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WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND

J. BROWN TERRINTON, PRINTER.

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REFUGE OF OPPRESSION

From the Christian (Orthodox) Observatory.

OBSERVATIONS ON MEN, BOOKS AND THINGS.

REPUBLICAN REFORMED.—There is a class of persons, in our time, whose zeal displays itself in defaming and defouling every thing in existence. The object, as one of themselves has said, is 'to free and to discuss.' Like certain of their predecessors in the days of Peter the apostle, they delight in the lust of uncleanness, *and despise government*: presumptuous are they, self-willed, they are not afraid to speak evil of dignities. They begin with reviling against the Christian ministry, the Sabbath, and whatever opposed to their wild and infidel schemes for reconstructing society with the omission of evangelical influences. Next they preached a crusade against constitutions, laws, magistrates, civil rights, governments, and whatever planted any hindrance in the way of their fanatical and disorganizing zeal. The latter hatred of the country wherein they were born, like the vermin which are generated in the substance which they rifle and destroy, is horribly manifested in their conventions, meetings, and other orgies of fanaticism, where black spirits and white, hay-burners and sisters of charity, are in nightly sack-cloth, mingle in sweet fellowship. But it is when these ingrates are abroad, that the Wright and Garrison in England, that the Abbys of their malignity is in full eruption. The work, then, that can be said against our country, is that she has produced such anti-natural monsters. These are her libertines, her plague-sores, her others, that poison the British bull-dogs which lick their lips. If our country is so bad, her dominions so odious, her clergy so corrupt, her army so wicked, and all so finally steeped in iniquity and ungodliness,—then why do such pure souls as Quincy, and Phillips, and Pilsbury, and Lee crew, linger on this uncongenial soil, and why send such a noisome and pestilential air? When once they are fairly in England, why do they not remain, and spend the remnant of their days in reviling at land which mourns that she gave them birth? Sure they can live there. When they have extracted the mine of British credulity, and contributions dry up, they can find work among the child children who starve in the cotton, or the haggard artisans who pine in the coal-pits. Why do they not rather choose rather to be the surviving allowance of the Belgic peasant, the hospitalities of the 'Carinthian boor,' than to dwell here in the tents of wickedness, in ceaseless contact with abominations? Why do they not fly to Italy, for the sake of liberty of inquiry and dissension under the spire of his Holiness? Why not repair to Russia, that they may feel the lightness of Nicholas's yoke? House-lots must be cheap in Siberia. Sahara, too, is not yet over-peopled; and there is room for Frederick Douglass there. Why then do they not quarter their flight from bad to vile as this, and over which they think they see direst judgments of heaven impending? If they can live without this country, the country can live without them. While they are so sure, even when they get abroad, to come back upon us the bad stillings which cannot be passed off, they confound us too much. So long as they prefer to dwell in the midst of us, with their families, it cries a deep shade of insincerity and hypocrisy over all their exclamations of ill. What do ye here, ye rising supporters of the Murderer's Friend and Assassin's Nurse Society, who are laboring to render this world a paradise of villains, and make the palace of devils? Up, and be gone! Go where glory waits you; and in some vacant wilderness frame a commonwealth after your own fashion, where law and gospel shall be alike unknown, and where ye may put on the triple crown of deadly levelling Jacobinism, plundering Agrarianism, and brazed community!

From the N. Y. Journal of Commerce.

USE OF ABOLITIONISM.

Twenty years ago, the cause of Colonization was mainly popular. Real Abolition was also gaining ground rapidly, so that but for the storm of Barbarous wrath arose in the South, this world would probably have been abolished before this, in Delaware, Maryland, Virginia and Kentucky. If it had been so, the colony of Liberia would have been overrun and utterly ruined in all probability, by hordes of emancipated negroes, in all the vice and helplessness of recently emancipated slaves. Barbarism would be a malignant neighbor to the colony with the neighboring tribes, and everything would have been lost. But Abolitionism came in to stay the mischief, and to stay it effectually. Colonization in Africa, until the colony and its principles have taken deep root. A government has been established, and is in the hands of colored men who have managed their own affairs, until they have established themselves and the world of their ability for republican self-government. Schools and churches, and their necessary organizations, have been operating for years. Society in all its great departments is organized, opinions formed, and principles extensively fixed. Society is fairly in motion on its own axis, with centrifugal and centripetal forces accurately balanced. The civilized nations have looked on and learned to respect the idea, and every thing promises a peaceful crisis when Practical Abolition and Colonization may act together as they once did, and upon a vastly enlarged scale. The first thing to be accomplished among the efforts of the Abolition fanaticism, is, that it has prevented so many intelligent and property-owning blacks from emigrating. Liberia wants them, and to supply their place by liberated slaves, requires years of training. Still the success has been great. When the colony of New Amsterdam had been established as the island of Liberia, it numbered only two hundred and fifty inhabitants, and they in a most miserable plight. The Dutch in all that time had established absolutely nothing of permanent worth and note. But the colored emigrants have established everything, and are speedily to become an independent people, standing in high relations with the Christian nations of the earth. Already they number several thousand inhabitants and are rapidly increasing in wealth, in intelligence and sound morals. They will soon be able to endure the climate of emigration. What if the emigration from the old nations had ceased into this country two hundred years ago, as it does now, and Plymouth had been for twenty years past? The Yankee clarac er would have been buried beneath an avalanche of Palmers and Germans. The hopes of the world were soon to be blasted, and the days of high prosperity were postponed until the new principles of our fathers had been put into successful operation, and had worked as hard as they could, to come to trust in and praise them. The Bible men have also had time to organize all their institutions, and to spread themselves over the continent, taking the lead, and shaping all the affairs of society. Now we are ready for the *miracles* of all nations. They now come full of admiration of our institutions and determined to engraft them, though they often make clumsy work of it.

