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WM. LLOYD GARRISON, EDITOR.

# THE LIBERATOR.

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

VOL. XVII.—NO 22. BOSTON, FRIDAY, MAY 28, 1847. WHOLE NO. 856.

J. BROWN YERRINTON, PRINTER.

> ☞ All men are born free and equal—with certain natural, essential and unalienable 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 merchandise—continues.
>
> ☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!) Democratic, (!!) America every year.
>
> ☞ Immediate, Unconditional Emancipation.
>
> ☞ The Slaveholders are the slave-traders and Slave-drivers to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and menstealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.
>
> ☞ The Constitution of the United States is a covenant with death, and an agreement with hell.
>
> NO UNION WITH SLAVEHOLDERS!

## THE LIBERATOR.

From the Edinburgh Courant.

### FREE CHURCH ANTI-SLAVERY SOCIETY.

The seventh and last of a series of lectures on the subject of slavery, in connection with the Free Church, was delivered on Tuesday evening, by Rose St. Clair, of the Rev. George Gilfillan, of Dundee, to a very numerous and respectable assemblage. The subject of the lecture was—The debasing and demoralizing influence of slavery, and the Rev. gentleman, was shed from it on every side, and was distilled more or less directly upon all who in any way became connected with it, whether as victims or witnesses, whether as open advocates or insidious apologists, whether directly implicated in its practices, or in the palliation of its enormities.

He proceeded to consider, in the first place, the influence that slavery was calculated to exert, and did exert, on the slaves themselves; and he was ready to grant, that such influence was not so universal or imperious as equally to affect or injure all with whom it came in contact. They had all witnessed a splendid instance of what a powerful name could do, even in the most unfavorable circumstances, in the case of Frederick Douglass—a man whose slavery had not crushed, but developed, whom the struggle with the most adverse elements had only nerved and expanded—when he might with most unerring aim, and in the manner, born to destroy his cruel and unnatural tormentors. What were the elements of the slave's degradation? They were the converse of the elements that constituted the nobility of every man; and these were the sense of personal consequence and independence—the stimulus of hope—the possession of liberty—the privilege of education—the example of society, and of the earth as a field for manly enterprise. These were not only the conditions of freedom, but the elements of freedom itself—all of which were outraged by slavery. It deprived him of individual responsibility; and how could the teacher or missionary tell him he is a being responsible to Almighty God, when all the other circumstances of his position combine in telling him he is a thing? How will the Gospel try to raise him to the full dignity, and call on him to perform the duties of a man, while the law of the land stamped him with the worst of brutal degradation? The motives of religion and of humanity will fall powerless upon his mind; and God, in his darkened view, was just a gloomy likeness of his master, whom he loved as little, and feared much more, and would avoid if he could. Slavery was thus a silent, but profound blasphemy against the character of God, as well as an outrage upon the rights and manhood of man. (Applause.)

Slavery again, deprived its victim of the stimulus of hope. With the power of hope as an alleviation of misery, they were all well acquainted, but they did not often reflect upon its sublimer use as the conservator of morality. Hope was the inflicter of merely human principles, and they would not assume how much evil was averted by its silent operation, nor could they calculate how much wickedness and crime might be traced to despair. While there is life, there is hope, was an old and true adage; but the converse was equally true, and equally important.—While there is hope, there is life. Now, all the systems of evil, that of slavery tended to crush the spirit of hope in the breast of man. The completeness of its organization, and the strictness of its discipline, the severity of its punishments, *proved the corpse that animated it*, and the sanction that was given it in America by the laws of the republic,—all these operated powerfully to crush out everything like hope that lurked in the breast of the slave. He felt himself pent up in a vast dungeon, the gates of which death alone was able to unfold, and this hopelessness was felt the more in proportion as his soul was superior to that of his fellow-slaves. He was excluded from the possession of property; his earnings were not his own, his children were not his own, his wife was not his own. There was nothing his own, but his thoughts; and what must be one of those but the thought of his own sense, which he and his oppressors should meet, and where the third party would be the Eternal himself? On the other elements of the degradation of the slave, it was not necessary for him to dwell. When education was systematically forbidden—when every outlet, by which enterprise was shut up—when if skilled, it was only to make slave prison—when if he escaped, it was to have the hue and cry of a nation at his heels—and when, last and worst of all, his presence could be turned into a lucrative thing, by selling the communications between his soul and God—what must be the consequences but such a degraded and enervated sentiment and conduct as was realized in the slave States?

The Rev. gentleman then proceeded to show the influence of slavery on the slave-holder himself, and said, in reference to the assertion that he was kind and compassionate, that so, generally speaking, were executioners. The murderer, who sentenced the hour of sleep for the murder of his victim, to avoid inflicting unnecessary pain—the robber who has snatched away a fortune, and then bore his victim to the dungeon, the rack, or to lack a sixpence to enable his dupe to pass through the turnpike—or the dose of ether, that might be given to mitigate the feeling of an unjust death—these were illustrations of the manner in which the slave had to think his master, till that master, in the eye of Heaven, set his unlawful empire free. Slavery produced in the mind of the slave-holder contempt for man—the inevitable result of dealing with the race in a degraded and degrading position, till, as length, in his overweening pride, he entertained a belief that the slave did not belong to the same race as himself. Slavery also produced a zeal in advocates, and the conduct of the American population, with reference to the abolitionists, showed that the weapons of slavery were those of itself—that injustice could only be defended by injustice, and crime by crime.

The Rev. lecturer then showed that slavery debased the Church, and said, that if the controversy on the subject had been carried on more on one another, it was this—that the Churches of America were the great bulwarks of American Slavery. They preached liberty, and were yet the friends of corruption,—they boasted of the purity of their discipline, and winked at the foulest crimes. They called on earth,—they eulogized the pious liberality of their members who were living in the open practice of what Mahomedans and Pagans condemned, and preached deliverance to the captive, yet held slaves themselves.

Mr. Gilfillan then showed how slavery had affected its home apologists, by placing them in an awkward and an equivocal position, and compelling them to support and unsupported, a position, the ridiculous criminality of which had not been adequately demonstrated,—and a position the more ridiculous and the more criminal, because it was rapidly becoming less tenable, and which left without compromise of their general principles, be honestly relinquished. He showed how the friends of the Free Church joy of the connection they had been at the pains to establish, and the remarkable alliance they had received. (Laughter.) For his part, he had rather shun than share the shame they had received from the oppressor of the South; but it was an awkward thing for a large and powerful Church, calling itself "Free," to be encouraged as the American Churches had provided for them. (Laughter.) Their position was, however, an equivocal one, for they would not take up a precise ground. They said that they were mortal enemies to slavery,—mortal, but wise!—enemies to every thing about slavery, except to its principal supporters. Their position too, was self-assumed; the churches in America were not asking their sympathy, and the churches at home did not require from them any sound on the subject at all. Why has not such a degraded and sinful position been abandoned, and the money sent back? It was not a large sum, and no addition to it was likely, for he suspected that source was drying for ever. Why not send it back? If it be a bribe, let it be flung in the face of the tempter—if it was a mistake, why not return it like a misdirected letter? If it was a gift, why not give it away, why not ask more? (Applause.) Will they dare ask more? Will they send out another deputation on the same errand? If they were wrong, why not acknowledge it? A confession of error would move us to compassion,—a claim to infallibility can only move us to contempt. If it was a doubtful step, why not give the benefit of the doubt to the more generous extreme? Why not give it to the slave, instead of the planter? (Applause.) The Rev. gentleman concluded his lecture; and he was perfect confidence. In the triumph of the great cause he had been advocating, amidst the loud and repeated plaudits of the audience.

We understand that the Society contemplates holding a public meeting next month, previous to the meeting of the Free Church Assembly, when the subject will be fully discussed and memorials adopted in accordance with the views of the Society.

From the New-York Tribune of May 6.

### CONFERENCE OF THE EVANGELICAL ALLIANCE.

The meeting for the purpose of forming an Evangelical Alliance in the United States, assembled yesterday morning at ten o'clock, at Lecture Room of Broadway Tabernacle, corner of Greenwich and Pearl-sts. Mr. Schermerhorn was invited to preside at the devotional services. The 33th Hymn of the Social Psalmist was sung, and prayer was offered by Rev. Mr. Kirk, of Boston. An address was made by the Chairman, on the subject of Christian Union, and the xxii. chapter of the Gospel of St. John was then read. Prayer was then offered by Rev. Dr. Peck of New-York, the 345th Hymn was sung, and the benediction was pronounced.

Mr. Schermerhorn then called to the chair, and Hon. Joseph C. Hornblower, L. L. D., Chief-Justice of New-Jersey, was appointed Chairman, and Rev. E. N. Kirk of Boston, and Rev. Dr. Peck, Secretaries.

Rev. Dr. Cox then read the formula to be signed by those desirous of becoming members of the Conference.

Dr. Patton said that fears of exclusiveness in the operations of the Conference had been entertained by some of the members. This was a misapprehension. Those who were present at the original meeting in London were necessarily appointed a business committee by that body, for the purpose of forming the organization in this country. They had, however, wished to avoid all unequal relations, and had not even registered their own names as members, deeming that all might stand on equal ground. He suggested that those who had been at London should now enter their names, and that other brethren should follow them in doing so.

Dr. Cox suggested a slight modification of this plan. He proposed that those who should now sign their names, should be considered members of the house, and no others, and that delegates subsequently arriving should sign in their order.

Dr. Cox then read the Rev. C. N. Davis, of the M. E. Church, expressing his entire sympathy with the aims of the Alliance, together with several other letters, among which was one from Rev. Robert Baird, of the Protestant Episcopal Church, desiring to be recognized with four sons as members of the Alliance, and expressing a regret that the subject of slavery had never been introduced into the Alliance. He would have the Scriptures paramount, and all things left where they have them. On that ground, God's blessing would be sure.

After the reading of these letters, Dr. Cox brought up the question, whether Reporters should be admitted to the sittings of the Conference. In London it was not allowed, but whether it would be wise to allow it here, he did not know. Some discussion ensuing, Rev. Mr. Kirk said that the London Conference was peculiarly situated. It was a large body of strangers to each other, not knowing their own ground, and liable to be called on to debate many delicate questions difficult to manage, where the presence of the public might not be desirable. Here they had the benefit of all the experience of the London Conference, and might advantageously act otherwise.

It was finally decided that the meetings of the Conference should be held with open doors.

A rather prolonged discussion followed, as to whether the American organization should be in connection with that made in London, or should be an independent one. It seemed to be a matter of some apprehension, that it might be unpleasant or inconvenient to form such a connection.

Dr. Patton said that some confusion appeared to exist in the minds of the brethren present. They did not distinguish the Œcumenical, general Alliance from the British branch. It might as well be spoken out—*The plague-spot was the slavery question.* That question was not involved in the general organization, but in the British body it was and Chester. It was there laid down, that no slaveholder should be a member. It could not be supposed that they were forming any intimate union with that particular branch, in the general organization, there were no special tests—all was clear sky there; the English branch had its own meets and bounds, and the conditions of the American population, with reference to the abolitionists, showed that the weapons of slavery were those of itself—that injustice could only be defended by injustice, and crime by crime.

The Rev. lecturer then showed that slavery debased the Church, and said, that if the controversy on the subject had been carried on more on one another, it was this—that the Churches of America were the great bulwarks of American Slavery. They preached liberty, and were yet the friends of corruption,—they boasted of the purity of their discipline, and winked at the foulest crimes. They called on earth,—they eulogized the pious liberality of their members who were living in the open practice of what Mahomedans and Pagans condemned, and preached deliverance to the captive, yet held slaves themselves.

Mr. Gilfillan then showed how slavery had affected its home apologists, by placing them in an awkward and an equivocal position, and compelling them to support and unsupported, a position, the ridiculous and criminality of which had not been adequate demonstrated,—and a position the more ridiculous and the more criminal, because it was rapidly becoming less tenable, and which left without compromise of their general principles, be honestly relinquished. He showed how the friends of the Free Church joy of the connection they had been at the pains to establish, and the remarkable alliance they had received. (Laughter.) For his part, he had rather shun than share the shame they had received from the oppressor of the South; but it was an awkward thing for a large and powerful Church, calling itself "Free," to be encouraged as the American Churches had provided for them. (Laughter.) Their position was, however, an equivocal one, for they would not take up a precise ground. They said that they were

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than the expression 'Lord's Day.' In their view, it was not a question of language, but of principle. If it was desired to act together with the Seventh Day Baptists, there was no difficulty in the way, but such gave regarded the other as departing from the true way of the Lord, and could not adopt each other's language. Moreover, the expression in question, was the view held by the majority of Evangelical Christians, and could not be changed to suit extreme or exceptional cases.

Rev. Carlos Martyn had objections to the Fourth article. Other commandments might as well be specified as peculiar objects for the Alliance as that relating to keeping the Sabbath. Profanity, Adultery, or Sabbath-breaking, was not forbidden any more than stealing. If one was to be specified by the Alliance, why not the other? If possible, he should prefer to strike out the article altogether.

About 2 o'clock, the meeting adjourned till afternoon.

Afternoon Session.

The adjournment having been a mere recess, the proceedings of the afternoon were not opened by prayer. The discussion in relation to the expression 'Lord's Day' and the Seventh Day Baptists was resumed.

The postponed part of the Preamble, namely, that originating with the committee in this country, was read by Rev. Dr. Cox, who stated that it would be seen to refer to a single subject.

Dr. Schmucker could not agree that they referred exclusively to slaveholders. The Scriptures and other other institutions than slavery were also condemned.

Dr. De Witt also spoke on the same purport.

Rev. Mr. Kirk would not resist his brethren as to these articles. He had agreed to similar ones in London. But she, all he should be satisfied to see the Alliance not undertake any other end than the promotion of Christian union, and if they took hold of it at the right end, it would be a lever strong enough to engage their best powers. In the second place, he was not disposed to be pushed by any body of men, whether Slaveholders or Abolitionists, but would go independently straightforward to what is right. In the third place, he would like a less abrupt introduction of the subject. As the articles stand, they came right upon it without preparation. If they must go so strongly opposition to Popery, Slavery, &c., he would prefer a more graceful introduction of it.

The Chair said that the articles admitted the question, how far it was competent for the institution to lay down rules for the moral and religious conduct of any great class of men. He was not clear as to the expediency of taking up the subject.

Rev. Dr. Bond was in favor of the principle stated, and must testify to any conviction of truth, whatever its consequences. The Alliance was not formed to compromise opinions, but to find the essential points on which the different parties to it agreed. He was a Southern man, and knew no Christian at the South, who did testify against the laws forbidding slaves to be taught to read. But if they did not do this, they would not consummate his duty. It was the first principle of the Reformation, that every man should have the Word of God, read it, and learn his duty from it. The Conference here was expected to do something as to slavery. It had been left for it to do. It could not be done in England, Christian Alliance had been to do it, and they would not get over the duty. They would not meet the expectations of the brethren in England, if they avoided this subject.

Dr. Lewis spoke against the article, and Dr. De Witt urged the propriety of adhering to the proper work of the Alliance.

Rev. Dr. Sanford apprehended that the American Alliance was bound and expected to take up slavery.

Mr. Kirk agreed with Dr. Patton, that the British Alliance would have expelled the men agitating the slavery question, could their hearts have been got at. He believed that the agitation came from the religious spirit of Christian Alliance, and was foreign to any Evangelical Alliance, and *to Evangelical principles altogether.*

Dr. Cox thought the articles unexceptable. The great end of the Alliance was to effect the great end of Christian union. There was work enough in that. In doing that, they would sow, under the Providence of God, the seeds of influence in all directions, not directly, but through the church, in the power of love. The discussion of the subject was also inexpedient at this present time. He agreed in the general bearings of what had been said by brother Kirk.

