A basket of the apples of discord, very tart.
The brush used in painting the signs of the times.
Bandage for an arm of the sea.
Handle of the cup of sorrow.
Scales for ascertaining a man's weight of character.
Fragments of stone from the pinnacle of fame; very much injured by time.
A corn taken from the 'noiseless foot of time.'
Some of the *dough* that was *kneaded* by the baker when he died of starvation.
A bottle of rose-water, double distilled from the 'roses of pleasure.' Also, one of the 'thorns of adversity.'

EXTRAORDINARY DISCOVERIES AT NINEVEH. Mr. Layard, an English gentleman, has for the last twelve months been pursuing the track—first laid open by M. Botta—at Nimroud, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh—the very existence of which had become little better than a vague historic dream—but have brought to light some of its buildings, sculptures and inscriptions. According to accounts received at Constantinople some months since, and communicated in the *Athenæum* of Saturday last, Mr. Layard had discovered an entrance formed by two magnificent winged human-handed lions. This entrance led him into a hall above 150 feet long and 30 broad—entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas-reliefs, of the highest interest—battle sieges, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit. They afford a complete history of the military art amongst the Assyrians, and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering ram, the tower moving on wheels, the catapult, &c. Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances, each formed by winged lions or winged bulls. These lead into other chambers, which again branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions; whence some idea may be formed of the number of objects discovered, the far greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have hitherto been confined to a very small corner of the mound, under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.

BRUTALITY TO WOMEN.

Persons who have never visited our prisons and police offices, can form no adequate idea of the suffering endured by many of the weaker sex who reside in this city. When such persons pass by a miserable habitation, and hear the cries of a woman appealing to her unmerciful lord and master not to kill her, their hearts sympathise with her, and they exclaim what a villain, when perhaps one or two blows is the extent of the punishment inflicted. If they could but attend on our police offices for one or two weeks, and mark the bruised eyes, the faces beaten almost to a jelly, the broad gashes in the head or on the body, and the almost paralyzed limbs of the numberless females who apply to the magistrate for a redress of their wrongs, they would be almost ready to swear vengeance on the heads of those brutal husbands. Those who are compelled to transact business at these places have had their sensibilities almost blunted by the many scenes of this description they have witnessed from day to day; and it is only when a case presents itself of more than ordinary atrocity, that they make mention of it.—*N. Y. Eve. Post.*

THE YOUNG AMERICAN'S MAGAZINE OF SELF-IMPROVEMENT.

Combining Literary Entertainment and Instruction with an effort to promote the Union of thorough Self-Improvement with every Department of Industry.

EDITED BY GEORGE W. LIGHT.

Published by-monthly—price $1 20 a year. Two copies to one address, $2. One copy for two years, $2. Six copies $5. Thirteen copies, $10. All payments in advance.

THE leading purpose of this Magazine is, to awaken a more general interest in SELF-IMPROVEMENT—Physical, Moral, Intellectual, Industrial and Prudential; and to meet the wants of those who are more or less engaged in that noble work. But while it will aim to embody in its pages—by means of original contributions, and careful selections and compilations from able writers—a good share of the best self-educational spirit and talent of the age, no effort will be wanting to make an entertaining and useful MISCELLANY OF PROSE AND POETRY for the general reader.

It will seek to impress deeply upon the minds of all persons engaged in the practical pursuits of life, the importance, the duty, and the practicability of EDUCATING THEMSELVES, in a manner worthy of beings created in the image of God, and provided with illimitable means of improvement.

It will endeavor to disseminate correct views of the kind of education best suited to Republican citizens in general, and to each of the Practical classes of Society in particular; and to point out the best course to be pursued in its acquirement.

We believe it will be able to demonstrate that the Useful Avocations of Life, instead of constituting any obstacle to the best kind of Self-Education, may and should be so regulated as to contribute eminently—as Providence doubtless designed they should—to the highest Intellectual and Moral, as well as Physical, interests of those engaged in them.

It will therefore repudiate the notion, that true elevation of condition requires the quitting of any useful employment; and do what it can to break down the foolish, not to say wicked prejudice against healthful Labor, which still so extensively prevails, as well as to check the over-weening veneration for Professional life, so common among all classes.

Recognizing the cardinal Christian doctrine of Human Brotherhood, its whole spirit will be opposed to Oppression and Depression in all their forms, whether their victims be of any caste or of any color. It will show that sound policy, no less than duty, calls sternly upon the more prosperous classes to take the most generous interest in the elevation of every branch of Society.

In all this, it professes no novelty. Taking its stand upon those two grand principles of American Institutions, the Right of the People to Self-Government in the State, and to Private Judgment in Religion, it will show that these principles may not be put aside as mere rhetorical flourish. They not only mean but *command* something. They involve the doctrine, that all classes of the community (when in a condition to exert their powers) are CAPABLE OF FITTING THEMSELVES TO JUDGE WISELY UPON THE HIGH AFFAIRS OF STATE, AND THE DEEP THINGS OF RELIGION. This is true—let temporal and spiritual despots sneer at it as they will—and no one can neglect the responsibility this truth fastens upon him, without proving false to his country and to the Kingdom of God. The life of Liberty depends upon acknowledging and living up to it.