At the meeting of the Colonization Society last Tuesday evening, we had an excellent speech from a young physician of Cape Palmas. The language was well chosen, the spirit beautifully benevolent, and the thoughts worthy of any man. We wish all the sensible colored people of the city could have heard it. 'I will not condemn,' said he, 'any of the efforts which are made for the benefit of my race. I have been in this land both parts of the day, listening to the advocates of the Abolition of Slavery. I may happy to notice that nothing was said in opposition to Colonization. I praise the men who conducted that meeting for their good intentions, but I could not be convinced by their arguments. Their scheme seems to me fallacious. I cannot be satisfied with any prospect which they hold out to the colored man in this country. At any rate, what they propose, is far in the future and uncertain; and what Colonization proposes, is certain and present.' We regretted that two other colored men who were on the platform, were prevented from speaking by the lateness of the hour; the time having been well occupied by white men, though it would have been better occupied, all things considered, by the colored men, who, just from Liberia, can d impress facts on the audiences, and in their persons exhibit a sample of the country. We trust that the mission of Abolitionism is nearly accomplished, and that when the Constitution of the country, and the Union of the States have received all the benefit which their labors of love can impart, then Garrison, Douglass, and all the rest may retire to their reward. Our impression is that the spirit of Colonization will be compelled to work on long after that.

THE LIBERATOR.

WEST INDIA APPRENTICESHIP. NO. VIII.

Extracts from the Journal of Major JOHN B. COLTHURST, *while acting under the appointment of the British Government as a Special Magistrate in Barbados, to trip the memorable experiment of forcing apprenticeship in the West Indies.*

It is scarcely necessary to say, that it is the duty of all to endeavor to elevate, properly, the negro character, debased and prostrated as it has been by slavery, during which time, no effort whatever was made to educate, or train him to habits of civilized life. The task was substituted for every description of discipline. His position on his owner's estate was in no respect removed from that of his owner's horse, with the exception that the horse was generally better fed and lodged than the slave, and got fewer stripes. Both were bought and sold at market, and bartered in exchange with friends for cows, sheep, pigs or goats, or swapped, or given men for women, or women for men—a man or woman perhaps for three or four children, born on a different estate, and thus torn from their wretched parents, and to be dispersed when and where their owner thought proper, hopeless of ever seeing their relatives again.

So many circumstances of this nature have come to my knowledge, and which occurred during slavery, and the expiring attempts made even now to continue practices so revolting, prove the absolute necessity of the recent abolition law, which, in hundreds of instances, has been attempted to be defeated in practice.

I spoke of the necessity there appears to me to exist of elevating the negro character; and to show the decided hostility of the plant-ers to any measure of this description, I will mention a circumstance, which occurred only four days ago. It will be in the recollection of every body, that on the 11th of August, 1831, when Sir James Lyon was Governor General, that a tremendous and awful hurricane visited this colony, as well as other Islands in the West Indies, and destroyed property to the amount of many millions. Thousands of human beings also perished. It afterwards, very properly, became usual for the Governors in Chief for the time being to issue their proclamation, that the 11th of August, in each year should be kept as a general fast and thanksgiving. Many planters did observe this, by giving their apprentices the day, to enable them to attend church and chapel; but, I regret to observe, others did not, but compelled their negroes to work as usual. It will be readily admitted, that, flying in the face of this proclamation issued for moral and good purposes, was not the way to teach the negroes either law, morality, or religion. On the day I alude to, the manager of an estate in my district called upon me, to inform me that he had that morning received orders from Mr. Barrow, *a member of council*, and the attorney for the estate, not to give the following 11th to the negroes, but insisted they should perform their usual work, and that he wrote to inform me of it. I told this man, that I had nothing whatever to do with any instructions Mr. Barrow was pleased to give him as the attorney, but I considered it right to inform him, that should the apprentices be brought before me, for not having obeyed this order, I should not convict them; because I considered (if they pleaded under the Proclamation, which they undoubtedly would) they had a legitimate defence; therefore I advised him to be cautious.

This determination of mine was communicated to Mr. Barrow, the attorney, who insisted that his orders should be obeyed. The people were, consequently, directed to be at work on the 11th. Not one of them turned out, and were not, of course, brought before me, my previous sentiments being known; and thus an indecent effort was made (but defeated) by a man occupying one of the most respectable situations in the community. As a member of council, he was one of those gentlemen, under whose sanction the annual proclamation was issued; therefore he was doubly culpable, exclusive of being most inconsistent. In this case, the love of gain, and an impotent attempt to cling to lost authority, exposed Mr. B. to a defeat by his own negroes; which, above all things, should not be overlooked, and which no planter in his right senses would put himself in the way of, besides being utterly regardless of affording his assistance to the executive as member of council, or, most material of all, civilizing his own people.

I am convinced the lash has been too frequently used by the special magistrates themselves. I was always of this opinion, and, except in one case, which was an extreme one, never adopted it, and tried other descriptions of punishment, which I found to have the desired effect; such as hard labor on the highways for the men, and solitary confinement in the women. The shaving of the heads I also discountenanced as vexatious. This was another of those debasing punishments constantly used in slavery, and was, like all other matters connected with it, full of evil; for the negro laments over the loss of his lamb's wool much more than any fashionable young man in England would, having lost the most expensive drop of hair in the world.

Speaking of the practice of shaving the heads of the apprentices, a young quadroon woman, who had conducted herself very improperly to her mistress, was brought up about a fortnight before my arrival in the island, and sentenced by my predecessor of transportation, and sentenced to hard labor in the tread mill for fourteen days, and her head, as a matter of course, to be shaved. This was accordingly done, and on the expiration of her punishment, she was sent home to her mistress, in all respects neat and amenable, until she found she was laughed at by her fellow servants for the loss of her hair, which, like all others of her particular complexion, is usually extremely beautiful, and of a wavy and glossy black, and in the utmost profusion and great length. To replace her hair, she purchased false curls and exhibited a beautiful front. Ere long, however, the circumstance of the original shaving of her head, and which she of course laid all to her mistress's account, created another quarrel, for which she was again brought up before me, *in full rate*. The consequence—solitary confinement for six days. If this woman's head had not been shaved in the first instance, it is clear there would not have been any necessity of a second application to the special magistrate—therefore my objection to punishments of a degrading nature; for it appeared in evidence upon this trial, that whenever she put her hand to her head, after her return home from her first punishment, and found it bald, she flew into a rage, and swore she would be revenged.

In a conversation I had with the Governor, in a few days after, I mentioned to him my objection to this description of punishment, and the necessity of its discontinuance, as unjustly inflicting, and that in two cases out of three, it caused fresh misunderstandings with the employers, as was clearly proved in the case of this quadroon woman. The Governor, in a moment, saw the matter in the same light, and in a few days, after, issued an order to prohibit it in future, except in the necessary instance of preserving proper cleanliness.