Mr. Blanchard said, as an Alliance, they had nothing to do with the subject. If it should be decided to resolve the meeting into an Abolition Convention, he would then be ready to discuss the subject.

The Chair did not feel bound to carry out the views and principles laid down at the meeting in London. He could not consent to resolve the meeting into an Abolition Convention, as was proposed by the articles in question. He had been in hopes the whole matter would be discussed on abstract principles.

Rev. Mr. Chaney thought that the Alliance ought not to be confined to abstract principles, but should do something; otherwise, there would be reason for forming such a union. If the Alliance should now shrink back from expressing itself on this subject, he should regret it. If it was well to spoken out—*The plague-spot was the slavery question.* That question was not involved in the general organization, but in the British body it was and Chester. It was there laid down, that no slaveholder should be a member. It could not be supposed that they were forming any intimate union with that particular branch, in the general organization, there were no special tests—all was clear sky there; the English branch had its own meets and bounds, and the conditions of the American population, with reference to the abolitionists, showed that the weapons of slavery were those of itself—that injustice could only be defended by injustice, and crime by crime.

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section against the Anti-Slavery agitation. If the Alliance should say any thing which could be construed to signify a desire to injure the interests of the South, the cause of the South would suffer injury. But the Alliance might make a plain declaration on the subject, which would not produce any unfavorable effect. Many persons in the North would agree, that slaves ought to receive a greater degree of literary instruction than they are now allowed. But, by adding a word in relation to Christian liberty, the Alliance would be thought to go further than that, they would be thought to take an attitude of direct hostility to the domestic institutions of the South. Mr. Bond thought it went on to speak on the rupture in the M. E. Church on the subject of slavery. He thought it would be well to express a regret at such that domestic institutions of the South, but would do great harm. He knew that it was understood that they were all anti-slavery men, but if they made any specific expression, according to precise opinion, in opposition to Slavery, they would, in his opinion, do wrong. He should think it would be quite as well to let the matter, *without being anything about it.*—But if they must say something about it, *let it be something which could not give offence.* He thought they would receive slaveholders into the Alliance, and would offend thousands who were opposed to slaveholding; if they should refuse to receive them, they would identify themselves with the Abolitionists; and if they should attempt to make a half-way expression, they would find that equally unsatisfactory. His opinion was, that it would be better *leave the point of exciting topic altogether alone.*

Rev. Dr. Bond could not understand why they might not set forth the first four propositions, without taking up the subject of Slavery at all. These propositions nobody would deny. There were laws, indeed, at the South, forbidding to teach slaves to read the Bible; but he knew that many did do that. He knew that Christian men in the South did teach their slaves to read, though many owning large plantations never saw their slaves, but committed them wholly to overseers. He had in his possession, a sermon by a Presbyterian clergyman of Lexington, Ky., urging the duty of teaching the slaves to read the Bible, and saying that in Kentucky it was not prohibited; that if it was necessary to prohibit it, it would be the strongest of arguments against slavery. But he would not compromise his convictions. He believed it to be a duty to read the Bible and obey it, and he did not think any one would deny the principle. He did not believe in the expansive principle of the M. E. Church, that it was necessary for their Bishops to hold slaves, in order that they might have access to slaves, and to allowed to preach the Gospel to them. He could preach the principles in the resolutions in Baltimore, throughout Maryland, and before the late agitation, in Virginia.

Dr. Baird thought they ought to diffuse as well as hold the principles set forth, and thought it might be done. In publications, in public meetings, a great deal might be done. Dr. B. B. went on to speak of his own labors in Europe, as illustrating the influence exercised by America upon that continent, in the cause of Religious Liberty. Most persons have no conception of the desire in all parts of Europe for information about this country. The Alliance was in a fair way to do a great deal to propagate the principles of Religious Liberty in Europe.

Rev. Mr. Kirk, at a proper moment, moved that the Rev. Dr. Cox be requested to prepare a Preamble, but on suggestion of several members withdrew the motion, to give way to the introduction of a resolution respecting the publication of the Conference proceedings.

Rev. Mr. Chaney inquired if it would be possible, in case the resolution of the Committee should pass, to introduce for discussion a test question on the admission of slaveholders.

Dr. Peck thought a simple declaration of sentiments would be more in accordance with the Constitution of the Alliance, than a test. Mr. Chaney

Chief Justice Hornblower would give an expression of his feeling about this delicate and perilous question, upon which so much had been said. They were not a numbered of the American branch of the Evangelical Alliance, and were laying down their fundamental law, and the principle on which they were to be governed. They had solemnly agreed to the doctrinal basis laid down in London. The question now was, whether they should proceed to lay down a doctrine, in relation as to points of moral. Were polygamy allowed in any branch of the church in this country, in forming such an Alliance, they would undoubtedly, and feel authorized to exclude such. He had met members of the church, who received and practised polygamy. He did not feel called on to say, whether he should receive such into the Alliance, but would not receive slaveholders into the Alliance. The question now was, whether they would go beyond the fundamental principles of the Alliance, and take up any other subject than that immediately contemplated by the association. If the majority of the members were of opinion that they could not wisely take up the subject of slavery, he was ready to vote for the resolution proposed. But if, on the other hand, it should be thought right to take it up and to pass such a resolution as would exclude slaveholders, *he was ready to vote for that, without fear of man.* He had no fear of this subject, and *would not withhold his testimony on it.* He was, *on his own ship, the master. He would not believe that there were any slaveholders from humanity or from necessity.* He could not admit the distinction between those who held slaves for the love of gain, and those who held them from motives of benevolence. *He should as soon think of distinguishing between murderers from motives of revenge or malevolence and selfishness.* No man could be compelled to hold slaves against his will. The law might compel a man to maintain his slaves, but could not compel him to exercise acts of ownership over them. How far it might be proper for the Alliance to introduce into its fundamental law, a resolution, that it would associate with slaveholders, was a question. Perhaps the declaration of the principles might be enough to settle the question. He was willing to vote, Members would vote according to their views in these respects.

Dr. Bond did not wish to be precluded from a full discussion of Slavery by the passage of any resolution. He was of opinion that the Alliance should take specific action on the subject of Slavery. He would have the Conference, at the table, for the purpose of taking up the original fifth article.

Mr. Kirk hoped the house would take up the question of Slavery, and look it right in the face.

Rev. Mr. Wheelock suggested that they should not take up the resolutions, but consider the naked question of Slavery.

Rev. Mr. Hatfield said that they were now coming to the question, whether they should make Moral Reform a test question, or should have only a doctrinal test. They were now talking of going back to the doors of individual Churches, and inquiring whether their members had been properly admitted. His object was to get entirely rid of the question of Slavery, and of all other similar questions. He would have the whole subject of Moral Reform excluded, and a merely doctrinal basis adhered to.

Rev. Mr. Chaney was unwilling to detain the Conference, but agreed with Mr. Wheelock, that the question was, whether the Alliance would not take up the main question. He had a deep conviction that it was the duty of the Alliance to express it-

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the British Alliance. In doing this, they must recognize the pre-existing union in the American Churches. They were forming an independent Alliance, but they were not men of pioneers. They were to take up the previously existing Union, and embody it. They should recognize the love and fellowship in the churches which differed from them as to organization; but they must also notice the benevolent enterprises of the day. They were not sticks, but a body of living Christian men.—They must recognize the application of the principles of union in these benevolent movements, if they would influence the whole world. They were all anti-men—all opposed to every form of wrong. They must carry the principles of Christian Union into these departments. The great question was, after all, Should they touch the subject of slavery? He thought they ought to face the question. If they would meet the expectations of the British Alliance, they must do something on slavery. It was, no doubt, the most difficult of questions; still, it was impossible not to sympathize with those who could not agree to an indiscriminate union with all kinds of slaveholders. He would like to have Dr. Beck state to the conference, some facts with regard to some of the Churches of the South, which he (Dr. Beck) was acquainted with. Those churches were exceedingly try in regard to slaveholding members. He liked to see, that it was impossible to maintain private Christian character, yet he felt that all could not be included indiscriminately in a Christian Union. They could not consistently let in men who knock negroes down. His sympathized with those who shrink from alliance with such men.

Dr. Schmucker had a deep impression, a conviction, that the interests of the Society would be best promoted by letting slavery alone, till it came up regularly as the last question in the Resolutions.

Dr. Baird said that Christian Union was a difficult and complicated subject. In forming such a Union, the question would arise: How can Christian character be determined? The slavery question would then come in, as well as others. He thought it would be better, if the original design of a combination of Protestants could be carried, to be adhered to, keeping as a basis the doctrine of justification by faith alone, and the right of every man to possess and read the Scriptures.

Dr. Schmucker would have all subjects omitted from the Constitution, except Christian Union.

Dr. Peck agreed to this, and thought that the report be recommitted, with a view to its modification. Dr. P. was added to the Committee.

Rev. Mr. Kirk wished to have two questions fairly brought before the conference. These were—

1st. Shall other subjects than Christian Union be taken up?

2d. Shall Slavery be touched upon?

He would not wish to take up Christian Liberty, any subject except Christian Union, unless something were to be done about it. He then moved, that when the Alliance should meet next week, it should be advised to take up the subject of Christian Liberty.

Dr. Cox was in favor of leaving slavery alone, because to do so would relieve the conference from embarrassment. It was the duty of the conference of business to take up practical topics and issues. That should be referred till after the organization was perfected, in order to do a great deal to propagate the principles of Religious Liberty in Europe.

Rev. Mr. Kirk, at a proper moment, moved that the Rev. Dr. Cox be requested to prepare a Preamble, but on suggestion of several members withdrew the motion, to give way to the introduction of a resolution respecting the publication of the Conference proceedings.

Rev. Mr. Chaney inquired if it would be possible, in case the resolution of the Committee should pass, to introduce for discussion a test question on the admission of slaveholders.

Dr. Peck thought a simple declaration of sentiments would be more in accordance with the Constitution of the Alliance, than a test.

Chief Justice Hornblower would give an expression of his feeling about this delicate and perilous question, upon which so much had been said. They were not a numbered of the American branch of the Evangelical Alliance, and were laying down their fundamental law, and the principle on which they were to be governed. They had solemnly agreed to the doctrinal basis laid down in London. The question now was, whether they should proceed to lay down a doctrine, in relation as to points of moral. Were polygamy allowed in any branch of the church in this country, in forming such an Alliance, they would undoubtedly, and feel authorized to exclude such. He had met members of the church, who received and practised polygamy. He did not feel called on to say, whether he should receive such into the Alliance, but would not receive slaveholders into the Alliance. The question now was, whether they would go beyond the fundamental principles of the Alliance, and take up any other subject than that immediately contemplated by the association. If the majority of the members were of opinion that they could not wisely take up the subject of slavery, he was ready to vote for the resolution proposed. But if, on the other hand, it should be thought right to take it up and to pass such a resolution as would exclude slaveholders, *he was ready to vote for that, without fear of man.* He had no fear of this subject, and *would not withhold his testimony on it.* He was, *on his own ship, the master. He would not believe that there were any slaveholders from humanity or from necessity.* He could not admit the distinction between those who held slaves for the love of gain, and those who held them from motives of benevolence. *He should as soon think of distinguishing between murderers from motives of revenge or malevolence and selfishness.* No man could be compelled to hold slaves against his will. The law might compel a man to maintain his slaves, but could not compel him to exercise acts of ownership over them. How far it might be proper for the Alliance to introduce into its fundamental law, a resolution, that it would associate with slaveholders, was a question. Perhaps the declaration of the principles might be enough to settle the question. He was willing to vote, Members would vote according to their views in these respects.

Dr. Bond did not wish to be precluded from a full discussion of Slavery by the passage of any resolution. He was of opinion that the Alliance should take specific action on the subject of Slavery. He would have the Conference, at the table, for the purpose of taking up the original fifth article.

Mr. Kirk hoped the house would take up the question of Slavery, and look it right in the face.

Rev. Mr. Wheelock suggested that they should not take up the resolutions, but consider the naked question of Slavery.

Rev. Mr. Hatfield said that they were now coming to the question, whether they should make Moral Reform a test question, or should have only a doctrinal test. They were now talking of going back to the doors of individual Churches, and inquiring whether their members had been properly admitted. His object was to get entirely rid of the question of Slavery, and of all other similar questions. He would have the whole subject of Moral Reform excluded, and a merely doctrinal basis adhered to.

Rev. Mr. Chaney was unwilling to detain the Conference, but agreed with Mr. Wheelock, that the question was, whether the Alliance would not take up the main question. He had a deep conviction that it was the duty of the Alliance to express it-

> ☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!) Democratic, (!!) America every year.
>
> ☞ Immediate, Unconditional Emancipation.

Afternoon Session.—[Dr. Cox in the Chair.]—Rev. Mr. Sanford commenced the proceedings of the afternoon with a speech on Slavery. He was of opinion that the sentiment of the South on the subject of slavery had changed for the worse within a few years past. There had been a natural re-

self decidedly on that question. He thought it impossible to exclude such an expression. There were two conflicting demands in the Union, to one of which it must yield. One was the demand of the principles of the Gospel and of humanity, demanding—What attitude do you take in regard to the removal of the wrongs connected with Slavery? The other was, the demand of the slave power to be let alone. The question had often been asked, what has the Anti-Slavery Cause to do with slavery? In his opinion, they had already more to do with it than with any other subject whatever. They could not let it alone—they could not be let alone by it. To avoid the subject, would be taking a step contrary to the promotion of union a totally evil one. He supposed the union could hardly be to be promoted were such as should be in accordance with the Gospel. Yet he did not think it could be taken to mean a sort of compromise with such other's doctrine and their views, which they might have, and do nothing whatever. It must be that love which would move them to imitate the Saviour, in flying to the relief of the suffering, and yourself, *That was the only real ground of Christian Union.* He would not say that a slaveholder could not be a Christian—as he would say he could not be a pirate or a robber, and a man to be a slaveholder against his will. There were other considerations, showing that it would be injurious to the Alliance to speak definitely on this subject. The eyes of the whole world were on them, and every movement would be critically watched, not only in Europe, but in this country. He had

Mr. Cheney went on to say, that if the Alliance should admit Slaveholders, another Anti-Slavery branch would be formed. He was of opinion that no body of religious men had a right to say to the Anti-Slavery reform, the Temperance reform, any similar cause, 'We turn our backs on you.' Much less they were also prepared to say, at the same time, that such movements had no connection with the kingdom of the Lord Jesus Christ.

Rev. Mr. Galpin spoke in favor of Anti-Slavery action.

Mr. Cushman, a farmer of Otsego Co. was in favor of declaring against Slavery.

The Conference, after a prayer by Rev. Dr. Lilly, then adjourned to this morning at 9 o'clock.

MASSACHUSETTS LEGISLATURE.

REPORT OF MR. KEYES ON THE MEXICAN WAR.

[CONTINUED.]

*Real objects of the War.*

The origin and cause of the war have been set forth; and the apologies for it have been shown to be futile. Why, then, is it waged? This leads to the consideration of the real objects of the war. Whatever may have been the question on this head in the early stages of the contest, they are now established beyond reasonable doubt. If not beyond controversy, by the express declarations of prominent advocates of the war, and important votes of both houses of Congress.