'Here the free spirit of mankind, at length,
Throws its last fetters off; and who shall place
A limit to the giant's unchained strength,
Or curb its swiftness in the forward race?'

The social means now in operation for the elevation of the mass of Society, together with such new schemes of improvement as may be proposed to the community from time to time, will receive the most serious, and we trust candid consideration. Special attention will of course be devoted to Lyceums, Mechanic Institutions, and other popular educational Societies.

As to the attention we shall devote to Literature and Science in general—as well as some other matters which there is not room here to discuss—we need only say, that we shall be guided mainly by the leading design of the Magazine. We have only aimed in this place to explain the peculiar features of our plan; and it is the less necessary to go further into particulars, as the work has begun to speak for itself.

The Editor has devoted considerable time, during several years past, to the collection and preparation of materials for a work of this kind; and having secured the aid of several writers of superior ability, besides engaging in the work with his whole heart, he is not without confidence that he will be able to execute his plan with some good degree of efficiency.

☞ Published by GEO. W. LIGHT, 3 CORNHILL, BOSTON, and sold by Booksellers and Periodical Agents throughout the United States.

MECHANICAL AND DENTAL SURGERY.

TEETH AT COST, UNTIL MARCH 1, 1847! *Office, No. 266, opposite No. 307, Washington-st., corner of Avon Place, Boston.*

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on Plate, the merits of which, it is confidently believed, will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such *terms*, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but is peculiarly and *especially* adapted to whole or half sets, where the alveolar or dental ridge has become uneven and irregular, by the absorbing of some parts more than others. In all such cases, it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by asorption, and for bringing out the cheeks and lips to their natural and uniform fulness. The difficulties to be overcome in whole or half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so fully by any other means. It is the want of this ingeniously wrought block-work to remedy the effects above referred to, that so many are unsuccessful in giving satisfaction in their plate work—especially in whole and half sets. Another advantage of carved work, and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the finer particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is its perfect articulation. Each tooth should meet its opposite in the most exact manner of masticating food; otherwise the whole work will prove a source of continual annoyance, by its instability, falling down and other inconveniences only known to those who have worn them. There are other advantages in this style of work that can only be understood and appreciated by an examination of the specimens that may be seen at the subscriber's office—which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty in execution is to be overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would tend to strengthen.

TERMS.

Up to March 1, 1847, the following terms will be strictly observed for all cases of plate work, from a single tooth to a whole set, viz: when a fit and finish of the work are produced to the satisfaction of the person for whom they are made, the charge will be simply the cost of the materials used in their construction, (which will be less than half the price usually paid;) and after wearing them six months, if perfect satisfaction is not given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c., will be attended to in the most thorough and scientific manner, and on the following terms, viz: For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; for setting on gold pivot, $2; for Cleansing, $1; Extracting 25 cents. Examinations and advice gratis. All operations warranted.

Carved work in block for whole or half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, Surgeon Dentist.

Aug. 28 6m.

C. W. LEFFINGWELL,
Attorney and Counsellor at Law, and Solicitor in Chancery,
FRANKLIN, PORTAGE CO., OHIO.

WILLIAM C. NELL,
OFFERS HIS SERVICES AS A COPYIST, ACCOUNTANT AND COLLECTOR.

PARTICULAR attention given to preparing [illegible] of Agreements, Deeds, Mortgages, [illegible] Copying Correspondence, and any other kind of Writing.

He will procure Help for families, stores, &c., in which capacity his efforts have generally proved [illegible].

He will also attend to the delivery of Parcels, Circulars, &c., and any similar employment.

Orders left, or letters, (directed [illegible]) at 21 Cornhill, up stairs, or at [illegible] Bowditch, Esq., No. 19 Old City Hall, [illegible] promptly and grateful attended to.

TERMS MODERATE.

Boston, December 11, 1846.

BOOKS.

BELA MARSH, No. 25 Cornhill, has for sale, Parker's Sermon of War,
Ditto Sermon of the Perishing Classes,
Narrative of Frederick Douglass,
Ditto of Jonathan Walker,
Ditto of Lewis and Milton Clarke,
Archy Moore,
Spooner's Work on the Unconstitutionality of Slavery,
Ditto Work on Poverty—its illegal causes and legal cure,
Dr. Alcott's Water Cure for Debilitated Young Men,
Anti-Slavery Almanacks and Liberty Almanacks for 1847,
Mr. Prince's new Work on the authenticity of the Scriptures, being Lectures of the origin of the various writings of the Bible.
Also, a general assortment of Anti-Slavery, Phrenological and other Books of a Reformatory character.
Dec. 4.

VOICES OF THE TRUE-HEARTED.
Just received and for sale at 21 Cornhill, [illegible]
NUMBERS, fifteen, sixteen, seventeen and eighteen, of this interesting work. Price [illegible] the four numbers.