It may be with truth said, that the negroes are a vain race—not pride, perhaps conceit is a better term. This is by no means a bad material to work upon for good, if judiciously done. I have carried some material points with these people, by taking advantage of this peculiarity. They seem struggling to cast off the slough of slavery, and were they *properly* instructed and advised, it is impossible to conceive how rapidly they would assume a respectable position in the community. It is difficult to convince the planters of this fact, indeed, it is impossible. They entertained opinions, created and nursed in slavery, blind them to their own interests, and one would suppose closed all the avenues to the heart. These opinions and feelings are certainly more or less confined to the inferior classes of planters, but if the higher orders themselves were not tainted, it is not likely the orders just below them would attempt to ape them themselves as they frequently do, particularly as this last class are entirely dependant on the first for employment, as attorneys and managers of estates. This is a very unpleasant reflection, and truly borne out by facts. For instance—which instance men do so often commit them selves—the overseeing duties to the apprentices of an estate of which they are the managers, why do not their employers at once expel them? Their not doing so is to participate in the guilt, and an encouragement to a further violation of the law. It is too apparent, that the planters act and think alike, with respect to any thing connected with the management of the recently emancipated slaves. Every man seems fearful of differing with his neighbor. Though they may quarrel, which they often do furiously, about other and most trifling matters, yet on this alone they are united as one man. It is this unity, or I may add conspiracy of thinking and acting, which upholds them against a fair and proper understanding with their apprentices. This spell not a man of them has the moral courage individually to break, or this disgraceful combination against rational improvement would cease to exist. This they well know, and therefore, shudder to abolish; they strive to prop up and perpetuate a system, while public opinion and the laws are tearing away the foundation.

It is scarcely possible to believe, that men who are usually very reasonable persons on other subjects, should be so insane upon this. If it was probable their interests would be benefited by this absurd tenacity, there might be some reason in their obstinacy. To expect any amelioration of these opinions and feelings at present, would be a hopeless case indeed; therefore time must effect it. God and man are combined against them. The Almighty has positively ordered it, and man must bow. The finger of God has been plainly manifest, as regards the abolition of slavery, for the last thirty years, and, after all, these persons seem entirely unprepared to meet the great change already upon them, and appear reluctant to comply with the laws, enacted to carry out the greatest moral revolution effected in any age or country, since the beginning of time. One would suppose, by this time, these parties must be satisfied. Resistance cannot answer any useful purpose; and if they do not yield, they will be broken. They cannot for a moment imagine, that England will hesitate to carry out to the letter her own solemn act. How can men, calling themselves Christians, deny their aid in this great work, and either directly or indirectly refuse to assist in regenerating an entire race? How can one help, then, attributing all this, as well almost as every other evil, to the contaminating influence of slavery? From such contamination, I sincerely believe there was no possibility of escape. The old, the young, the male, the female, fell victims to it, and as in long courses of evil-doing, became at last irreclaimable.

I came to the West Indies, fully prepared to judge for myself, keep my eyes and ears open, hear all parties on the present question, and give no opinion till fully satisfied of its truth; nor have I for many months (though actively engaged in an office affording the best possible opportunity) drawn any final conclusions till lately, from the innumerable facts constantly brought under my notice. No appeals to the throne, the crown, in these colonies, affords equal facilities with that of special magistrate to gain correct information on the working of the apprenticeship, or the influence which slavery has left behind it. His office, as it were, lays bare the dispositions and feelings of all parties in the country—often and so plainly, the very best data is obtained to form opinions upon; therefore the few private notes I have been enabled to make will, I hope, be considered genuine. The very nature of my office forbids partiality; and in the present state of things it is absolutely necessary that the truth shall be told by somebody. Perhaps no question ever agitated produced such a mass of false statements by interested or imprudent individuals as the abolition of slavery, and the working of the apprenticeship; but so mixed up are these statements with truth and falsehood, it is scarcely possible to separate one from the other. There is one comfortable circumstance, however, as far at least as this island is concerned—the apprentices have hitherto done their duty well, and willingly on every estate where they have been treated with common consideration. That they have not done so when they were treated otherwise, is equally true. How is it to be expected? This result is natural enough, and in time will teach their masters their duty to them.

So occupied have I been, both in mind and body, up to this period, that I have had little of myself, or my concerns, or the manner in which I spend the few spare hours I have. Indeed, I may truly say, I am on permanent duty, and have scarcely a moment I can call my own; for, exclusive of office duty, my house is frequented, and all sorts of people, hours by planters, managers, and all sorts of people, even to nine at night. This I am obliged to submit to, because the island code directs, that 'the special magistrate shall be accessible *at all hours*.' These law-making planters, by the introduction of this clause in their act, were resolved we special should work—at the same time, they took care to keep themselves out of the scrape of paying us. But how the council at home suffered this clause to pass as it stands at present, and by so doing subjecting a most respectable class of their public servants to be made mere hacks of, is astonishing. But so it is, and we must submit. The evil, however, ought not to be so severely felt. Scarcely an evening passes, that three or four persons are not with me upon business, and worry me for hours. If there is any excuse for this, the negroes have it; for as they are kept close at work all day, the only time they have to complain to me is in the evening.

SECTIONS

FAREWELL LETTER

FROM

HENRY C. WRIGHT

TO THE

COMMITTEE OF THE GLASGOW EMANCIPATION SOCIETY.

DEAR FRIENDS,—I am about to leave this kingdom to return to the United States. I do not leave free to depart from the field of my labors, without expressing my great indebtedness to you, and to the Committee of the Glasgow Emancipation Society, for your uniform, kind, and generous sympathy and co-operation. I feel that I owe to the apprentices of an estate of which they are the managers, why do not their employers at once expel them? Their not doing so is to participate in the guilt, and an encouragement to a further violation of the law. It is too apparent, that the planters act and think alike, with respect to any thing connected with the management of the recently emancipated slaves. Every man seems fearful of differing with his neighbor. Though they may quarrel, which they often do furiously, about other and most trifling matters, yet on this alone they are united as one man. It is this unity, or I may add conspiracy of thinking and acting, which upholds them against a fair and proper understanding with their apprentices. This spell not a man of them has the moral courage individually to break, or this disgraceful combination against rational improvement would cease to exist. This they well know, and therefore, shudder to abolish; they strive to prop up and perpetuate a system, while public opinion and the laws are tearing away the foundation.