*It is a War of Conquest.*

It can no longer be doubted that this is a war of conquest. The first confession of this fact which startled the public mind appeared in the letter of the secretary of war to Col. Stevenson, dated June 26th, 1846, with reference to a regiment of volunteers to be raised in New York. The secretary says:

'The President expects, and indeed requires, that great care should be taken to have it composed of suitable persons; I mean, of good habits; as far as practicable, of various pursuits, and *such as would be likely to remain, at the close of the war, either in Oregon, or in any other territory in that region of the globe which may then* be a part of the United States. The act of Congress of 13 May last authorizes the acceptance of volunteers for twelve months, or during the war with Mexico. The condition of the acceptance in this case must be a number of service during the war, and it must be explicitly understood that they may be discharged, *without claim for returning home, wherever they may be serving at the termination of the war, provided it is in the TEN territory of the United States*, or may be taken to the nearest or most convenient territory belonging to the United States, and there discharged.'

In a letter to Commodore Sloat, dated June 8th, the secretary says: 'You will take such measures as will render that vast region (California) *a desirable place of residence for emigrants from our soil.*' In a letter to Col. Kearny, dated June 3d, the conquest of New Mexico is also foreshadowed. He says, 'Should you consider and take possession of New Mexico and Upper California, you will establish civil governments therein. You may assure the people of those provinces, that it is the wish and design of the United States to provide for them a free government with the least possible delay, *similar to that which exists in our territories.*' Other passages to the same from the official correspondence might be adduced to the same point.

Prominent supporters of the war, in Congress, have not failed to avow conquest as their object. The Chairman of the Committee on Foreign Affairs in the Senate (Mr. Sevier), has said that 'no one thought of taking less than New Mexico and California!'—and the chairman of the same committee in the House (Mr. C. J. Ingersoll), after having once defended the war, 'not as the means of ambition, or for the sake of conquest,' has more recently declared that 'every body knew—yes, every body knew—that this was to be a war of invasion, and a war of *territorial conquest* although it was now spoken of in terms of condemnation in that respect. But it cannot be otherwise than a war of conquest. That was the end to which that could be made of all the power granted by Congress, and by Congress commanded to be employed.

In agreeable harmony with these declarations have been the recent votes in the Senate and House of Representatives, by which they have expressly refused to sanction resolutions against the acquisition of foreign territory and the dismemberment of the Mexican Republic.

*It is a War for the Extension of Slavery.*

A war of conquest is bad; but the present war has darker shadows. It is a war for the extension of slavery over a territory which has already been purged, by Mexican authority, from this stain and curse. Fresh markets of human beings are to be established; further opportunities for this human traffic are to be opened; the lash of the overseer is to be quickened in new regions; and the wretched slave is to be hurried to unacclimated fields of toil. It can hardly be doubted, that now, more than eighteen hundred years since the dawn of the Christian era, a government, professing the law of charity and justice, should be employed, at home, to extend an institution which exists in defiance of these sacred principles.

It has already been shown, that the annexation of Texas was consummated for this purpose. The Mexican war is a continuance, a prolongation, of the same efforts; and the success which crowned the first, encourages the partisans of the latter, who now, as before, profess to extend the area of freedom, while they are establishing a new sphere for slavery.

The authorities already adduced in regard to the objects of annexation, illustrate the real objects of the Mexican war. Declarations to the same effect made, upon the floor of Congress, which throw light upon it. Mr. Simms, of South Carolina, has said, that 'he had no doubt, that every foot of territory we shall permanently possess, south of thirty-six degrees thirty minutes, will be slave territory;' and, in reply to his colleague, Mr. Burt, who inquired whether this opinion was in consequence of the known determination of the southern people, that their institutions shall be carried into that country, if acquired,' said, in words that furnish a key to the whole project, 'It is *founded on the known determination of the southern people, that their institutions shall be carried there; it is founded in the time of God, written in the decrees and will of the country; nothing but slave labor can cultivate, profitably, that region of country.*'

The recent rejection, in both houses, at Washington, of the Wilmot proviso, by which slavery was to be excluded from all new territorial acquisitions, reveals to the world the fixed determination of a majority of Congress, to make the war an instrument for the extension of slavery, and the establishment in new regions of what Mr. Upshur called 'the grand domestic institution.'

*It is a war to strengthen the 'Slave Power.'*

But it is not merely proposed to make the war subserve slavery; it is also designed to confirm and fortify the 'Slave Power.' Here is a distinction which should not fail to be borne in mind. Slavery is odious and unpopular, if viewed in the light of morals and Christianity. On this account alone, we should refrain from rendering it any voluntary support. But the 'Slave Power' is less of a political combination, to which has not inaptly been applied the designation of the 'Slave Power.' The slaveholders of the Southern—who are not supposed to exceed 200,000, or at most, 300,000 in numbers—by the spirit of union which animates them, by the strong sense of a common interest, and by the skill and ability, have so concreted themselves into a new 'estate,' as it were, under the Constitution. Disregarding the sentiments of many in the great majority of that instrument, who notoriously considered slavery as *temporary*, they proclaim it a *permanent institution*; and with a strange inconsistency, at once press its title to a paramount influence in the general government, while they deny the right of that government to interfere, in any way, with its existence. According to them, it may never be removed nor abolished by the general government, though it may be indefinitely extended. And it is urged that, as new free States are admitted into the Union, new slave States should be admitted, in order to preserve, in the Senate, what is called the 'balance of power' in other words, the equilibrium between slavery and freedom—though it might, with more propriety, be termed the preponderance of slavery. The bare announcement of this claim discloses its absurdity. It is not a mere theory of the principles of freedom, which moved the hearts and strengthened the hands of our fathers, to suppose that they contemplated any such perverse arrangement of political power?

It cannot be doubted that His Excellency is entirely right when he says, in his message, 'at the time of the adoption of the Constitution of the United States, the final extinction of the institution of slavery was looked for at no very distant day; and that' so strong was the feeling, 'it was confided, that, when the event took place, not one word or phrase of it would require to be altered, and no expression in it would give occasion to posterity that such an institution ever existed;' and, further, that the 'Constitution leaves slavery where it found it, a State institution; and though, as a compact among States, it did confer some power upon States which had slaves, by reason of their slaves, *it was not intended* that that power should be extended *beyond the States who were parties to the compact.*'

But the slave power has triumphed over the evident intentions of the framers of the Constitution. It appears that, if only one new free State has been formed out of territory acquired by treaty, while four new slave States have been established, and the foreign slave State of Texas has been incorporated into the Union by joint resolutions of Congress.

The object of the bold measure of annexation, was not only to extend slavery, but to strengthen the 'Slave Power.' The same object is now proposed by the Mexican war. This is another link in the plot against the rights which our country and the Constitution are to be bound to the 'Slave Power.' This has been proclaimed in public journals. The Washington correspondent of the Charleston (S. C.) Courier avows it:—Every battle fought in Mexico, and every dollar spent there, but insures the acquisition of territory, which must widen the field of *Southern exclusive power in future.* And the final result will be to readjust the balance of power in the confederacy, *so as to give us control over the operations of government in all time to come.*'

*It is a War against the free States.*

Regarding it as a war to strengthen the 'Slave Power,' we are constrained to a mournful conclusion, that it is virtually, and in its consequences, a war against the free States of the Union. Conquest and robbery are attempted in order to obtain a political control at home; and distant battles are fought, less with a special view of subjugating Mexico, than with the design of overcoming the power of the free States under the Constitution. The lives of Mexicans are sacrificed in this cause; and a domestic question, which should be reserved for bloodless debate in our own country, is transferred to fields of battle in a foreign land.

(To be continued.)

THE OMNIPRESENCE AND OMNIPOTENCE OF SLAVERY.

Extract from 'A Report on American Slavery,' read to the Worcester Central Association, March 2, 1847,' by the Rev. George Allen, and published at the request of that body:—

By unity of interest, by a sense of common danger, by a mutual dependence of necessity, by a constitutional concession of extra-suffrage to slave States, and by that obedient popular ignorance which is ever ready to worship and to serve, Slavery, itself a power, lays hold of greater power, alike by subtility and by arrogant decision. In what sphere of influence not its self-protection, but its and aggrandisement, is not its power to monitor her own vicious interests? In what mart of commerce does she not win the love of gain? In what wheel of trade does she not watch her humor to know when to whirl, and when to rust in idleness? What list of office does not cringe and putter for her smile? In what profession, of whatever grade, is not diffident of itself till encouraged by her? What State does not consult her will, and ask her leave to do its sins? What is called the National Church, does, in cabinet at home, in courts abroad. She presides over every department of its civil affairs. Its chief commanders, by land and sea, are her sons. Its chaplains, the myrmidons of hungry dependants are her subalterns. Its legislation is her decree. Its temple of justice is her asylum. Its supreme government is her mirror in her fairest. Its navy thunders for her defence; and its armies muster for her battles. The Nation's revenue is hers, to lock up to-day, and dissipate to-morrow. Principles of the Nation's sovereign hand. The Constitution shrinks and expands, to fit the changes of her restless policy. She compromises morals by lines of latitude and longitude. She carries by the edge of the sword, dismembers foreign States to piece out her cruel domain for present need, or buys them up, with the public treasure, to provide for the wants of prospective tyranny.

Having come thus far and wrought thus much, will that evil genius stop, of her own accord, at the threshold of the Nation's Capitol, or falter at the sacred brink of an ecclesiastical Rubicon? A power that needs all power, that is quick to see and feel and help its need, will not stop short of its grasp all power. Is the genius of Slavery exempt from this general law? From her success elsewhere, may we not presume on her success here? Is her power so great, that we should most repel her approach? Was there ever such a power on earth that did not take hold of religion? Not to suppose that she will go common schools, and colleges, do we find that facts make good the presumption. In those States where she sits empress over the universe around her, and where her power developes her wild ambition, she has no sacred for the intrusion of her feet, no thing too holy for her sacrilegious use, no minister of religion so consecrated to God as to feel safe without the imposition of her impious hand. The church is both her city of habitation and her refuge: its pulpits are her watch towers, its ministers her sentinels, its Bible her rule of civil and faith and practice: its patriarchal history is typical of her more perfect despotism: its prophecies foretell her happy days when she shall be queen of nations: its text, the gospel, not of redemption, but of captivity, is her glad tidings to the poor; and even the blessed Redeemer, on whom was the Spirit of the Lord, because He came to preach deliverance to the captives, is made the Great Teacher of Slavery, and the Chief Keeper of the house of bondage.

What we have here said of the sacrilegious intrusion and efficiency of the slave-power in those States where it is most at home, is in no sense, but should also be expected to preach another gospel, would not be an uncertain candidate for the martyrdom of lynch-law. And something of what is comprehensibly true in those States is not yet wholly untrue out of their limits. Not to have exerted our influence on them, is to have received their influence. Not to have never leaved men their oppressors, and that which does not purify, corrupts. The law of individuals is the law of communities, because the law of human nature.

Let the enquirer, then, going back to a period but a little way off, cast his eye to whatever quarter, and he will not miss the proof of a general stagnation of moral enterprise, and, apparently, of moral feeling, on the slave question and its momentous concerns. In the free States, the religious not less than the secular press abhorred so much of the subject as favored the slave, and condemned that only which was in favor of the sentiments of the master. The schools of the prophets were alarmed at any life-like pulsations of sympathy for the slave within their holy precincts. Men must more moral courage than their teachers approved, if they dared to be suspected of an anti-slavery spirit. The keeper of God's temple would not suffer such a leprosy to come even to the court of the Gentiles; and he, who, at its holy altar, offered prayer, for the deliverance of the slave, by a strange hatch oppression, found little favor and much contempt from the wise, the mighty, and the noble, though the common people hearily heard him. Anti-slavery societies, too, but for influences which had been accustomed to go forward and not mistrust them. Ecclesiastical bodies, the small and the great, were under the same paralyzing mastery. Associations, Presbyteries, Synods, General Assemblies, Classes, Conferences, and Conventions, all refused to make any, and carefully shunned every opportunity to bear testimony, even the gentlest and least offensive, against a crime which imbruted millions of their countrymen and cast eternal night on the bright light of immortality.

But who questions the truth of all this? And, if true, how came it so? Freedom could not do it. Her opinion and her influence were opposite. Friendly to all other interests and enterprises of humanity, to them which are high, and them which are far off, she was silent. Why? Anti-slavery could not do it: and the only enemy that has or can have a motive to stifle the voice that would speak in behalf of the oppressed, is the oppressor. The churches and the ministry were under an influence foreign from themselves, because adverse to their principles and habits. And whose was it, if not Slavery's? To do what it ever does, when its demands, and threatens for not doing, and to leave undone what it imperiously forbids, and, especially, to do and leave undone such things in accordance with its pretensions and claims, and in disregard of the claims and interests of humanity, can it be less than proof, to any honest mind, that the Slave Power has long held such a hold on whatever has so done and so refrained from doing?

True, the church and ministry were not alone in their delinquency. Yet, if the Nation, too, had been stunned into forgetfulness of itself. The whole head was sick, and the whole heart faint. Clear-sighted justice and sensitive humanity, seemed to be stupefied into loose and nisy abstractions. Then the doctrine flew all abroad, that the people of the Free States had, by solemn compact, shut their mouths forever, in the Constitution, and in behalf of slavery, though not now a title of such compact is dreamed of by any reputable interpreter of Constitutional law. Then, too, in this Free Commonwealth, were we taught by eminent legal authority, and by the official monitory voice of a foreign judge, that the Slave States had, in consideration of the liberty and right to publish such sentiments against it as will now feel free to utter, was libellous, seditious, traitorous—an offence against the majesty of the people, indictable by common law! What but slavery could so stultify the first principles of civil liberty? And if Slavery was the power that could so stretch over law the 'line of confusion,' why not over the Gospel 'the stones of emptiness?'

# THE LIBERATOR.

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SHAMEFUL PROCEEDURE.

There is no end to human inconsistency. Read the account, in another column, of the brutal and murderous expulsion from the harbor of Boston, by the city authorities, of a ship-load of suffering emigrants from Cork, Ireland, because of their extreme destitution! The vessel in which they came was forced to hoist sail for Halifax, when the poor despairing creatures attempted in vain to resist the terrible mandate. The 'gallant' Capt. Sturgis, of the revenue cutter Hamilton, and his crew armed to the teeth, proved more than a match for them. The Advertiser says that 'their resistance is not to be wondered at,' but coolly adds, 'yet the laws must be enforced, however painful the duty may be to the officers.' Not so painful, we presume, as the life of a slave—*for slave is law, and by that law he has a right to die.* An act so inhuman as this covers the city and the Commonwealth with infamy, and should silence all exulting allusions to the sending of the Jamestown to Cork with food for the starving.

THE SABBATH QUESTION IN SCOTLAND.

We refer our readers to the letter of ANDREW PATON, of Glasgow, (one of the most estimable men in the old world,) giving an account of a great meeting recently held in that city by the friends of civil and religious freedom, in regard to the stoppage of all the Sunday railroad traffic in Scotland, and all the Sunday mail trains between Glasgow and Edinburgh. The Argus, containing a full report of the proceedings, has been received by us, and in a subsequent number we shall copy liberally from it, to illustrate the incident and unchristian conduct of those who are for subjecting all who live on the Scottish soil to the subjecting all who live on the Scottish soil to the tyranny of their Sabbatical tyranny. It appears that the meeting was disturbed in the most rowdyish manner by certain of the clergy and their willing tools, who, by their beastly noises, which lasted till midnight, prevented any speaker from being heard. But the results of all this outrage are highly propitious to the cause of truth and right, though no thanks to priest or bigot.