WHEREAS, I have heretofore made unsupported statements accusing Mr. John Beal of Kingston, of the crime of theft in stealing the [illegible] son, George Bates—I do hereby retract said [charges], and acquit Mr. Beal of all dishonest or improper conduct in relation thereto; and agree to pay the cost of [illegible] charge.
Hanover, Dec. 7, 1846. RUFUS BATES.

DENTAL SURGERY.

THE subscriber would invite particular attention to this advertisement, which he thinks may secure a place among the late improvements in Dentistry. He engages that the compensation for every operation of Dental Work, from the single tooth to that of a whole Upper and Lower Set, shall be one half the amount charged by others, and may be only the cost of construction. [illegible] that after sufficient time has elapsed to test the work, should the same prove to be inferior to any done in this city, or not be satisfactory to the patient, the money paid will be returned. [illegible] state that he has had permission to refer to Ladies and Gentlemen of this city, for whom all kinds of Dental Operations have been performed, and [illegible] mark that he has had several years experience in this business, having been employed in the Dental [establishment] of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. [illegible] (excepting that made by students) for two and a half years—also the entire direction and making [of] two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey) and one exhibited at the late Exhibition of the Massachusetts Charitable Association at Quincy Hall, which received a premium.

J. GUNN, SURGEON DENTIST, 115 COURT (CORNER OF SUDBURY) STREET.

Abdominal Supporters.
NEW-ENGLAND
TRUSS MANUFACTORY.
JAMES FREDERICK FOSTER

CONTINUES to manufacture all the various improved TRUSSES at his old stand, No. 3 [illegible] Washington street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last ten years—and his residence and business being both in the same building, he can be seen at home nearly the whole of the time, day or evening. He has more room and better conveniences for the business than any other person engaged in it in this city or any other.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Ani; Suspensory Bags, Knee Caps, Back Boards, Steeled Shoes for deformed feet; Trusses repaired at one hour's notice, and often times made to answer as well as new. The subscriber having worn a Truss himself for the last twenty five years, and fitted so many for the last ten years, feels confident in being able to suit all cases that may come to him.

Convex Spiral Trusses, Dr. Chase's Trusses, formerly sold by Dr. Leech; Trusses of galvanized metal that will not rust, having wooden and copper pads; Read's Spiral Truss; Rundell's do; Salmon's Ball and Socket; Sherman's Ball and Socket; Sherman's patent French do; Bateman's do, double and single; Stone's Trusses; Also, Trusses for Children, of all sizes. Marsh's Truss; Dr. Hull's do; Thompson's Ratchet do, and the Shaker's Rocking Trusses, may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with [illegible].

All Ladies in want of Abdominal Supporters, or Trusses, waited on by his wife, Mrs. CAROLINE D. FOSTER, who has had ten years' experience in the business.

CERTIFICATES.

From Dr. John C. Warren, of Boston.

Having had occasion to observe, that some persons afflicted with Hernia, have suffered much from the want of skillful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to their wants in regard to these important articles. JOHN C. WARREN, M. D.

Since the death of Mr. John Beath, I have made use of preference to all other Trusses, those made by Mr. J. F. Foster of Boston. P. G. ROBBINS, M. D.

From Dr. Green, Boston.

I have sent many persons to be fitted with Trusses and Abdominal Supporters, by James F. Foster, and he has uniformly given full satisfaction in their application.

The benefit of such instruments is often lost by the carelessness of their imperfect construction, and from neglect in properly fitting them; and I have been in the habit of sending patients to Mr. Foster, and confidently believing that he will give them relief, and see that they are well fitted.

H. B. C. GREENE, M. D.
Boston, April 27, 1846.

The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture Trusses, the various kinds of supporters and other apparatus required by invalids, and fully believes that the character of his work will favorably compare with that of others.

J. V. C. SMITH,
Editor of the Boston Medical and Surgical Journal.
Boston, Aug. 9.

ISAAC CALDWELL'S
Genteel Boarding House,
Removed from No. 20 Butolph-street, to No. 12 Belknap-street, near Cambridge-street.

I. C. would respectfully inform the public, that he has fitted up and opened the house for accommodation with Board and Lodging those who may favor him with their patronage. [illegible] No pains will be spared to render the stay a pleasant and agreeable house. Terms moderate. Sept. 18.

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, Milford.
VERMONT.—Rowland T. Robinson, North Ferrisburg.
MASSACHUSETTS.—Milton Bowers, Lowell;—R. F. Adams, Fall River;—Isaac Austin, Nantucket;—Elias Richards, Weymouth;—George W. Benson, Northampton; John Levy, [illegible]
RHODE-ISLAND.—Amarancy Paine, Providence; William Adams, Pawtucket.
NEW-YORK.—S. H. Gay, New-York City; James C. Fuller, Skaneateles;—Thomas McClintock, Waterloo; John H. Parker, Peru.
PENNSYLVANIA.—M. Preston, West Grove; James Fulton, Jr., McWilliamstown; Thomas Hambleton, Russellville;—B. Kent, Andrew's Bridge; John Cox, Homorton;—James M. M'Kim, Philadelphia; JOSEPH FULTON, Pennsylvania.
OHIO.—Lot Holmes, Columbiana.