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

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

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, are annually added to the slave population of Christian, (?) Republican, (?!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slaveholders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same Bonds of Slavery, as kidnappers and menstealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

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

NO UNION WITH SLAVEHOLDERS!

£3000 of their iniquitous gains; returned with it to Scotland; and deposited it in the treasury of the Free Church! Yea, more, he could not remain even in fellowship with the Presbyterian Church of Scotland, crossed the ocean, 4000 miles, and entered into christian fellowship with a slaveholding Minister, simply by their own confession never opened their lips to rebuke them. As soon as this Alliance was formed and the price of blood was in their coffers, they saw the enormity of their conduct before the British public was demanded. The Rev. Drs. Cunningham and Candlish entered upon this work with all the logical cunning and subtlety they could command. To establish their own justification, they aimed to do two things; to prove the *Christianity* and *innocence* of American Slaveholders; and to misign the character, motives, and principles of the American Abolitionists. These two objects they have pursued with untiring industry, and unparalleled effrontery, in denying that what the whole American people knows to be true, and asserting what that same people knows to be false. They assert that in America, men are *Slaveholders against their will*; that there is a distinction between *Slaveholding, and holding men as property*. On this distinction, which is known to be a falsehood, and of which they have not attempted to adduce any proof—they have rested their defence—asserting it to be a sin of the deepest die to hold a man as property, but no sin at all to hold him as a Slave. Their defence they have made to turn on what the whole nation knows and *acknowledges* to be a falsehood. This distinction, however, is manifestly invented by Dr. Duncan, between Slaveholding and Slavehaving, is a mere fabrication of their own—so far as it relates to American Slaveholders—and is made to stand by their candlestick in striking hands with these men, the most guilty of mankind, in christian fellowship.

This conduct of the Rev. Dr. Cunningham and Candlish, backed up by the Free Church Assembly of the Free Church, gave rise to a controversy in this kingdom—which issued in a trial of American Slaveholders before the bar of christian opinion in this kingdom, as the worst of criminals—unworthy to be received as christians or honest men, and as deserving the treatment of thieves and highway robbers. If any thing could give a stigma upon the Free Church, and in making it and its leaders a byword, till they shall repent of the wrong done to the American Slaves, it will be to hold christian alliance with their oppressors. It has brought into existence the Free Church Anti-Slavery Society, composed exclusively of Office-bearers and Members of the Church; which has done, and service to the cause of human liberty, and is laboring with laudable zeal to have all Ministerial Slaveholders, and Slaveholding Churches, stigmatized out of their communion. The Slaveholder at the meeting of the Evangelical Alliance Convention, held in London, in August, 1846. Thirty-five days' discussion of the question in that body of nine hundred Ministers, they covered before the malignant spirit of Slavery, as it was embodied in their fellow-Slaveholders from America, yet the discussion there eventuated in great good. All the talent and influence of that huge collection of ministers from the kingdoms of the world, could not save it from the severe but merited condemnation which the press and the public Assembly of this kingdom, visited upon the Slaveholders. The Free Church, in consequence of the conduct of the Free Church, has issued in an exclusion of all American Slaveholders from the British Branch of the Evangelical Alliance, and a special specific vote of that body; and from the Relief, Reformed Presbyterian, Secession, and Congregational Churches of Scotland, and the Presbyterian Church of Ireland. Unfalsifiable has been the gain to humanity and christianity, as the result of this agitation among you of the question of christian fellowship with American Slaveholders. The known Slaveholder can no longer walk your streets, or appear in your public assemblies, without being made to feel that he is an object of public scorn or execration.

It was a member of your Committee, who first suggested the duty and necessity of making the Free Church Alliance with Slaveholders a subject of public excitement. On this suggestion your Committee promptly acted. In the spring of 1844, you called a public meeting in Glasgow by public circular thus headed—'Shall it be said, that we are all for aiding in the escape of a female slave—and the Free Church of Scotland accepting contributions from American Slaveholders?' The young lady referred to, was then hunted was John L. Brown, of South Carolina,—Judge O'Neal, of that State, having passed the unjust sentence. The agitation growing out of this meeting, in this kingdom, saved the life of that young man, and demonstrated the potency of public opinion here, in that country. At that meeting, the Rev. W. Reid of Kilsyth, Rev. Gen. Jeffrey, the Rev. Dr. Willis, and Messrs. George Greig, Andrew Paton, and Robert Reid of Glasgow, were speakers. This was the beginning of the discussion with the Free Church about the christianity and honesty of Slaveholders, which has issued in such great good, and which will be a monument in the Anti-Slavery world, more emphatically the world's movement for good, of the nineteenth century. This meeting produced no little stir. The Free Church leaders were not a little moved by seeing their *Alliance with Slaveholders* put in the same category with hanging a man for the praiseworthy act of aiding a fellow-being to escape from slavery.

In the fall of the same year, you called another public meeting in the City Hall of Glasgow—with sole reference to the position of the Free Church in relation to American Slaveholders. Having just returned from a six months' residence at Graefenberg, in Austrian Silesia, for the benefit of my health, and being present in Glasgow, you invited me to be present and to speak at this meeting. I came, and, with several others, spoke on the duty of excluding American Slaveholders from christian fellowship, as guilty of the crime of the highest kind of theft, and as sinners of the first rank; with especial reference to the guilty position of the Free Church leaders, in volunteering to be sinners in their christianity and good character. These speeches were published in the *Glasgow Argus*, and by you widely circulated among the communities of Scotland. The agitation was increased. It was felt that the occasion called for a special effort.

Soon after this, at the close of 1844, I entered upon this field of labor as the advocate of three millions of American Slaves. My sole and single object, in consenting to turn aside from the main object of my mission here, was to bring the Free Church to exclude *American Slaveholders from their Christian Alliance*. In entering upon this work, I had the promised sympathy and co-operation of your Committee and faithfully did they redeem their pledge. During the year 1845, I held various public meetings in Glasgow, Edinburgh, Paisley, Dundee, Aberdeen, Arbroath, Stirling, Falkirk, Kirkcaldy, and many other of the leading towns of Scotland, to arouse the people to wipe away the reproach which the conduct of the Free Church leaders—professing to represent the public sentiment of the nation—was bringing upon them. About twenty thousand pamphlets were published and distributed during that year, all bearing on the great question of *Christian fellowship with American Slaveholders*.* The newspapers of Scotland generally had taken up the subject—all against such an alliance with the worst of thieves—except the *Witness*, the *Scottish Guardian*, the *Northern Warder*, the *Border Watch*, and one or two others under Free Church influence. These all, with one exception, advocated the principle of Christian Fellowship with manstealers.