☞ The communications of B. B. Davis and W. H. Hobbey shall be noticed next week.

LETTERS FROM A FRIEND IN SHEFFIELD.

WM. LLOYD GARRISON, *Steamer Vanguard—passing up Long Island Sound, April 10, 1847.*

DEAR GARRISON:

I have just passed Alles Craig, covered with its millions of birds. The island and mouth of Arbroath are on my left. On the right, is the coast town of Ayr. It is a clear, sunny, balmy morn. I left Dub. in with its dearly loved circle of friends, last night, and as we came down the Liffey and Dublin bay into the channel, and by the Light of Man, we had a rough sea, and I was very sick; but as we entered the Firth of Clyde, I recovered. You can scarcely, in imagination, picture the scene on Dublin quay, as we left yesterday. Two steamers were loading for Liverpool. With what? EMIGRANTS—going to Liverpool to get passage to America. There are not vessels to carry all who wish to go. The scene was affecting. Thousands were assembled to take leave of their emigrating friends. This is an every-day exhibition in Dublin, Waterford, Cork, Limerick, and other ports of Ireland. Ireland is coming to America. These poor of the Emerald Isle, this beautiful, green isle! but blighted and blasted, and it is not easy to say by whom; though it is now conceded on all hands, that a fox-hunting, cock-fighting, horse-racing, debauched, unprincipled, inhuman *absentee landocracy* is the principal cause of this unparalleled state of things. Would that every Christian, who contributed in America for Irish relief, had been given expressly to carry on an agitation in this kingdom against the law of PAUPERIZING AND EXTRAIL. Then would permanent good have redounded to Ireland—then had the cause of the destitution been removed; but as it is, the demands, and threatens for not doing, and to leave undone what it imperiously forbids, and, especially, to do and leave undone such things in accordance with its pretensions and claims, and in disregard of the claims and interests of humanity, can it be less than proof, to any honest mind, that the Slave Power has long held such a hold on whatever has so done and so refrained from doing?

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There is no end to human inconsistency. Read the account, in another column, of the brutal and murderous expulsion from the harbor of Boston, by the city authorities, of a ship-load of suffering emigrants from Cork, Ireland, because of their extreme destitution! The vessel in which they came was forced to hoist sail for Halifax, when the poor despairing creatures attempted in vain to resist the terrible mandate. The 'gallant' Capt. Sturgis, of the revenue cutter Hamilton, and his crew armed to the teeth, proved more than a match for them. The Advertiser says that 'their resistance is not to be wondered at,' but coolly adds, 'yet the laws must be enforced, however painful the duty may be to the officers.' Not so painful, we presume, as the life of a slave—*for slave is law, and by that law he has a right to die.* An act so inhuman as this covers the city and the Commonwealth with infamy, and should silence all exulting allusions to the sending of the Jamestown to Cork with food for the starving.

THE SABBATH QUESTION IN SCOTLAND.

We refer our readers to the letter of ANDREW PATON, of Glasgow, (one of the most estimable men in the old world,) giving an account of a great meeting recently held in that city by the friends of civil and religious freedom, in regard to the stoppage of all the Sunday railroad traffic in Scotland, and all the Sunday mail trains between Glasgow and Edinburgh. The Argus, containing a full report of the proceedings, has been received by us, and in a subsequent number we shall copy liberally from it, to illustrate the incident and unchristian conduct of those who are for subjecting all who live on the Scottish soil to the tyranny of their Sabbatical tyranny. It appears that the meeting was disturbed in the most rowdyish manner by certain of the clergy and their willing tools, who, by their beastly noises, which lasted till midnight, prevented any speaker from being heard. But the results of all this outrage are highly propitious to the cause of truth and right, though no thanks to priest or bigot.

☞ The communications of B. B. Davis and W. H. Hobbey shall be noticed next week.

LETTERS FROM A FRIEND IN SHEFFIELD.

SHEFFIELD, 4th mo. 17th, 1847.

MY DEAR FRIEND:

Before this, thou will have seen and conversed with Frederick Douglass, and have heard from him how a few Englishmen have succumbed to the pitiful prejudice of Americans. I regret the fact, for ever, lament not, but rather repine; for he, my dear friend, even though the proscription which he have subjected him to personal annoyance, during his passage across the Atlantic. The conduct of the Liverpool part of the Committee has roused a spirit of indignation, that will not soon subside. The leading journals in this country have taken up the subject of the unjust and un-English treatment of Frederick Douglass.

We have seen nothing as to her particulars of Frederick's voyage, and of his reception in America. His friends are deeply interested in his welfare, having became very sincerely attached to him. That attachment has of late became much stronger, either because his character has become more fully known, or because he has made great advance in the right direction—perhaps the two causes combine. We regret that circumstances rendered it necessary, as it would have been a great advantage to him to remain longer.

The subject which deeply agitates our minds at present, is the Government, and Education. It is most strenuously opposed by most Dissenters, on the ground of the immense patronage it will give to the Church and the Government. Many of the Unitarians take part with the Government—why, I cannot see. They will be well if, when too late, they do not find they are helping to rivet the fetters of a plan with which the clergy are so uniquely adapted. It is not their wont to promote that which is adverse to their influence.

The 'Liberty Bell' contains very interesting contributions, and is well got up. It is an elegant mode of disseminating your principles, and I hope brings some pecuniary aid to the cause of freedom. Please to present my respects to Edmund Quincy, and thank him from me for the interesting Annual Report he was so kind as to send. How pleasant it is to be engaged in a cause, which cements in one band of brotherhood!

We have had a visit from our dear friend, H. C. Wright. He came over from Warrington, to spend a couple of days with us, and, as he said, to show us how much he had improved in health since we parted. He seemed to look much better, and had nearly regained his usual stoutness; but we think he was strong. He will scarcely be able to undertake much more work during his stay in Britain. Though it will be a great trouble to part with him, feeling, as we must, there can be no probability of our being again in this state of existence, we really shall rejoice for him to be once more comfortably settled in the bosom of his family. It is very pleasant to minister to his comfort, and to wish him to feel 'at home' amongst us; yet all feel there is a something wanting which can be found only in the real home. Besides, he has had a long, and often weary pilgrimage in this land, and he requires rest; yet, I fear he will not find rest in this world. So long as the rouster iniquities, war and slavery, exist, he must testify against them. He continues steadily his intention of returning to America in August. At the time he was last in Sheffield, George Harris of Newcastle was delivering two lectures on the Punishment of Death. They were given in our Music Hall, and were listened to with great attention; for the subject is beginning to excite great interest, and I believe such unchristian exhibitions as public strangling will scarcely be tolerated much longer. Several of the newspapers have taken up the subject. Douglas Jerrold, in particular, never misses an opportunity of opposing the continuance, in the 19th century, of this relic of barbarism.

The approach of warm weather is very gradual, but it is hoped it will be favorable for the future lecturer, respecting which great anxiety is felt. However, this must be left in the hands of an All-Wise Providence. We know that the earth brings forth plenty, and we cannot doubt that it is His intention, that the human family, on the different parts of the globe, should participate in the general bounty. The kindness of the Americans to the famishing Irish is fully appreciated, and I trust will tend to cement a bond of union between our kindred nations. Intercourse between us must be favorable to the growth of peace.

Your son with Mexico still continues. What a disgrace to your government!

M. B.

Thy affectionate friend,

SEND BACK THE MONEY.

EDINBURGH, May 1, 1847.

DEAR FRIEND:

The Free Church Anti-Slavery Society is going forward nobly. Willis and McBeth, (Free Church ministers,) Dr. Young of Perth, Dr. Lee of Auchterminiters, Dr. Young of Perth, Dr. Lee of Auchterminiters, Dr. Young of Perth, Dr. Lee of Auchterminiters,

## THE FAMINE IN IRELAND.

DUBLIN, 3d of 5th mo., 1847.

MR. DEAR GARRISON:

I am, as usual, driven to the last half hour, and in consequence, though I hoped to have written thee at length, must be brief.

The horrors of famine goes on—every where destitute people—the little resources left in the country are gradually disappearing, and what the next three months will add to the dark catalogue, it were hard to attempt to divine. I say distress is deepening—for it is gradually extending to a class above the lowest. Amongst the numerous applications which our committee have had to attend to, many have come from worthy people, who, during the present week, have to supplicate for private individuals, asking to be supplied with the means of giving food to a number of the more respectable class of farmers, who were really wanting food, but would sooner die than go amongst the crowd to the public soup shops for relief. Disease, too, is spreading rapidly. Dysentery and fever, of a very malignant character, are mowing down their thousands. Both diseases are rapidly spreading amongst the middle and upper classes, very often ending fatally. This morning brings the account of the death of Lord Lurgan, from a fever caught on visiting the workhouse. The benevolent Doctor Tuilli, too, of Schull, has fallen, and others might be enumerated. Many of the best will doubtless go—but what of it? They are taken in the performance of their duty; their souls are poured out in the full tide of sympathy with their fellow-men; and may we not reverently hope, that He who thus stops short their work, in mercy takes them from a world of suffering to one of eternal reward?

With some noble exceptions—alas! I fear they are but few—the landlords look on, either with utter carelessness and unconcern, or apathetic indifference, at the suffering of their tenantry. Think of a man owning thousands of acres, sending a cold refusal, when perhaps the *third* or *fourth* letter to him forces a reply, to aid in any way in keeping alive his starving tenant; or perhaps sending five pounds, with a request that all of it would be divided amongst his own tenantry; when perhaps an independent little band of philanthropists would distribute twice as much at one weekly or half weekly visit amongst *his tenants alone*; and yet this the men who do this work must soon resign their situations but too generally. But this work must soon end. The Parliament has been forced to pass a law, which will go deep into some of these absentee estates; and though the process may be slow, I trust the next five years will see the land of the country divested out of the hands of many who have shamefully abused their trust.

On seventh day last, at the conclusion of our Yearly Meeting, a meeting was held, composed of *Friends* from various parts of the country. It was deeply, painfully interesting. The accounts from some parts of the South were appalling—(the West is no better.) The landlords, taking advantage of the starving state of the peasantry, and using the fact that they cannot cultivate their land, are paying their small sums for their holdings, on condition that they shall first pull down their cottages or cabins. The effect of this is terrible. The poor creatures soon spread the little money they receive—they flocked into the towns in hundreds, locating themselves in ruined sheds, in alleys, or in the open streets. In Dungarvan, it was stated there were hundreds, I think as many as fifteen hundred, had flocked in. A large number of them were lying in the sheds of a well-frequented market, while the inhabitants, terrified at the idea of the new poor law, making them a permanent burden on them, if they relieved them even temporarily, refused to do anything for them. A deputation of our committee, who visited that place, urged on them the claims demanded by common humanity. All they could obtain was, the promise from two or three worthy individuals, to steal amongst them, unobserved by their fellow-townsmen, after dark, and distribute in that way a little food amongst them! But why need I go on with the appalling detail? It is inconceivably, inconceivably horrible!

But, surely, from the dark picture, the soul rises with a feeling of hope at the thought of all the sympathy our state is exciting, both far and near. A world's sympathy is ours; for North, South, East and West, the nations are responding to the wail of our millions. Yes, my friend, out of the darkest evil come good. How is the bond of universal brotherhood progressing!—how are the old narrow international boundaries becoming as nought!—how is man feeling for man as his brother, in commiserating our suffering condition! How deep this warm feeling of sympathy has entered into the hearts of thousands in your land, is abundantly testified by the acknowledgments from us sent out by this mail. Would that none of it was tainted with a brother's unrequited toil—with a sister's wrongs! but on that I have already spoken fully, decidedly. But, surely, I may venture to utter the hope, the prayer, that those who, in your state, have stretched out their hands to aid our suffering myriads, may ere long be smitten with deep remorse for all the wrongs they have heaped on their fellow-men at home, and that the career of sympathy for down-trodden man may spread rapidly, both at home and abroad, till oppression takes wing like every where, and justice and freedom rule supreme.

And now, my friend, I must say farewell. Would that I could say I see bright prospects for my beloved country; but, alas! I do not, though I am hopeful. Ireland, the land of oppression and famine—and yet ireland, rich in soil to a proverb, abounding in wealth—Ireland made rich by God, made poor by man—Ireland, with her millions of waste acres in her domain, and her people standing idle, generation after generation! *We have not to meet population.* Yes, in opening your arms to receive our famished people, are becoming strong in our weakness; you are receiving our wealth—half the lonely acres of Ireland do not constitute a man's wealth, I know not what does. But a watchword must spread far and wide. The land—the gift of the Almighty to all, must no longer be held in the grasp of the few. We want no new laws, but only the repeal of bad ones. Ireland's cause has the most unrestricted right to purchase and sell her acres, and all would yet be well.

Affectionately thine,

RICHARD ALLEN.

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FREDERICK DOUGLASS.

*Extract of a letter from Elizabeth Pease, dated*

DARLINGTON, 4th mo., 17.

BELOVED FRIEND:

Although it is most probable that thou will receive the papers from which I have cut the accompanying paragraph, (perhaps thou art of the number,) yet, lest they are so good, (one or two of them at least,) that I have come to the conclusion that it is better to run the risk of thy having two copies, than none at all. Greatly is the cause of humanity—greatly are the colored people generally—and greatly are the millions of slaves in your land—indebted to the American man, who were the means of excluding Frederick Douglass from the cabin of the Cambria. We sympathized intensely with him. Our hearts overflowed with indignation and disgust at the conduct of those pretended *Freemen*; but we rejoiced for the cause's sake. The cry of 'shame,' which is ringing through our land—the manner in which this ignorant, degrading and slavish prejudice has been brought home to the feelings of hundreds and thousands in Great Britain, who never before could possibly realize it, in the least degree—will do more, I firmly believe, to help the anti-slavery cause, than all the lectures which F. D. has delivered on this side the Atlantic—powerful and convincing as they have been. The leading papers of the country are taking up the matter in a way which does them honor. The 'Times' has followed it up from day to day, in a most spirited manner. The same explanation of McIver, and, if I understand F. D's statement rightly, his misrepresentation of the facts respecting his treatment, both in London, &c.—as well as the loathsome and disgusting letter of Charles Burrop—will do good. Indeed, *all* will do good; for public attention—the attention of thousands who had scarcely thought on the subject before—is now directed to it, in a way which will tend to the spread of a right regard to this contemptible prejudice; and the result will, I doubt not, prove that, though the Declaration of Independence was framed on your side the Atlantic, the glorious principles which it sets forth have much more practical existence on this. All men are born free and equal. What a burlesque from the mouths of those who refuse to eat their dinner with a man, because his skin happens to be a *few shades* darker than their own! Well for such hypocrites, that the color of their face is not the index of the heart; else the most genial of our Africans could be found would vitally crack their in blackness!

If F. D. be with thee when this arrives, tell him we have felt, and do feel, tenderly for him; but, I trust, he as well as ourselves now rejoice that he has been the victim of this insult. Every one whom I hear speak of it winds up with—'But it will do immense good to the cause.' We long to hear of his safe arrival on your shores, fearing the gale we had last week may have prolonged their voyage.

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QUARTERLY MEETING.

WEST BROOKFIELD, May 23d, 1847.

MR. GARRISON:

Pursuant to notice given in the Liberator and Standard, the Worcester County South Division Anti-Slavery Society held a quarterly meeting at Oxford, on the 19th instant. It was thought desirable to improve the opportunity of securing the services of some of the agents and friends of the anti-slavery cause, as they were wending their way east from the annual meeting of the American Anti-Slavery Society at New-York, to the New England Convention in Boston. We were favored with the presence of J. C. Hathaway and Wm. W. Brown of New York, Parker Pillsbury of New Hampshire, and C. L. Remond of Salem. Could we have been favored with an audience worthy of such a list of debaters, we would surely have witnessed a good work for old Oxford, and for the anti-slavery cause in the short space of one day. But, unfortunately, the only reliable friend of the Society was called away from town, by the sickness and death of friends, and no notice of the intended meeting was given in town, nor a place provided for it. After arriving there, we procured the Methodist meeting-house, and succeeded in gathering a small company in the afternoon and evening. Samuel May, President of the Society, was present, and presided. The resolutions appended were the subject of discussion; but the debate turned principally on the relation which the Methodist Episcopal Church sustains to slavery, in consequence of exceptions which were taken to some general remarks upon the church, and applied to the Methodist Church by the Rev. Mr. Walton, the pastor of the church in whose house we then were. He evidently felt grieved that any insinuation should be made, as he supposed there was, of any lack of anti-slavery fidelity in the Methodist church and ministry in general, and more particularly to his own charge and himself. In vindication of himself, he asserted that he was the agent of the Society of the first anti-slavery society formed in the county, and adduced quite as strong arguments in justification of the Methodist church generally. All his efforts were directed to exculpating the *Methodist Episcopal Church* from all blame, or even the appearance of evil. He evidently felt that no other duty devolved on him. We were favored with the audience of three of the clergy in our small assembly. In addition to the above, the Rev. Mr. Paine, of the same order, and who is now dispensing the gospel in the town of Charlton, made no audible arguments pro or con, except when, in reply to a question of the church as a 'brothel,' and defended his charge by an exposure of the state of licentiousness which the church tolerates, connives at, and is more willing to have remain as it now is, than to have it overthrown especially if it is likely to weaken 'our beloved church,' would be attempted.

The other clergyman present was the Rev. Mr. Byron, of the Universalist church in Oxford. At the request of Mr. May, he opened the meeting with a prayer, which was brief and pertinent. He confessed himself totally ignorant of our method of reasoning upon the subject of slavery, 'not having come in contact with Garrisonians before. He evinced no disposition to deny the propositions laid down, but, on the other hand, acknowledged that hitherto, he had been ignorant on some points upon which light had been thrown upon him for the first time, and intimated his determination to profit by it. As an earnest of his sincerity, we were made welcome to the hospitalities of his house. He may have yet to learn, however, how strong a hold on his affections the property and interest of the south have, and how much easier it is to preach the approved and popular doctrines of any of the existing religious sects, than to proclaim the sin-upsetting doctrines of Jesus Christ.

Oxford needs to be besieged—not with such an army as we had with us on Saturday afternoon, but with a detachment of one good soldier, who will pick up all stragglers from under the watchful guardian ship of the church. It is useless to expect or hope for a general engagement. A bomb-shell from one hundred conventions in 1844 fell into their camp, and did some damage, as they estimate it. They lost a valuable member of their flock, with some trouble and inconvenience attending it. The names of that little band, who reconnoitered this region, are quite notorious in Oxford at this time. It would seem that there has been scarce a gun fired from our batteries in this place, since that event. There is some third party, I know not what it is, I learn; or what they are very tenacious of having called 'Liberty partyism.' But here, as everywhere else, that goes lugging Orthodoxy, Methodism, and many other cumbrances upon its back, in addition to the corruptions attendant upon all political parties.

Mr. Hathaway and Mr. Pillsbury, who did most of the talking at the meeting, and who were compelled to canvass the claims of the Methodist church to anti-slavery character by the pertinacity of her friends, must have staggered the faith of those most desirous of finding her skirts free from the blood of the groaning bondmen. The hypocrisy of that body is too palpable to admit of successful contradiction. Let not the remaining religious sects in Oxford lay any unction to their souls, because they escaped impeachment in the matter of American slavery. The argument was not brought to bear upon the Methodist church, in particularly, except for reasons peculiar to the occasion.

The following are the resolutions that were submitted for discussion:

Resolved, That slavery is the great and all-pervading sin of this nation; that the Government, in all its departments, is pledged in its service; that the professed religious denominations and teachers (with very few exceptions) have bowed the knee to its authority, and are deceiving the people with regard to its character, and their connexion with it; and that, if not repented of and put away, it must prove our destruction as a people.

Resolved, That no true church or minister of Christ will strike hands with man-stealers and adulterers, or be in fellowship with such as do this; nor will they be indifferent to the wrongs and sufferings of the slave; nor will they fail to speak out openly and at all times against slavery, and all union with slaveholders; but every such church and minister will be foremost to warn the nation of its sin and danger, and unceasing in its efforts to avert the sore and certain consequences of continuing in this iniquity.

Whereas, the outrages now being perpetrated by this government, in Mexico, under the name of war, are, by the showing of all parties, prior to the year 1844, a wanton attack on that country to re-establish slavery where Roman Catholic Republicanism has abolished it; therefore,

Resolved, That in their butcheries and barbarities, however successful, we have no part or lot, declaring unequivocally the government, and those who they are done, to be a covenant with death, that we will not cease he overthrown, and which we are laboring to overthrow by moral and peaceful revolution.

At a late hour in the evening, the Society adjourned, having passed a vote of thanks to the Methodist Society for the free use of their house.

JOHN M. FISK, Sec'y.

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ANOTHER FAITHFUL REPROVER.

MR. GARRISON:

A friend handed me to read the other day, the Salem Observer for May 1, containing a fast-day sermon, preached in that town, by the Rev. Samuel Johnson, a Unitarian clergyman. I think you cannot have seen it, or you would have noticed it, and therefore send you an extract. How many of the clergymen of Massachusetts dared, on that day, to be as faithful against the sins of the times; and when shall such men be the rule, and not the rare exception in our pulpits? Till that time comes, have we not reason to say that the Church is a recreant to its duty, and unworthy of our respect? Either this is true, or else the words of simple truth and faithful rebuke which I quote below, had all better not have been said; and who, after reading them, and with the knowledge of the wickedness and disgraceful position of our country, will undertake to affirm such a proposition? A.

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"But to see what good our political character really gets from our Fast days, look at the way our politicians try to approach God on these times. The Puritan on *his* Fast day shook off all allegiance, save to Him. He dared not come with a lie in his right hand. The laws of Rulers fell from his soul at the Gate of the Temple. The awful voice within was heard alone, and obeyed alone. Men yield up their souls with more reserve now. They do not lose their loyalty to the outward law of Wrong, in their perfect loyalty to the inward law of right. 'Love the Union' never seems to have a lower sanction than 'Love thy neighbor as thyself.' Take a specimen. It is too glaring for the Christian pulpit to pass it over to-day. Your Governor has asked you to come here, and pray that War and Slavery may cease. Slavery, he helped to put down, in the social wrong. You have a right to ask what he means by this request. How does a fair statement of the thing look? How does it look for the Governor of a Christian State first to teach the people to further what he and they believe to be unjust, obey man rather than God—and then to recommend them to go to church, and pray the Lord to put an end to that injustice which he and they are furthering, and are ready to further yet more, if nothing else will keep the Union together? It looks to me as though a State in such a position should be ashamed to speak of *Christian*, and take another more appropriate. As for such Governors, I know they have excuses. They were taken by surprise. They feared public opinion would not support them, if they stood up decidedly against wrong-doing. Their oath bound them, and it seemed to them that they ought to wash their hands of sin by resigning their places, appealing to what honor and Christianity might remain in the world. Your Governor is not the only one who has had *such* excuses to offer, or offered for him. The less said about their worth, the better. Only a week and can find them easy. A strong soul would blush at entertaining them a moment. God forbid that I should judge [uncharitably] the motives of men who do thus—there or those of the people who urge on and sustain them in so doing. But the strength of their Christian principle, and the value of what they offer as the worth of their Fast day prayers—the bright occasion for giving the weary world sight of a noble action which they have let go—the standard of Christian duty which such conduct indicates as prevailing among us—these things I do judge, and we can see. I ask you to think earnestly what sort of a prayer this is, which is going up from rulers and people in this country. 'Lord, I am not prepared to obey thee rather than men. My office—my oath—my party—my personal well-being constrain me. I dare not obey Thee, lest the State fall in pieces—lest it be known that while Christ's Christianity is one thing, the Christianity I must carry into politics is quite different, and requires me to ask first, '*what says the law?*'—and to make Thee author of all it says, as the old Jews did. And so, O Lord, will thou stay the hand of those who have sinned against Thee, and who will Thou cease commanding me, through them, to kill, steal, ravage and oppress. For I cannot but feel a dislike to these things—fel that they are not quite according to Christ's life and words. But, O Lord, thou must not use me as the instrument to check these men. *Let I am pledged to obey them.*'

My brothers, what would the Puritan say to this—the Puritan who swam the Atlantic in winter, because human laws would not let him do the Lord's bidding at home, or any where but in the wilderness unknown and fearful? And this sitting apart of Fast day is in conformity with the custom of our fathers.' Strange conformity! Are men fallen so low that they cannot either pray themselves, or see that others pray? Can they not spare the memory of their fathers?

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'The Pulpit nothing to do with Politics! Then let that fearful sin cannot come to hide itself at last from Christian rebuke under that screen!—Nothing to do with exciting subjects? Tell me what subjects will not become exciting when fully and fairly met? So long as the pulpit stands, it must be the voice of God against all sin, and so long as there are men who feels his God within and over him stands in it, so long it *will be*.

But what course *has* the Pulpit taken on the war? What you might expect. Ministers are heard praying for an 'honorable peace.' Ministers have dismissed the troops with prayers for their success in butchering. Ministers have been unconcerned or silent during the war, or spoken feebly enough.—Ministers have done as much, or more than any, to give the idea, that we have nothing to do with it, that Religion has nothing to do with it. Exception, I know, prove the rule. Instead of this, their united voices should have spoken out like the old prophet, when he sounded an alarm in the Lord's mountain, from end to end of the land, denouncing the wrong-saying that if the law said one thing, the Lord another, and spoke in different thing and more solemnly. But the pulpit has been tested, and found to ring hollow.

And the Press

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Mr. Speight, of the United States Senate, died at Columbia, Mississippi, on the 14th.

The New-York Commercial Advertiser says that Lieut. Strauze, who captured Alvarado without orders, has been tried and dismissed from the service.

Capt. G. W. Patten of the Army, who has made himself widely known as a Poet, had his hand shot off in the battle of Cerro Gordo.

DISTURBANCE IN THE HARBOR.—The British brig Ann Maria, Capt. Cook, arrived at this port, 17th inst., with forty-six steerage passengers. The city authorities would not suffer them to land, owing to their destitute condition, unless the master gave bonds that they should not become a burden to the city. This he was willing to do, if they might go, and came to the conclusion that he must take them to Halifax, for which port he accordingly cleared on Saturday. The passengers were informed of such proposition at the turn matters were taking, and when the pilot ordered the crew to weigh anchor, the passengers rushed upon the deck of the vessel, and windlass, and assaulted Captain Wyman, who called to his assistance Capt. Josiah Sturge of the revenue cutter Dallas, who came on board with six men, and attempted in his usually judicious and dispassionate manner, to restore order, and directed his men to fire upon the rioters. The passengers crowded forward, obstructing the operation in various ways, and while Capt. S. stood on the windlass encouraging his men, one of the Irishmen who appeared to take the lead, got upon the windlass and collared the gallant captain, attempting to remove him. This was the instant that three or several feet from him prostrate on the deck, and made a signal for a reinforcement from the Hamilton, when another boat's crew, armed with cutlasses, came on board. Capt. Sturge ordered the women and children to go aft, and the men to go below, which the rioters quickly did. He then got the brig under weigh, and accompanied her some distance, leaving her with a fair and fresh breeze.

The resistance of the unfortunate passengers is not to be wondered at, when it is considered that they were not landed at the port of destination, but forced to go to an entirely different direction from what they contemplated. Yet the laws must be enforced, however painful the duty may be to the officers.

When the pilot left her outside the Light, towards dark, all appeared quiet on board.

This notice occurs in one of the daily papers of Boston, by the side of a list, more than twice its length of religious and benevolent societies.

Much may be said in favor of the system of refusing admission to destitute people, *because they are destitute*, into a wealthy city, and sending them at their own expense to a distant place, where far less ability exists to relieve their wants; it is undoubtedly an exercise of that charity which 'begins at home and stays there; it is an efficient mode of looking out for number one; it is the sum of Christianity as practised by the patron saint of yankeedom, Poor Richard; it has precedent in its favor, being the very course so successfully pursued with Oliver Twist, when he 'asked for more'; it enforces so effectually, though somewhat less humanely, the lesson given by Cowper to the snail, 'Creep, creep, nightly hence! never to come there no more'; and it forms a part of that law of the land which 'must be enforced.'

All this, and more, may be urged in defence of this proceeding, but it cannot be called a Christian act. It is not feeding the hungry; it is not doing as we would be done by; it is not lending to the Lord, nor laying up treasure in heaven.

Is the difficulty evaded by asking—what then shall we do with the continually increasing hosts of emigrants? I reply, do anything you please with them that is consistent with the duties of the Christianity you profess, and do nothing that plainly violates those duties. The city government have at least the ordinary ingenuity of New England men, and they have been appointed to form and execute plans for the city's welfare. Let them so arrange this matter for future cases as to bring on the city the blessing which always must necessarily spring from active benevolence, and avert from it the curse which must as necessarily come upon a prosperous community which expels the hungry and destitute from its coasts, *because they are hungry and destitute*.

C. K. W.

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CONTEMPTIBLE CONDUCT.

UTICA, May 17th, 1847.

DEAR SIR—I wish to acquaint yourself, and readers, with an act of contemptible meanness perpetrated yesterday by the Rev. William Bates of Northbridge, in the town of Upton. Solomon Bond, a colored man, formerly a slave, but who was enabled by the assistance of a friend, to purchase his freedom, came to our place, to tell the story of his own wrongs, and speak in behalf of his brothers and sisters in the prison-house of bondage. He came not as a partisan, nor to make war upon the church, but to give a simple and unadorned narration of his experience as a 'chattel' and a 'thing.' He was here three weeks ago, and by his unassuming manner, and untutored yet touching eloquence, won strongly upon the sympathies of his hearers. Many were anxious to hear him again. A notice, that he would lecture at 1 P. M. yesterday, was given by a gentleman, at noon, with a request to have it read to the people. At the close of the afternoon service, our notice was not given. A female friend called on Mr. B., and asked the reasons for such a course of conduct. He replied with great hauteur, that he 'deemed it improper to read notices of this kind.' He did not do so at home, and when he exchanged pulpits, he took the responsibility to refuse.' Now Mr. Wood, who is the orthodox minister in Upton, whatever his sentiments may be in regard to abolitionists, has always treated our notices with the politeness of a gentleman, and never has been requested to do so. But the design to keep the people from attending Mr. Bond's lecture, was completely frustrated; for by posting a few notices, and sending out a few runners to give information, Union Hall was thronged, while the clerical gentleman was handed to the door by one, who, with strongly thin and spare. Members of the church, pro-slavery and anti-slavery citizens, Jew and Gentile, are highly indignant at such an act of baseness on the part of one who claims to be a teacher of Christ and him crucified.' I wish the above facts to be published, in order that such conduct may not pass by unrebuked, and that all may understand the omens of the times, which declare, that the Bastile of priestly tyranny must come down, and the freedom and independence of the people be established on its ruins.