The agitation produced by these pamphlets, public addresses and newspaper discussions and reports, became general in every town in Scotland. It was deeply felt by the Free Church leaders; but pertinaciously been its course, they could not yield. In consequence of this, they caused the General Assembly to issue a deliverance in the spring of 1845, in which they endeavored to justify themselves by the acknowledged falsehood—that from your Committee a distinction between holding men as *Slaves*, and holding them as property. During 1845, and till the spring of 1846, I laboured in Ireland, the important field of Anti-Slavery controversy, receiving the efficient aid and sympathy of no other public body of Abolitionists in this kingdom except your Committee, of the Glasgow Female Anti-Slavery Society, and the Anti-Slavery Committees of Belfast and Dublin,—the Edinburgh Emancipation Society having at first, refused all participation in the work; and the British and Foreign Anti-Slavery Committee, in London, being but tardy in its action on the subject.

Numerous individuals in Scotland, England, and Ireland, encouraged my heart and strengthened my hands, in promoting this purifying and healthful work of christian love. Yet, I must from your Committee I receive the most efficient sympathy and support, so far as *human* instrumentality was concerned. A higher Power and Wisdom than mere mortals, has made your Committee instrumental in behalf of imbruted millions. The God of the oppressed had a controversy with the Free Church; and her leaders will find that His arm is too strong for their puny power.

By your advice, Frederick Douglass and James N. Buffum, from America, in the spring of 1846, came into this country, and did good service. By your invitation, George Thompson, the same spring, came to Edinburgh and Glasgow, and there by his unequalled eloquence, shook the those towns, and through them, all Scotland. It was your invitation that brought William Lloyd Garrison from America—the christian and the man of the nineteenth century—the father of the Anti-Slavery movement in that country—and whose name will live on the records of this world, and be revered while Africa's sable sons are known on earth. He came, in the spring of 1846, and by his three months' residence and labors in the kingdom, rendered powerful assistance to stamp American Slaveholders with infamy among you. He endeared himself to many noble hearts, and returned with the blessings of thousands upon him. It was your Committee who first called the attention of the Evangelical Alliance Committee to the question of admitting American Slaveholders to membership—by addressing to each of its members and to the public, a pamphlet form, the result of which was—the resolution passed at the Aggregate Meeting at Birmingham, in March, 1846 —not to invite Slaveholders to membership. Your zeal has been vigilant, your untiring zeal, and your determined perseverance, you, as a Committee, have contributed far more than any other body of Abolitionists in this country, to give energy and efficiency to the Anti-Slavery feeling of the country, in aid of American Abolitionists in the prosecution of their great work. In the name of those my fellow-laborers and friends, who are and have for years been exposed to popular hatred and violence for their dauntless adherence to the cause of the dumb and the oppressed—and for their exposures of the corruptions and unprincipled character of the slave-breeding, slave-trading, slaveholding Church and Clergy of the United States, I tender you my warmest thanks. Heaven will bless you for your labor of christian love.

Words cannot express my grateful feelings towards you for your generous confidence in me personally, and the numberless instances of kindness and sympathy from your Committee, as a body, and individually—during the time I have had a home in your families; and your affectionate attentions to me will not cease to be felt while I have a heart to feel. The Sunsets, the Morning, the Noon, the Reign, and Glory of Nature, will remind Committee of the *Glasgow Emancipation Society*, will be dear to me while memory exists. As I entered the docks at Liverpool, I felt powerfully the impulse to be hung of twenty-two days, that had reduced me almost to infantile weakness, when I felt the desolations of a stranger in a strange land, and before I had set foot on your shores, a letter was handed to me from your Committee, welcoming me to your shores, and inviting me to address a Public Meeting called by you in the City Hall of Glasgow. From that hour to this you have co-operated with me, and sympathized with me in all my public efforts in behalf of the enslaved millions of my fellow-laborers in America. May heaven bless you and reward you for your kindness to me personally.

In a few weeks I shall return to the land of my birth. Let me live in your love and esteem so long as you shall deem me worthy. The ocean may roll between our bodies, but no ocean can roll between our souls. We can be knit together in love, and if they dwell in Him whose name and whose nature is—Love. As I am about to leave you, the tenth concluding sentence to my heart, that human sympathy is not bounded by geographical lines and national boundaries. Our spirits will meet and mingle; and the sympathy of one will again meet and mingle our sympathies and affections somewhere in the universe.

I need not ask you to remember me and those with whom I labor in this country, during remaining years of my life, laboring in the cause of human freedom and elevation. We all, in that land, need your sympathies, and I know that you will be faithful. Have done what I could to hold up that Slaveholding Church and Republic to the scorn and execration of Europe. I know not and I care not what many some of my friends may say of whipping and chaining of robbery, and murder, and pollution. I have done what I could, and shall still do what I can by *Moseley, Christian Principle, and Disunion*, to irretrievably Slaveholding Republic. I disclaim all allegiance to it, and do not wish to be ranked among its citizens. Let the Slaveholding Republic waive our claim to a Slave-auction—while the tear of a Slave waters its soil, or a finger of scorn is pointed at the black man because of his complexion. The earth groans under the weight of wrongs, and the government that can baptize and legalize Slave-breeding and Slave-trading; and while I live I shall take all measures in my power to bring about a state that energy of wrong. May God hasten the time when our land shall cease to be a Slave-breeding, all-trading, all-confiding, all-suffering, and all-conquering love and truth—and, with steady and dauntless hearts move forward—for the God of love and of truth is with us, and in His strength we shall prevail.

Your friend and co-worker till death,

HENRY C. WRIGHT.

WILLIAM SMEAL,
JOHN MURRAY,
Secretaries to the Committee of the Glasgow Emancipation Society.

* The titles of the most important of these pamphlets will be found in the Twelfth Annual Report of the *Glasgow Emancipation Society*.

From the Anti-Slavery Standard.

PENNY TRACTS

The Executive Committee of the American Anti-Slavery Society voted, at a recent meeting, to issue, during the ensuing year, a series of tracts for general circulation. A Committee of three was appointed to make choice of proper subjects, and to effect such arrangements as may be necessary for the widest possible distribution of those little Anti-Slavery lectures. Great good unquestionably may be effected by circulating in the course of the year, a hundred thousand Tracts—and the Committee propose to do this at least—which will probably be read by a million of the people. To do the work, however, as it should be done, two things are necessary—money, and co-operation.