Yours, truly,

H. CARPENTER.

☞ Having been too busily occupied with other matters, during the present week, to fill up our editorial department, we present to our readers a mass of interesting foreign and domestic correspondence, which they will read with much gratification.

☞ The interesting letter from Paris, on our last page, is from our esteemed friend, HENRY W. WILLIAMS, who was formerly connected with the Anti-Slavery Office in this city, and who is now completing his medical education abroad. It was duly received, but accidentally mislaid, till within a few days; but it has lost nothing of its interest in consequence.

The Boston Atlas of May 11, 1847, has the following:—

*Abolition of Slavery in Egypt.*—The *Imparcial*, of Smyrna, states that the Egyptian Government has recently promulgated a law for the abolition of slavery after the decease of the present slaves, in which there was in consequence a decline of prices of sixty per cent. No sales could be made, as after this interval of fifty years every slave will be free to stay with or to leave his present owner at pleasure.

Verily, shall the publicans and harlots go into the kingdom of Heaven before, the scribes and pharisees of this nation!

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The Chamber of Deputies was occupied on Saturday and Monday, with a discussion on numerous petitions for the total and immediate abolition of slavery in the colonies, which, in despite of the opposition of Government, were ordered to be referred to the Ministers of the Marine and Finance. This decision is tantamount to a declaration of the Chamber in favor of the object of the petitions. *Paris paper.*

THE STATE HOST.—The slaveholders who passed this place two weeks ago to capture some 'property' at Randolph, are said to have been signally defeated. They found in the house of a colored man, their alleged fugitives, but had to endure the mortification of returning without them, after a personal conflict. They came in two or three days, and, their alleged fugitives, but had to endure the mortification of returning without them, after a personal conflict. They came in two or three days, and, in the house of a colored family.

The house was surrounded by four or five score of Southern Yankees, who came armed with clubbing and shooting till every avenue was literally blocked. The gallant strangers, as soon as they had dismissed chivalry sufficient to face the formidable army without, quietly took their seats in their vehicles, and, with their alleged fugitives, guarded by the unawed fugitives, moved off in the direction of the 'Old Dominion' at a much better speed than they came. This affair will probably cool, for a time, less, but truly ludicrous and interesting slave hunt.—*Salem (Ohio) Register, 11th inst.*

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Fifty-five deaths had occurred among the Volunteers at Vera Cruz within 3 weeks. The Ohio had sailed for Boston, and the St. Mary's was soon to follow.

Dates from the city of Mexico via Tampico to the 28th April have been received. Santa Anna was in Orizaba, showing incredible energy in repairing his losses.

He would soon be at the head of considerable force. The guerrilla operations were straightened for means.

He had imposed a loan of $15,000 upon Orizaba. Letters from his express aide-de-camp, at the sphy of his countrymen, and he begs them not to despair nor treat with the enemy, but to defend the capital and hold out.

The Mexican papers call for a Count Martial upon Canalizo, and denounce the proprietors of haciendas for giving aid to Gen Scott.

A general amnesty for political offences had been declared.

The raising of cannon at Tolucca had been commenced, and the clergy were surrendering the church bells for the purpose.

Miguel Orbe, a curate, was raising a guerilla force, pledged to follow the Angle American race to the Gulch.

Letters from San Louis state that the government had issued a decree calling upon every citizen to take up arms. Twenty-seven 4000 troops in that city. It is reported that Gen. Taylor advanced on the 1st of May.—*Transcript.*

Gen. Cushing met with an accident of a very serious nature on Thursday morning, which, we are truly sorry to hear, is likely to prevent his moving about for some time. Accompanied by a lady, he was taking a walk through the streets after breakfast, and in going out of the Plaza at the south-east corner, where the street is fortified so as to leave only a footpath, not exceeding two feet wide, he, for one, he placed his foot upon a loose brick, which gave way and precipitated him into the ditch, breaking the bone of his left leg, just above the ankle. He was taken to his quarters immediately, and Dr. McPhail called to his assistance from whose surgical skill expectations are created that the bone will mend very speedily be healed. At present he is suffering much pain, and the accident disturbs him much, as it prevents his fulfilling the duties of his recent appointment.—*Matamoras Flag, May 8.*

Whatever be the fears of the Mexicans, their feelings are anything but amicable towards the Americans. The road along from Vera Cruz to Jalapa is dotted with the mangled and murdered bodies of our countrymen, who were caught straggling away from the parties with which they commenced marching. One person counted no less than twenty-one victims of Mexican revenge on the line of road.

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*Sickness at Vera Cruz.*—The Eagle, a paper published at Vera Cruz, of 5th ult., says:

'We were told last evening, that there were between a thousand and twelve hundred sick soldiers in the hospital at this place, but that the deaths were comparatively few. Most of these men are completely prostrated, worn down with disease, and the nature of the climate is such as to make a change absolutely necessary to bring them up again. To enable them effectually to recover, discharges are given in every case where the condition of the physician in charge of them is given. Several hundreds have already been sent home, and we notice too, many of the volunteer officers are retiring from service because of ill-health.

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The two armies of Scott and Taylor, it is said, will celebrate the declaration of American independence in Mexico, on the 4th of July next.—*Washington Union.*

We have no heart for the celebration of the Independence of the Union, when we see the conquered capital of a sister Republic—the fallen capital of the only great Republic besides our own upon the face of the earth—overrunned by the hordes of a foreign foe, and reared in the dark and bloody annals of mankind.—*Louisville Journal.*

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*The Explosion of the New Hampshire.*—The Van Buren (Arkansas) Intelligencer' of the 6th, gives us a few of the names of the 16 persons killed by the explosion of the steamer on the 5th ult., about fifty miles below that place, but no other particulars. The following are among the killed:—George C. Allen, and R. B. Coulter, merchants, Cincinnati; one a nephew of E. Barinds, of Arkadelphia, the other a elderly gentleman, name unknown; Alex. McKinney, pilot; the 1st engineer; Charles Radcliff, carpenter; one deck passenger and four deck hands.

*Sixty Persons Poisoned in Texas.*—According to a letter received at New Orleans from Shelby Co., Texas, the guests, sixty in number, at a wedding party, at Wilkinson House, were all poisoned, bridesmaid, groomsman and all. Forty will die, and have died at the last accounts, two of whom were sons of Rev. Mr. Dirlton. None of the family injured, and old Wilkinson has absconded. It is supposed that the negroes had been employed to poison the coffee, by a disappointed suitor.

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A terrible fire has reduced to ashes the city of Bockemen, in Hanover. Fifty more than thirty of the houses were left standing within the walls of the city. It spread with such frightful rapidity that the inhabitants were none of them able to save their effects. This place was principally noted for its beautiful church, of great antiquity, which was built in the 14th century, and which was destroyed. The inhabitants are reduced to an almost helpless state of destitution, and have been distributed about the neighboring towns.

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The Cork Examiner contains the following:

*A Memento Grave.*—Cases of the dreadful mortality now prevalent throughout our city may be found from the fact, that on yesterday there were no fewer than thirty-three bodies interred in one grave, or pit, in the pauper department of the cemetery of the very Rev. Mr. Mathew. These deaths are entirely independent of the numbers occurring in the work-house.

*The relief vessel.*—The Irish brig Anna Maria, loaded with some $10,000, chiefly in corn meal, will sail to-day for Limerick. The greater portion of the cargo is for the contribution of Brooklyn.—*Brooklyn Eagle, Friday.*

*Aid for Ireland.*—The New-York Evening Post says, the amount of money which has been received by the committee in this city, for the relief of the destitute in Ireland, is stated to be $144,000.

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The Sultan of Turkey has contributed £1000 for the relief of the starving Irish.

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The Choctaw Indians have contributed $710 for the relief of the Irish.

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O'Connell's health is spoken of as sinking daily. He cannot live late minutes (from Great Britain to Paris, and brother to the Duke of Wellington, had died in Paris.

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The steamer 'Grand Ulle' was burnt, on Tuesday night, on her way from Marseilles to Nice, with 300 Drogheda. Many of the passengers were taken off by a smack; but two boats full of people, twenty or thirty in each, were driven out to sea, and have been lost his life. It is not known how the fire originated.

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*Shipwreck and great loss of life.*—A correspondent at Castine writes that a letter has been received in that town from St. Peters, Miquelon, via Halifax, which stated that on the 20th ult., Fr. brig Clarrice was lost, at the entrance of the harbor of St. Peters, and sixty-three lives lost. The bodies were all washed on shore, and buried on the island. *Courier, 15th.*

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Five men belonging to the ship Euphrasia, of Boston, were drowned in the Potomac river, on Monday, by upsetting a boat while warping ship. The names of the drowned are Kelwin, chief mate, and Cruise, Tillan, Brown and Hale, seamen.

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The Transcript says that the *Bronze Statue* of Dr. Bowditch is completed, and will soon be placed in its pedestal in Mount Auburn. It is said to be a beautiful work of art.

*Kidnapping.*—Mr. A. H. Ernst states in the Cincinnati Herald an outrageous case of attempted kidnapping over the residence, of Mr. Ely, by the city on Sabbath evening. A neighbor of his, a free colored man, was set upon, while returning from the city, and but for his arrival, which brought a rescue would doubtless have been carried away captive. The kidnappers fled.

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DONATIONS FOR THE STARVING PEOPLE

OF IRELAND.

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|---|---|
| Amount acknowledged in money, | $3084 62 |
| 1st Christian Church in Lebanon, Ct., by Julius Clark, | 12 00 |
| Charles A. Gearing, $1, Oliver Brainard and Family 2, Harry Ackley 1, Nehemiah Gates 1, Julius Gates 50 cts., Lewis L. Hall 1, Samuel H. Cooper, Esq., Dr. Tarrion M. Gates, 25 cts., Violette Morgan, 12 cts., David Foot, 7 cts., John M. Hanson, 50 cts., Lewis L. Hall 50 cts., J. East Hampton, Ct. Also by John S. Hall, | 00 00 |
| Half barrel second hand clothing, from Horace Brown, Lewis Dunham, Julius Gates, Violette Morgan, Nehemiah Gates and John S. Hall, East Hampton, Ct. | |
| A Friend in Stanstead Canada, by Joshua Y. Himes, | 20 00 |
| Friends in Newburyport, by Wm. Ashby, | 8 62 |
| Oliver Stone, Milford, N. H., | 50 |
| | $3134 74 |

FRANCIS JACKSON.

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NEW-HAMPSHIRE ANTI-SLAVERY SOCIETY.

The thirteenth annual meeting of the New-Hampshire Anti-Slavery Society will be holden at the Town Hall, in Concord, on Thursday, *the second day of June next*, at 10 o'clock in the forenoon. It is hoped there will be a full gathering of the Society, and all others friendly to the cause of anti-slavery

W. L. Garrison, and C. M. Hathaway and Parker Pillsbury will be among the speakers.

CHAS. MINN COMINGS, President.

JOS. G. WYATT, Secretary.

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NOTICE.

The annual meeting of the Bristol County Anti-Slavery Society will be held in New-Bedford, on Saturday and Sunday, June 12th and 13th. Joseph C. Hathaway and Wm. W. Brown, of western New York, Frederick Douglass, C. L. Remond, Rev. Mr. Burrop, Rev. Mr. Buffum, C. L. Remond, and other speakers, will be present. Let there be an unprecedented gathering.

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ANTI-SLAVERY CONVENTION AT ABINGTON.

An anti-slavery convention will be held in the town hall, in Abington, commencing on Saturday evening, June 19th, and continue the evening, June 19th and 20th. J. C. Hathaway and W. W. Brown of western New-York, Frederick Douglass, C. L. Remond and James N. Buffum, will be among the speakers. The friends of freedom in Abington and the adjoining towns are earnestly called upon to give a full attendance. The attraction held out is a powerful one.

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ANTI-SLAVERY CONVENTION IN SALEM.

There will be an anti-slavery convention in Salem, on Thursday and Friday, June 10th and 11th, Joseph C. Hathaway, and William W. Brown, of western New-York, C. L. Remond of Salem, Frederick Douglass and James N. Buffum of Lynn, will be present, and address the convention.

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ANTI-SLAVERY CONVENTION IN WORCESTER.

Joseph C. Hathaway and William W. Brown, of western New-York, Frederick Douglass and J. N. Buffum of Lynn, and C. L. Remond of Salem, will address the inhabitants of Worcester on Slavery, on Saturday and Sunday, June 5th and 6th, in Brinley Hall. All are respectfully invited to attend.

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QUARTERLY NON-RESISTANCE MEETING.

A Quarterly Meeting of the New-England Non-Resistance Society will be held in the Advent Chapel, Wrentham, Mass., commencing on Wednesday, the 16th day of June, at 10 o'clock, A. M., and closing with the afternoon of the next day. Members, friends, and inquirers are affectionately invited to attend.

ADIN BALLOU.

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EULOGIUM ON CLARKSON, by the Rev. Alexander Crummell, and a POEM by FREDDOM, by Mr. Charles L. Reason. This able pamphlet, by two of the colored literati of New-York, is now for sale at the Anti-Slavery Office, 21 Cornhill, at the reduced price of 12 1-2 cents per copy.

☞ William Coe, late of East Medway, having removed to Medfield, requests that all letters and papers intended for him may hereafter be sent to the latter place.

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MARRIED—In Milford, 12th inst., by Geo. W. Stacy, Eliza C. Miller, of Hopkinton, to Nancy M. Comly, of Foxboro.

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WANTED,

A JOURNEYMAN Barber—one well acquainted with the business, and of steady habits.

Apply to BENJ. F. BASSETT,

May 28. 23 Endicott street.

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TO LET,

One dwelling house, No. 31 Garden street. Also, one in Poplar street, Roxbury, with six rooms.

Apply to J. ROGERS, 20 Brattle street.

April 27.

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TO BE LET IN CHELSEA,

ONE half of a house, or one or more rooms in the same, on Shurtleff street, a few minutes walk from the ferry, and a pleasant ride from Boston. Terms, &c., which are reasonable, inquire of

HENRY CARPENTER,

April 16 2 mos 18 Brattle-street.

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NORTHAMPTON WATER-CURE.

THE undersigned, gratefully appreciating the credit and patronage which is awarded by a discerning public to his success as a Hydropathic Practitioner, would respectfully inform the friends of Hydropathy, that his establishment is pleasantly situated in the west bank of Licking Water, or Mill River, about two miles and a half from the centre of the town. It is upwards of 70 feet, three stories high, with a piazza on the South side. There are separate parlors, bathing and dressing rooms, for ladies and gentlemen. There are twenty-two rooms, including each of which is well ventilated, and conveniently furnished for the accommodation of two persons. Among the variety of baths in the establishment are the shower, douche, drenche, and spray baths. The ladies' plunge is 6 by 10 feet, 3 1-2 deep,—the gentlemen's 8 by 12, and 4 1-2 deep. The scenery in this vicinity is picturesque and romantic. There are a variety of pleasant walks passing near and along the pure water. The house is sufficiently retired, to allow water-cure patients to appear as they should plainly dressed, enjoying their treatment, without having exposed to public gaze or observation. Since daily experience, for the last three years, has strengthened his opinion, that the condition of the skin clearly indicates the character of many diseases, and the ability or inability of an invalid to bear the water treatment, he would urge upon the necessity of applying the dry woollen blanket, or the wet sheet, to promote evaporation or a sweat, when neither may be necessary; and he has results which have attended his application of the treatment, he hesitates not to say, that the *electric* symptom of the skin indicates the fact, that in every case of disease whose skin is not att

## POETRY.

For the Liberator.

### PROGRESS.

Onward! onward! raise the cry,
Let PROGRESS be our watchword high!
Eager youth, and bending age,
Join the upward Pilgrimage!
Though the Present darkens o'er us,
Though the Future glooms before us,
Onward! girt with truth and right,
God's unconquerable might.
Fear for no one, love for all—
Justice though the heavens fall!
Onward! trample not despot's frown—
Truth can ne'er be fettered down!—
Onward! fear not bigot's ire,
Truth defies the stake and fire—
Tyranny may last a time,
Freedom yet shall shall reign sublime.
Rest not! until mind shall be,
Like ocean, fetterless and free.
Rest not! till each shackle fall,
And men be brother-freemen all.
Rest not! till the world exclaims—
"Title, rank, are empty names!
The peasant toiler at the plough,
The poet of the wearied brow,
Are noblest of their kind!
True worth alone shall passport be
To nature's noblest majesty—
The majesty of Mind!"

ROBERT P. SCOTT.

Edinburgh, (Scotland,) May 1, 1847.

### THE GREAT BRITAIN.

The Steamer lies in Dundrum Bay,
Imbedded in the sand;
She sailed from port with streamers gay,
But foundered on the strand.

The land of liberty she left,
Bound for the land of slaves;
And there she lies in Dundrum Bay,
The sport of British waves.

She carried those who preach the word
Of God to bond and free,
But dare not bid the freeman set
His slaves at liberty.

She carried men who came to prove
That Christian men may hold
Their fellow-men in iron bonds,
And barter them for gold.

She carried those who dare not speak
Of freedom to the slave,
Nor teach him to pursue the word
Of Him who came to save.

She carried men whose glozing tongues
Have poisoned British ears,
With doctrines cursed as the soil
Which steams with negro's tears.

She sailed!—but scarce had left the port,
Or reached the open main,
She could not hold so strange a freight,
But cast it forth again.

And there she lies in Dundrum Bay,
So late the Ocean's pride,
Immovable by human skill,
By steam, or sail, or tide.

Unlike that merchant ship of old,
Which sailed upon her way,
As soon as Jonah had become
The monster's living prey.

Oh! grievous was the prophet's sin,
Which caused the Ocean's wrath,
Which could not be appeased or stilled,
Till Jonah was cast forth:

But deeper far is his offence,
A crime of blacker dye,
Who calls himself a Christian man,
Yet pleads for slavery!

Great Britain! may she float once more,
And waft across the main,
The men she cast upon our shore,
Nor bring them back again!

CHARLES SABINE.

Oswestry, (Wales,) Oct. 12, 1846.

☞ The following humorous lines are particularly descriptive of the present unpropitious Spring.

### SPRING—A NEW VERSION.

BY THOMAS HOOD.

"Come, *gentle* Spring! ethereal *mildness*, come!"
Oh! Thomson, void of rhyme as well as reason,
Row couldst thou thus poor human nature hum!
There's no such season.

The Spring! I shrink and shudder at her name!
For, why? I find her breath a bitter blighter!
And suffer from her slavery, as if they came
From Spring the fighter.

Her praises, then, let hardy poets sing,
And be her tuneful laureates and upholders,
Who do not feel as if they had a *Spring*
Poured down their shoulders!

Let others eulogize her floral shows;
From me, they cannot win a single stanza;
I know her blooms are in full blow—and so
The Influenza.

Her cowslips, stocks, and lilies of the vale,
Her honey-blossoms that you hear the bees at,
Her tansies, daffodils, and primrose pale,
Are things I sneeze at!

Fair is the vernal quarter of the year,
And fair its early buddings and its blowings—
But just suppose Consumption's seeds appear
With other sowings!

For me, I find, when eastern winds are high,
A frigid, not a genial inspiration;
Nor can, like iron-cheeted Chubb, defy
An Inflammation.

Smitten by breezes from the land of plague,
To me all vernal luxuries are fables;
Oh! where's the *Spring* in a rheumatic leg,
Stiff as a table?

I limp in agony—I wheeze and cough,
And quake with Ague, that great Agitator;
Nor dream, before July, of leaving off
My Respirator.

What wonder if, in May itself, I lack
A peg for laudatory verse to hang on?
Spring mild and gentle!—yes, as spring-halt Jack
To those he sprang on!

In short, whatever panegyrics lie
In fulsome odes too many to be cited,
The tenderness of Spring is all my eye,
And that is blighted!

### SONNET.

Seek for high conquest! Let there be a strife
For what is just and noble in thy soul;
Never submit to Error's stern control,
But follow the commandment, Truth, through life.
Not by the rattling drum, the screaming fife,
The clanging trumpet, are his soldiers led;
Not with fierce passions are their bosoms rife;
No field encumbered with the ghastly dead,
No smoking city tells how sword and fire
Have scattered ruin, misery, despair;
But his small army march in triumph, where
Smile joy and plenty, and to heaven aspire
Glad hymns of Freedom, such as filled the air
When Israel's rescue rang from Miriam's lyre.

[Olive Branch.] P. B.

## REFORMATORY.

### SABBATICAL MOVEMENTS IN SCOTLAND.—EXTENDED MEETING IN GLASGOW.

GLASGOW, May 1, 1847.

MY DEAR SIR:—

By this mail, I send you a 'Glasgow Argus,' containing an account of a great public meeting, held in the City Hall, Tuesday evening last, to petition Parliament to enforce the running of at least one morning, and one evening train on Sunday, on every passenger line in Scotland, at reasonable and convenient hours. This meeting was called, and caused by a new set of Directors on the Edinburgh and Glasgow Railway stopping, in November last, the Sunday train, (which had run since its opening five years ago,) to the great inconvenience of the remotest cities, and of the district through which it passes, containing about one million population, which, from its social relations, many of the young people employed in the city manufactories being from the country on the line, and naturally anxious occasionally to avail themselves of the railway on Sunday to visit their parents and relations, urgently require such accommodation. This meeting, you will see, was a regular clerical mob, called out by a concerted beat of 'drum ecclesiastic,' to the tune of 'coming up to the help of the Lord, and to the curse of Meroz on the absentees,' on the previous Sunday, from many pulpits of 'Free' Church and other Dissenters. To the credit of the Established ministers, they did not demean themselves by such contemptible tricks. The people were commanded to come *early*, and defeat the ungodly men who sought to overthrow the Sabbath, (circumlocution for *to pick the kids*,) which seems to have extended to paying their best exertions to prevent the Sunday train speakers being heard. The hour of meeting was 8, and by half past 6, a crowd of clerical adherents were blocking up Candlerigs, ready to rush in on the door opening. The immediate leaders, to the number of 100, had assembled per circular at 6, in an adjoining Hall, to concert their line of action, and receive final orders from the clergy.

A request was made that their speakers should be accommodated on the platform, which was at once granted by us. The leaders, consisting of some ten ministers, all Free Church, save Dr. Hills, (a Professor of Divinity in the University, who has no congregation,) and a few laymen, contrary to all usage, took their seats on the platform sometime before the Requisitionists came out from the Committee Room. Our opponents came called forth the most convenomed hooting, hissing, &c., which were met with counter cheers from our supporters. The chairman was interrupted in the few words he spoke, in the most unseemly manner. My rising to move the resolutions called up still more energetic bellowing, &c. After a long, a comparative lull ensued, and my introductory sentences were somewhat listened to; but, on beginning to read the Resolutions, the noises recommenced, and not one word was allowed to be heard. Contrary to my own judgment, at the request of friends around, I went on, though what I said could not be heard a few yards distant. Conciliation being found vain, the seconder, Mr. W. S. Brown, was instructed at once to stand for silence and a fair hearing, and he did so nobly throughout the entire night, three hours, twenty minutes; occasionally, on a lull from the exhaustion of the bawlers, getting in a sentence. This mob of Sabbatarians, composed chiefly of Free Churchmen, acting under the eye of their ministers, who so often beg off from taking part in all reformatory movements, on the pretext that the man of God must not strive, but be gentle in all things, not only did their part, but considerably overdid it. Their object was to prevent our sentiments reaching the ears of their followers, by drowning our voices, and then to get their speakers on; but they reckoned without their host. The respectable chairman told them he was resolved to uphold the rights of the speaker, and that until he was heard in quiet, no other man should open his lips, though it should be necessary to remain till 6 next morning. His firmness, conjoined with that of W. S. B., entirely discomfited them, and at quarter past 11, the clerical leaders withdrew, having handed the chairman a printed paper, which they called a protest, to cover from their dupes their inglorious retreat. You will be surprised to learn that the 'young man,' W. S. B. is out of his teens, 27 years old, strong and athletic, married, and father of two fine children.

The Ephesians, being only heathen, kept up their celebrated noise for two hours. Glasgow citizens have fairly outdone them; for they have kept up a noise vastly superior for four hours. To be sure, they are, or profess to be, Christians. Find a corner, if possible, for the report, that friends may see what our clergy can do in the rowdy-line. I believed clerical mobs impossible in now-a-days in Britain, but everything is so to you. To account for this one, as several of the clericals were members of the so-called Evangelical Alliance, I suspect they must have received private instructions from the American clericals in that body, of the use of mobs in desperate cases, where it is useful to prevent the arguments of an opponent from being heard, when it was advisable to stifle what could not be answered; and that this was the first trial. But it won't do here. Sunday trains, in spite of all the efforts of a section of clerical bigots, will soon run on every line in Scotland, as they do in England; and those men, who, to coerce their fellows from using them, have dragged in the Sabbath controversy to their aid, will find themselves now met foot to foot, and that subjection to their absurdities will no longer be tacitly given, as has hitherto been considerably done. They have precipitated this discussion, and are scrying in writing, for to bring up inquiry, and the expression of results consequent on inquiry, on this subject, which much wants investigation in Scotland. It cannot rest. We shall have another meeting soon in Glasgow. The ice is broken, and meetings will be held in Edinburgh, Leith, &c.

What of the American branch of the Evangelical Alliance? Has it given up the ghost, before making any sign of life? For their information, should it not reach them otherwise, you may inform them that the Rev. Isaac Nelson, of Belfast, (author of 'Ireland,' a work of genius on every just published,) 'Thereway a solemn understanding at the Manchester meeting, (Nov. 4th, 1846,) that, should any foreign organization be found to admit slaveholders, the British organization would refuse to co-operate or unite with it—and at a public meeting of friends of the E. A. in Washington on 23d April, the Rev. W. Bevan of Liverpool, one of the E. A. secretaries, declared 'that the British branch had determined never to affiliate with the American branch, if that branch was composed in part of slaveholders.'

The Congregational Union of Scotland, at their annual meeting at Dundee, 15th April, 1847, on motion of Rev. David Russell, Glasgow, seconded by Rev. George Ingram, Glasgow, resolved, 'That this meeting, composed of ministers and members of Scotch Congregational churches, assembled on the 36th anniversary of the Congregational Union of Scotland, being much impressed with the unscripturalness and abomination of slavery, feel themselves called on to remonstrate again with the proslavery churches in America, and to embody in their remonstrance, an unequivocal declaration, that they never can hold fellowship with churches whose members are knowingly permitted to buy, sell, rear, or retain slaves.' Mr. Ingram, who seconded the resolution, stated that no Congregational church in Scotland had ever held communion with these proslavery churches. After a few words by Dr. Alexander, the resolution was unanimously agreed to. The Free Church is now being assaulted from within, by the Free Church Anti-Slavery Society, composed entirely of F. C. members, and must soon give way before the onset, or be left behind. Not a single religious denomination but has anxiously cleared itself of all appearance of countenance or sympathy with them, in their humiliating position.

Truly yours,

ANDREW PATON

Wm. Lloyd Garrison.

### FREEMASONRY.

The corner stone of the building for the Smithsonian Institution was, by the assistance of Freemasons, laid on the 1st inst., at Washington, and pronounced by them to be 'square, *level*, and plumbed,' good, true, and sound.' The usual sermon was delivered by and very unexpected, considering that the Institution is the consequence of a private donation for the 'increase and diffusion of knowledge among men,' and under the superintendence of so many wise men. Certainly, it was no requirement of the donor to encourage and perpetuate secret societies, but rather to diffuse the knowledge we now possess from the disclosures of William Morgan, and seceders from Masonry. Whoever did permit this dishonor, ought to have recollected that near the same spot, in the last Congress, an attempt was made to get incorporated a lodge of Freemasons, and another of Odd Fellows, in the District of Columbia, and that they were negatived by a vote of 133 against 20. We hope the same or a similar imposition has not been practised here, as was in the laying and in the inscription on the corner stone of Bunker Hill Monument; also in the inscription on the plate under the corner stone of the Masonic Temple in Boston, when two Catholics were engraved, and confirmed to be such by the contemporary Governor of the Commonwealth, and Mayor of the city of Boston. It is hoped that there is nothing engraved relating to secret societies on the plate of the corner stone of this Institution, so much a national establishment. This meddling of Freemasonry, together with the omission on the plate of the name of James Smithson, the philanthropic donor, is a lugubrious beginning.

The National Intelligencer of the 19th ult., stated that B. B. French, Grand Master of the Masonic Lodge of Washington, appeared before the committee, for the erection of the building for the Smithsonian Institution, offering the services of the lodge in laying the corner stone; and thereupon it was voted to invite the lodges of Masons and Odd Fellows to unite with them in the ceremony. The Grand Master, thinking this announcement carried the appearance of his obtruding himself on the committee, requested the paper of the 22d ult. to say that he called on the committee, *by the special request of one of its members*. It is to be wondered at, that Mr. Francis Scott Key, who, besides being Grand Master, is Clerk of the House of Representatives, is careful of appearance. The lodge has ever been officious, like a four-legged animal, in polluting corner stones. The building committee are Robert Dale Owen, Joseph G. Totten, and W. W. Seaton. In this case, who is the special one? G.

Boston, May, 1847.

### LETTER FROM PARIS.

PARIS, Jan. 1, 1847.

MY DEAR FRIEND:—

More than nine months have passed since I left Boston, but as yet, I have not succeeded in finding any thing worth mentioning to the friends I have among the readers of the Liberator—not even my personal history, which, though highly satisfactory to myself, would scarcely be interesting to them. I take it, you will readily excuse my silence, when I inform you, now, however, to send you my best wishes for the New Year, and that I cherish the remembrance which my thoughts cherish. It has not been in default of good intentions, that I have not before written, but because there has been nothing of public interest presented to my notice.

Paris presents a very conspicuous attraction to the votaries of pleasure, or to the admirer of art and beauty; and every possible advantage for the culture of every science. The profusion of opportunities is almost bewildering; but these rather concern the gratification and advantage of the individual, and, unless he occupies his letters with descriptions, he finds very little of all that he receives, of which he can make others the partakers. Like the cave of the lion in the fable, of all which finds an entrance, he returns nothing. The face of Society appears to be swept only by the breezes of social gaiety, and never presents, at least to the stranger, the heaving swell of the tides of political life. I cannot hope, therefore, to make my letter what it should be; but perhaps it may be better than none at all.