If we can get the last, the first will came, as a matter of course. To accomplish both, the Committee rely upon their friends in all over the country, each in their several localities, to form at once, a TRACT COMMITTEE. This Committee should pledge itself to take, whenever they are assured,—which will not be oftener than once a month, and probably not quite so often—a certain number of Tracts, at a penny apiece, which are to be put in the hands of the people, to be read and circulated. These Committees can be appointed by the Abolitionists of any town or village in public meeting. Where there is not spirit enough in the Abolitionists of a place to meet for such a purpose, let the few who are willing to work, take the matter into their own hands, and, appointing themselves a Committee, *put it through.* If any one woman is so unfortunate as to be the only representative of the cause in his or her neighborhood, such person should at once resolve himself or herself into a Tract Committee, and by imparting information, in this cheap and easy way, on the subject of American Slavery, induce others to rally to the help of the poor and oppressed.

The friends everywhere, are earnestly urged to take this matter into serious consideration, and at once to form Tract Committees. The Committees are requested, as soon as formed, to put themselves into communication with the nearest Anti-Slavery Office,—either that in Philadelphia, Boston, Salem, (O.) or this, in New York,—to make, at once, a clear and permanent arrangement, naming the highest number which it is willing to pledge itself to pay for, or which, by an exertion, it thinks it can get paid for from others. The Executive Committee hope, through the office, and other agents, to run an immense number of these little tracts in circulation. But these agents must look to local Committees. The local Committee in their turn must look to individuals, and in this way a complete system of co-operation may be established, which shall embrace every Abolitionist in the land, and through which a fund may be always anticipated, and to which would have the Committee from any feeling of embarrassment in their plans of publication. If any subscriber to the Standard alone, would pledge himself to raise sixpence a month, for this purpose, it would place at the command of the Committee a sum amply sufficient to enable them to issue a monthly tract. There are, doubtless, just times in the number of the Standard's subscribers, who, if asked, or put in the way of contributing regularly, would do so cheerfully. Now if so much good can be done, at such a little cost, is there not one-twentieth of the professed Abolitionists who will read this notice, who will take up this thing, and carry it through effectually? We trust that there is love enough left among us for the slave's cause, to effect the co-operation necessary for this purpose, for without such co-operation, the plan of the Committee will be utterly futile.

The first number of these Penny Tracts is now ready. As an introduction, the Committee have thought it best to publish the Declaration of Sentiments made by the American Anti-Slavery Society at its formation, in 1833, and the introduction to the adoption of the Society in 1834. The Section in the whole doctrine of the Society, and nothing, the Committee conceive, could be more appropriate for general circulation. The Committee, in preparing them for what we hope may follow. It was also issued somewhat with reference to the Western tour of Messrs. Foster, Garrison, and Douglass, they will doubtless be addressed in general audiences, and it is well that they should,—as we said of an individual noted for never travelling with peasantry of the West—have their principles behind them.

A large quantity of number one are now on hand awaiting orders. If the suggestions here made, are received, and acted on by our friends, the experiment will be a successful one; if not, not. The Committee wait to know the pleasure of the Abolitionists at large. It is for them to see whether the people shall be supplied with Anti-Slavery knowledge at such a rate, and in such form that none will refuse to read.

From the Haverhill Gazette.

SLAVE MURDER.

On the night of July 3d, a season devoted to rejoicing and festivity by white persons, or persons of European descent, although their skin may be as brown as Indians, in commemoration of the Declaration of Independence, July 4th, 1776, which set the white people of this country free from a political bondage, not one hundredth part so galling as the personal domestic bondage which thousands have continued to inflict, for seventy-six long years since that declaration, on those who have dark skins, or are descended from a remote degree from African parents, a certain Mr. Toomes of Charleston, South Carolina, (a city where the people talk about liberty, and brandish the lash of slavery) happened to discover in the night time that several black people, some of whom he called his property, some of them claimed by his neighbors, had assembled to have an hour or two of social enjoyment, after the toils of the day were ended, in humble imitation of their white oppressors, who spend their whole time in rioting and drunkenness, upon the fruit of their labors.

This was not to be endured, for what had poor colored people, born and brought up in slavery, whose only business it is to serve their idle masters and mistresses, by night and by day, to do with the 4th of July? He therefore decided, without judge or jury, in the place of a jury of slaves should not have a moment's enjoyment, and probably heated with *potvation* and whiskey, proceeded on the following day, *the glorious fourth*, to inflict on *fifty lashes* upon the NAKED bodies of each person, male and female.

One of those females was consumptive,—had recently been confined, and had a young infant in her arms!!—as ten lashes were sufficient to KILL her, in her feeble state, she received but ten, of which she died!!

A sharp controversy has arisen in the papers of that city of great DEMOCRACY, from which we learn some of the beauties of the Democratic institution, not from any doubt among these harmonic REPUBLICANS, of the propriety of whipping a poor sick female, but that Mr. Toomes should thus endanger SOME worth of property belonging to him, and the controversy is whether she died by reason of the whipping only, or by whipping and sickness together.

To lessen the damage of whipping Mr. Somebody's property to death, Mr. Toomes proves that she was sick a fortnight before, and that instead of stopping to dress in the presence of her tormentors, she escaped half naked, and took cold, which might have hastened her death. The doctors testify that she was an invalid, and that she had been confined for various complaints, for some time, and this state of things, which, in the CIVILIZED world would go to greatly mitigate the horror of the scene, and aggravate the guilt of the brute who inflicted the torture, in SOUTH CAROLINA goes to mitigate the DAMAGE, inasmuch as the woman would have died sooner or other of disease, if she had not been whipped to death then.

The observations of the New York Commercial Advertiser, in answer to apparent, in some, has made, go to show how the feelings of horror at such crimes are blunted, even in the free states, by their frequency, and the name of slave. The paper observes, "The blameworthy part of the story is not so much the death of the woman, as the fact that a WOMAN, IN FEEBLE HEALTH, A NEARLY MORTAL, WITH A NURSING INFANT, was subjected to the brutal torture of the whip!" Indeed! in most murders the blameworthy part of the matter consists more in the beating and stabbing, than in the dying; again, they say—"and this blame falls *not so much on Mr. Toomes* as on the lamentable institution for whose safety and permanency such inhumanity, *as we consider it*, is held to be indispensable."

It would seem then after all, it is rather doubtful whether Mr. Toomes is much to blame, he only acted up to the spirit of this democratic institution, or in fact whether it was *inhumanity* to whip a poor sick *colored* woman to death, or a mere prejudice of our education to 'consider it' so.

Fathers, husbands, and brothers of New England, this is the institution, and these are the scenes to extend and perpetuate slavery, and to cut off all fear of its ever being abolished! In Texas, that it has been forced into this Union, and now to extend it over Mexico, *where it does not exist*, our country is involved in a war for the extension of slavery.

Our money is expending by millions a month, to extend the broad shield of our government not only over slavery in Texas, but, should the future time become free, but to annex Mexico and establish slavery there, for a boundless slave market, and to prevent any free territory from coming in contact with our southern Slave States.

This is no conjecture of ours. We have the declaration of Mr. Upshur and of Mr. Calhoun, acting as *Cabinet Ministers* in the cabinet of our government, and under the direction of the President, that this was the object of annexing Texas; and the rage for conquering and annexing Mexico, with the more hostility of those who are doing it to the Wilmot Proviso, that such territory shall be free if annexed, fully proves the object of the war on Mexico.

Is it possible that the Whig Congress now elected, or any Congress composed of a majority from the free States, should continue to grant men or money, for a purpose so abortive to the honor of our republic, and the common principles of humanity.

THE LIBERATOR.

BOSTON, SEPT. 10, 1847.

THE WILMOT PROVISO.

The whole history of the United States, since it was gathered into a nation, has been a continued witness to the truth that there can be no genuine Union between Good and Evil, between Liberty and Slavery. There never has been a *Union* of these States. A *Coalition* there has been; and its fate has been that of every coalition which has been attempted to be made, between a good principle and a bad one, since the world began. The Bad has predominated over the Good. The victory has been, as it should have been, to the Evil, and the Good has attempted Compromise.

Men have often attempted to outwit the All-wise, and to overreach the Almighty, but never with any very signal success. No men ever tried harder to effect this than the Framers of the U. S. Constitution, but the Omniscient and the Omnipotent laughed them to scorn. It might well move the mirth of God and man to see human schemers, in the majesty of their self-feet and self-wisdom, to outwit omnipotence, of which the greatest triumph is to know that they know nothing, seeking to repeal and amend the Divine Laws of their solemn Conventions and grave Legislatures. Yet this is just what the American Nation has been trying to do ever since it was organized. As the Spanish proverb says, 'he that spits at Heaven, spits in his own face!' And so this people have found it to be.

The inhabitants of the Free States, nearly sixty years since, entered into a co-partnership with the inhabitants of the Slave States, for certain purposes profitable to themselves. But their partners would not fulfil their part of the contract. The associates had agreed to recognize their right to devour as much human flesh as they liked, and, if they would not partake of the cannibal repast themselves, at least to wait behind the chairs of those that did. But it was not long before they found that they were the parties who were being eaten! They were the second course of this Thyestean banquet. That all the privilege they had gained by the alliance was that granted by Polyphemus to Ulysses of being devoured the last, or rather the most at leisure. They have seemed to be conscious, now and then, that they were having their bones picked; but they have never appeared to refer it to the terms of their contract with their devourers, by virtue of which it was that they were eaten up. Of course, they deserve all they get. The Southern Revised says with him in Esop, 'Chanticleer is a fine bird, and I like to hear him crow; but he was up his perdition heretofore.' Yes, may bird, but they have nobody to thank but themselves. Who ever thought of pitying Perillus when he was following inside the brazen bull he had made for Phalaris?

The only history, worthy the name, that we have in this country is the narrative of the various efforts of the North to escape the jaws of Slavery, without taking her head out of its mouth. Attempts, more or less vigorous, have been made, at various periods, to put the monster on short allowance, but they have always failed. And they must always fail so long as they are in subordination to the agreement which gives slavery the power to help itself. The resistance which was made to the Purchase, and afterwards to the Admission, of Louisiana, the Missouri contest, and the Texas struggle, were conspicuous attempts of this nature. And splendid failures they all were. Still, the present phase of this spirit of resistance to the aggressions of slavery is seen in what is called the Wilmot Proviso, which embodies the principle, that whatever Territory is acquired by the present war shall be Free Territory. A large part of the Whig, and a portion of the Democratic, presses make a stand upon this ground. Resolutions to that effect passed the Legislature of Massachusetts, unanimously, and have also passed the Legislatures of various other Northern States, Democratic as well as Whig. But this effort will be as futile as any of its predecessors. After the passage of the Resolution of the Annexation of Texas, and the smoke in which it ended, Congress will be indeed a fool (and *that* it has never been in its generation) if it be deterred by these demonstrations from doing what it likes.

Hopes have been entertained that the Democratic Party will be so shaken by its overwhelming defeat at the next Election for President, and put from Power, as to induce a change of its policy, and decidedly, and there is no doubt of its maintaining it successfully. Its vantage is too great for defeat. If it should be compelled to leave Cape Horn, it can have it for all the resistance the North will make. The heart of the North must be renewed before it will be ready to make any effectual head against the irruptions of the Slave Power. And that will not be before the next Election. Of which circumstance the Politicians are fully aware.

And now stands it with the Whigs? The undivided front which they seemed at one time to present, under this standard, is already broken. Scottish Cato Machiavelism has already made a crack, which, by due pains, may be widened into a split. The Hon. Mr. Berrien of Georgia, a pious slaveholder, and one of the officers of the Bible Society and of the A. B. C. F. M., if we are not much mistaken, has suggested the change of the issue from 'No more Slave Territory,' to No more Territory. Mr. Schouler, the editor of the Boston Atlas, who, before he was translated to a metropolitan See, gave some signs of Anti-Slavery vitality and energy, falls in with this suggestion, and is followed by a portion, not large as yet, of the Northern Whig Press. Mr. Berrien is plainly, a knowing man. He is no unworthy pupil of the great Compromiser, Clay, to whom that same Atlas judged Boston would give a warm welcome as she did to Lafayette! He takes a proposition that has a vital principle in it, and after squeezing its life out, offers its breathless corpse to his Whig brethren as a much more efficient leader than when it was alive! And he is taken at his word by a portion, which we prophesy will be an increasing portion, of the Whig Party. No more Territory! And pray what is left? Mexico to the Rio Grande, or the Nueces, or the City of Mexico? Dissolving Frontier like ours knows no such thing as New Territory. All that we want was ours from the Creation of the World.