One scarcely knows to what portion of the year should be applied the designation of the gay season, in Paris. The amusements are found for all classes, and of every age, enjoying an open-air existence, and apparently happy as happiness could make them in their delightful climate, their fountains as beautiful as Poetry herself, and their delightful gardens. These last appeared as if Paradise itself could scarcely have surpassed them in the assemblage of natural beauties, and to these were added everywhere the exquisite creations of man's genius, to leave, as it would seem, no desire unsatisfied. Here there was room for all, and full liberty for each. According to his choice, he can join the promenade of fashion, or, if he prefer to regard it from a distance before him, or seek the shady groves where he can undisturbed enjoy his own reveries; or turn his steps towards those portions which children are making the theatres of their gambols; or if music be his choice, he can, if it be evening, minglet with the throng to which a band of fifty or sixty are offering evidence of its charm.

Each of the principal Gardens has its peculiar charm. That of the Tuileries, the most central, and attached to the royal residence, is that possessing more of the treasures of art; of which the great number of beautiful marble statues, all master pieces, form the most striking portion. It is remarkable, too, in the vicinity of the Place de la Concorde and the Champs Elysee which adjoin it, and of which the view from its terraces is probably unequalled in the world. The Garden of the Palais Royal, at present possesses more natural advantages, and contains in one part of its extent beautiful plantations of some acres of roses, and delightful vineyards and nurseries of fruit trees. The Garden of Plants adds to its natural beauties all the attractions which Science can bestow. In one part are assembled specimens of the almost countless varieties of evergreens, comprising the numerous families of the trees of the North, the pine and fir tribes, and conspicuous above them all, an immense Cedar of Lebanon, no less remarkable for its natural beauty than for the associations with which it is united. Descending from the hills which are devoted to these trees of the mountain, the visitor comes next to beautiful green-houses, immensely large, and high enough to receive tall trees from the tropics: then leading through the more level portion of the Garden, beautiful avenues, bordered with lime trees which are trimmed into perpendicular walls, except at their summits, where their uncut branches are allowed to mingle and form an arch completely to shelter the promenade below. I never could fancy that trees could be trimmed into regular forms, and yet preserve their beauty. I expected to find a stiff formality, which would not be agreeable to the eye accustomed to the uncontrolled exuberance of nature; but I was happily disappointed, and found both worthy of admiration—each in its appropriate position. Bordering these avenues are the departments devoted to the School of Botany, where are cultivated all obtainable plants in usage in medicine, for ornament, for food, or in the arts; each marked with its name and its more important qualities. To these division students are admitted on applying for tickets, and they can devote, if they choose, several hours each day to their investigations. Yet another portion is devoted to the specimens of the animal kingdom, the harmless varieties being allowed to range in small enclosures, which, lodged in eight in picturesque little huts, which add very much to the charm of the tasteful arrangement that is everywhere exhibited. The wild animals are kept in a long building, divided into compartments for each one, and so arranged to the public through the grated fronts of each den. The ferocious birds form quite an interesting collection in another building. The birds remarkable for their beauty occupy another, constructed as an aviary—the monkeys another—the alligators, and condas, and others of similarly amiable propensities, a fifth—while a sixth is occupied by the larger quadrupeds, camels, elephants, &c.

Many visits are required before one can even discover all the objects of interest which are there assembled; so numerous are they, and so curiously are they distributed; and, after all, there are several attractions, which remain even since the cabinets of Geology, Botany, Mineralogy, Zoology, and Comparative Anatomy, contained in the halls of several extensive buildings, and unequalled, probably, by any in the world. That of Zoology alone contains more than two hundred thousand specimens of the animal kingdom.

So much for some of the conducives to happiness which Summer offers; and the pleasure which these afford is more tranquil and satisfying, and more generally participated, than those which Winter brings, which are more rechercheés. The pleasures are certainly less comfortable in Winter, especially if, like the present, it is severe. It does not appear in the nature of the people, however, to continue long sad, and at this moment, everything wears an aspect of mirthfulness, which perhaps no other city could present. This state of things has been more evident since Christmas, and continues at least until the end of the Carnival, which arrives in February. I never listened to music more inspiring than the joyful peals of the bells on Christmas day. Most of the principal churches have several fine-toned ones, and as they were rung in concert, each tower containing the bells of a key, (I might say,) the effect was very fine. I attended portions of the different services of several of the churches, that I might enjoy the sublime music which accompanies the ceremonies on the days of the grand fetes, and it was no small gratification. From Christmas eve, for a time, the shops and streets have been quite 'illuminated,' I could say, with the endless profusion of articles for presents. To-day, in particular, the streets were almost impassable from the throngs which crowded them. I heard to day, also, a grand serenade given as a compliment to the new King, similar to one I had before listened to, on the eve of his birth-day. There were, as nearly as I could judge from counting a portion of them, between five and six hundred of the drummers alone, from which you may guess what must have been the whole number. They were formed into a square in the centre of which stood the commanding drum-major, who, by moving his staff, directed the performance. As he changed its position, the movement changed, and when he gave the signal, all was silent in an instant. So perfect was the rhythm of the execution, that the effect was that of an immense organ, of a single instrument, rather than of a great number, in the hands of as many different performers. His Majesty appeared at one of the windows of the Tuileries, in acknowledgment; and was received with many cries of '*Vive le Roi*.' He is extremely dignified in appearance, has a very noble, fine expression, and appears at least fifteen years less aged than he really is.

But, with my best wishes to all friends, and my warmest hopes for your continued success, I must close, that I may be in season for the mail for the steamer.

Very sincerely, yours, W.

### ANOTHER ROUGH AND READY.

Some time ago, a Mr. Scott, a workman in one of the factories at Oriskany, became smitten with a rage for military glory, and applied to the captain of a volunteer company, to be enrolled as a soldier. For some reason, his application was not then successful, and he resumed his work. Recently an opening for him in the company presented itself, and one of the lieutenants wrote to him as follows:

UTICA, April 6, 1847.

SIR—The company under command of Captain Walmsh is now organizing, and if you wish to join it, will receive the bounty, and pay and rations commence as soon as you join. The rendezvous is at Mechanics' Hall in this city.

C. A. JOHNSON,
Lieut., 10th Infantry.

TO A. J. SCOTT, Esq.

But this letter happened, by some accident, to fall into the hands of another Mr. Scott, also living in Oriskany, who, being a Whig, considered the following reply, telling some home truths in a way none the less effective for being rather of the roughest:

ORISKANY, April 7, 1847.

MY DEAR SIR:

Through some unaccountable freak of fortune, I received the foregoing from you to-day. But as you were apparently anxious to go to the paradise, you are entitled to a civil though truthful answer.

Allow me then to inform you that I never heard of Capt. Walmsh or yourself before to-day. Neither have I the least idea of 'joining' you, or in any way assisting the unjust and intensely mean war President Polk is waging against Mexico. I have no wish to participate in such 'glorious' butchery of women and children as was displayed in the capture of Monterey, &c. Neither have I any desire to place myself under the dictation of a petty military tyrant, to vary caprice of whose will I must yield implicit obedience. No, sir-ee! As long as I can work, live on bread twice a day, and not need to go to Mexico, to be lodged on the damp ground, half-starved, half roasted, bitten by musquetoes and centipedes, stung by scorpions and rattlesnakes—drenched in a tropical rain, and then stuck up to be shot at, for eight dollars a month and putrid rations.—Well, I wont.

As to the bounty, I have not the least doubt *that* will be promptly paid. Many a poor fellow has received it already at Palo Alto, Resaca de la Plunder, Monterey and Buena Vista. And not have it has and will come to thousands more, in the shape of shot, shell and *vomito* at Vera Cruz. Much obliged to you, but I have no desire to have my bones piled by the side of Mexican vultures, landernlas and jackalls. Had much rather wait my appointed time, and close my eyes in peace among friends and kindred.

As for yourself, I should not wonder if you were a likely sort of a chap. But you are employed at an intensely mean trade, if you never noticed it. Human blood has had its day. Human progress has made mighty inroads upon it within the last half century. And the time is rapidly approaching when the murderer will be placed in the same level as a bandit, the Bedouin and the Thug. You had better quit the business; and in return for the information you wish to engage in the woolen manufacture, (which is my trade,) I will give you all the information and assistance in my power. I am satisfied with my condition, think a man should be independently employed, drawing a spinning jack, assisting to clothe his fellow 'humans,' than even leading an army to slaughter them.

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*Benefit of Science.*—On Thursday, Aug. G. Vail was arrested in Albany, for some offence committed in Rochester. The telegraph notified his arrival; when Rochester replied—hold on to him.' A few hours the line, again replied—let him go; we've examined witnesses—he's innocent.' He took up his knapsack, bound for New York and the wars. But for the telegraph, he must have been a prisoner for food, or in the arts; each marked with its name and its more important qualities. To these division students are admitted on applying for tickets, and they can devote, if they choose, several hours each day to their investigations. Yet another portion is devoted to the specimens of the animal kingdom, the harmless varieties being allowed to range in small enclosures, lodged in eight in picturesque little huts, which add very much to the charm of the tasteful arrangement that is everywhere exhibited. The wild animals are kept in a long building, divided into compartments for each one, and so arranged to the public through the grated fronts of each den. The ferocious birds form quite an interesting collection in another building. The birds remarkable for their beauty occupy another, constructed as an avary—the monkeys another—the alligators, and condas, and others of similarly amiable propensities, a fifth—while a sixth is occupied by the larger quadrupeds, camels, elephants, &c.

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C. A. Johnson, Lieut. 10th Infantry.

*Intended Assassination of the Pope.*—A few days ago a young man was arrested at Rome, in a coffee-house frequented by foreign artists, for having spoken disrespectfully of the Pope. He called himself Count Baldi, a native of Fano, and in his lodgings several poignards, air-guns, and other prohibited arms were found. He at first would give no explanation, but at last stated that he had come to assassinate Pius IX, on the day on which his Holiness should distribute religious banners to the different quarters of Rome. He is said to be implicated in the conspiracy recently discovered at Rome and Ancona.—*Galignani.*

It is said the last English steamer brought over $2,000,000, and a large amount is also expected by the Britannia, now on her passage. Already some $[illegible]0 millions have been received in payment for grain and provisions.

EXCELSIOR

PRINTING ESTABLISHMENT!

HAVING made very liberal arrangements, and selected both from European and American Foundries the most approved materials for the purpose,

STACY, RICHARDSON, FILMER & CO.

respectfully inform their friends, and the public, that they are prepared to execute, in a style which cannot be surpassed in this city, every description of BOOK, JOB, CARD, FANCY and NEWSPAPER

PRINTING!

which may be desirable, and on terms which will readily secure the approval of their patrons.

Following the example of the best establishments, we have introduced the several approved Hand Presses, (for the nicer descriptions of work,) which, together with Adams's Patent Power Press, we shall be enabled to execute, *to any extent*, orders for every variety of Printing.

This establishment is also constantly receiving direct from the Foundries of Messrs. W. Thorowgood & Co., of London, the most chaste and beautiful specimens of Border and Job-Faces, of the latest patterns and fashions, and, together with the superior Colored and Newspaper Inks of Messrs. Shackell & Lyons, of London; and in this department of our business, we are determined to be second to none for chaste and successful workmanship.

The public are respectfully invited to call and view our facilities for the furtherance of the Printing Business,—and may be assured, that all orders will be executed with neatness and accuracy, and in such time as will be satisfactory to them.

STACY, RICHARDSON, FILMER & CO.

142 1-2 WASHINGTON ST., BOSTON.

Two doors north of the 'Old South.'

S., R., F. & Co. are the publishers and proprietors of 'EXCELSIOR: *a Journal of the Sons of Temperance*,' the subscription of which has just commenced. Terms, $2 per annum. Subscriptions received at this office. April 23

ROBERT MORRIS, JR.

*ATTORNEY AND COUNSELLOR AT LAW*,

BRAZER'S BUILDING, STATE ST.,

BOSTON.

WILLIAM C. NELL,

COPYIST, ACCOUNTANT AND COLLECTOR.

PARTICULAR attention given to preparing Forms of Agreement, Deeds, Bonds, Mortgages, &c., conducting Correspondence, and any other department of Writing.

Orders left at 21 Cornhill, up stairs, or at the office of Wm. I. Bowditch, Esq., 5 Barristers' Hall will meet with prompt attention.

March, 1847.

HITCHCOCK & HOLT,

DENTISTS,

*Corner of Court and Stoddard-streets, Boston.*

DR. HITCHCOCK has resumed his profession at his Old Establishment, where he may always be found, and has associated with Dr. Holt, who is so favorably known as an excellent operator. During the absence of Dr. H. he has visited the dentists in Europe, and has acquired all the improvements which are so successfully practised by them. In addition to his tour to Europe, and the extensive practice which he has had in this city, Dr. H. takes great pleasure in stating that, with the aid of his assistant, his dental establishment is not to be surpassed by any in Europe or America, thereby rendering it an object to all wishing the services of a Dentist, to visit their office. Feb. 12

ISAAC CALDWELL'S

Genteel Boarding House,

*Removed from No. 20 Butolph-street, to No. 12 Bishop-street, near Cambridge-street.*

I. C. would respectfully inform the public, that he has fitted up and opened his house to accommodate those who may be prepared to enjoy a home with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way pleasant and agreeable house. Terms moderate. April 16

Abdominal Supporters,

NEW-ENGLAND

TRUSS MANUFACTORY.

JAMES FREDERICK FOSTER

CONTINUES to manufacture the various approved patterns of TRUSSES at his old stand, No. 265 Washington street, opposite No. 264, entrance in Temple Avenue, Boston, where he has been for the last seven years, and has made it his business to devote his whole time and business long both in the same building, he can be seen at home nearly the whole of the time, day or evening, and he will be found ready to attend to any convenience for the Truss business than any other person engaged in it in this city or any other.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Hupsensy Bags, Knee Caps, Back Boards, Shoulder Braces, Crutches and 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 Pad and 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 Trusses; Rundell's do; Salmon's Ball and Socket; Sherman's Ball and Socket; Sherman's patent French do; Bennett's Ball and Socket; Dr. Stone's Truss; Also, Trusses for Children, of all sizes. Marsh's Truss; Dr. Hell's do; Thompson's Ratchet do, and the Elastic Shoulder Brace, may be had at this establishment. Whispering Tubes and Ear Trumpets, that will enable a person to converse low with one that is hard of hearing.

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

CERTIFICATES

From Dr. John C. Warren, of Boston.

Having had occasion to know, that some persons afflicted with Hernia, have suffered much from the want of skilful workmen in accommodating Trusses to the peculiarities of their cases, I have taken pains 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 absence of Mr. Beale, from the city, and, from 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 do the work in regard to these important articles. JOHN C. WARREN, M. D.

From Dr. Robbins, Roxbury.

Since the death of Mr. John Beale, I have used a preference to no other Trusses, than those made by Mr. J. F. Foster of Boston. P. G. ROBBINS, M. D.

From Dr. Greer, Boston.

I have sent many persons to Mr. Foster for Trusses and Abdominal Supporters, by James F. Foster, and he has uniformly given full satisfaction in their application. J. GREER, M. D.

The benefit of such instruments is often lost, in consequence of their imperfect construction, and from neglect in properly fitting them to the patient. I have sent many persons to Mr. Foster, confidently believing that he will give them a good article, and see that they are properly fitted.

H. B. C. GREENE, M. D.

Boston, April 27, 1847.

The undersigned is familiar with the ability of Mr. J. F. Foster, to construct 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 other artists.

J. V. C. SMITH.

Editor of the Boston Medical and Surgical Journal.

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