But this is all mere beating the air, even if the Whigs should succeed in getting at the North, were of one mind as to the Wilmot Proviso. What could they do even to procure its adoption? Suppose Mr. Corwin, who seems the present Whig representative of the Wilmot idea, to be elected President, what could he do, or they his cabinet, him do? Could they say to Slavery 'Thus far shalt thou go, and here shall thy proud waves be stayed?' There, in the Senate, will sit that iron majority of Slaveholders, who will mock at all their impotent struggles. The example of this Mr Berrien shows that the Whigs cannot depend on the Southern division of their party, to make any effectual stand. They are very at stake. The Proviso can never become a law, and it will be distinctly intimated that no man that maintains it can expect confirmation for any office, at the hands of the Senate. The way of escape which Mr. Berrien has opened will be made as broad as the Mississippi and Potomac, and many there will be that will walk therein. The history of the Proviso, last winter, is an antetype of what is in store for it. Passed by a Democratic House, it was, as soon as the will of the Senate was expressed, crushed by the very men who had just voted for it.

We hope that the better part of the Whig Party, and of the Democratic Party, too, will do about battle for the principle of the Wilmot Proviso, because we believe that if any thing can show them the only effectual Deliverance, it will be the experience they are about to have. We do not hope that they will succeed in tying this millstone about the neck of a Presidential Candidate, it will carry him to the bottom with a most comfortable alacrity at sinking. They will find that there is not strength enough left in the people of the Free States, even if they were united, to man, or constitute a determined opposition to the Slave Power. They will learn the might of a compact, intelligent Oligarchy over incongruous masses, be they never so massive. They will discover that to attempt to destroy, or to limit, Slavery under the Constitution, is as vain and absurd as to fight in fetters. From all this experience, and more, we believe, will come a conviction that the only way to be free from the despotism of the Slaveholders, themselves, and to put themselves into a position to give effectual aid to the slaves, is to DISSOLVE THE UNION!

It may look hard, but it is much easier than to carry the Wilmot Proviso. For the one can be done by the majority of the inhabitants of the Free States, or of a portion of them; while the other cannot, though they were all united as one man. When the Anti-Slavery Whigs and Democrats will unite in demanding a Reconstruction of the Government, in proclaiming the Dissolution of the present Confederation, and the formation of a New Union that shall be such indeed; when they shall put forth their strength against, instead of under, the present Constitution; when they shall meet, not in partizan Conventions, but in Conventions to prepare the People for a Revolution, or to carry that Revolution into effect when it shall come, they will be an independent political influence, and to produce an effect on public affairs. They can then help to create a Republic in which the will of the People will be law, and not the caprice of a small aristocracy, their natural enemies, above their reach and beyond their control. We know that it will be thought by such a thing as political success, without personal dishonor; in which a career may be opened to men of honor and self-respect as well as to turn-coats and parasites. In short, a Commonwealth, the very opposite of every thing that this spurious republic is, and an realization of every thing that it pretends to be.—q.

HENRY C. WRIGHT.

Our readers will be rejoiced to learn that this excellent man and indefatigable champion of all good causes, arrived in the Steamer of last week, after an absence of about five years. We had not the pleasure of seeing him ourself, as he proceeded immediately to Philadelphia, but we learn from those that did, that he is in excellent health, and seems as welcome to his troops of friends in all parts of the country. For no man in the country has more true friends, or has better deserved to have them, than Henry C. Wright.

His visit to Europe has been time well bestowed for the promotion of the various great movements for the amelioration of human condition to which he has devoted his life. The agitation which is shaking the Free Church of Scotland, arising from the taint of the blood-money, is largely due to his uncompromising and faithful testimony against it. The Anti-Slavery flame was perpetually fanned and fed by his words and works, and the hearts and hands of our many friends in Great Britain and Ireland encouraged and strengthened by his intelligent zeal and perfect mastership of the subject. The great question of the Rights of Woman, so strongly demanded by the highest Morality and the truest Expediency, also received a wider attention and a deeper consideration than had ever before been given to it. The Cause of Temperance, too, found in him a constant and consistent champion.

But the World is the Field of an expansive nature like that of Mr. Wright, and he will be welcomed back to this portion of it by all who desire to see it fruitful of good things. A sturdy husbandman, like him, can never find himself where work is not to be done. And, surely, there is no where that needs the lifts and husbandry of the most stalwart laborers more than this corner of the Vineyard. It was this view of things that made his many friends and admirers in the Old World willing, though sad, to give him the God Speed when he turned his face towards his Native Land. He had done them good service, but they saw that there were others, in all the equal relations of humanity, who called to him, 'Come over and help us!' His presence with us, after his abode with them, will make another link in the silver chain that binds the Abolitionists of the two hemispheres together, and makes them of one mind and of one heart. His interesting and touching 'Farewell Address,' written on the eve of his departure, will be found on the first page of this paper.

We observe in that excellent publication, 'Howitt's Journal,' a well-written Life of Mr. Wright, by Mary Howitt, which will be read with strong interest by his friends in England and America. It is accompanied by a capital Engraving, on wood, one of the best specimens of Xylographic art. This testimonial on the part of Mr. and Mrs. Howitt to the virtues of a friend, the pleasure and usefulness of whose residence abroad they had done so much to promote, and whose they, themselves, found steadfast and true in the hour of their own trial and distress, was at once appropriate and graceful. It forms a memorial of his countenance and of his character which will be prized, as it should be, by those to whose companionship he has returned.—q.

KEEP IT BEFORE THE PEOPLE. The United States Government, James K. Polk, President, sold at Public Auction, for $530, in the District of Columbia, on the 13th July, in the year of our Lord 1847, at 10 o'clock, A. M., TWO WOMEN, and put the money in the Treasury of the United States.

THE DUE OF THE DEAD.

We notice, in looking over the Liberator Exchanges, that the article which we published, a few weeks since, on the occasion of the death of the late Mr. Phelps, hath had the effect of stirring the bile, and grieving the righteous souls of divers and sundry Third Party Editors, in different parts of the country. Lamentable as such a result may be, it is not, perhaps, to be looked upon, under the circumstances, as any thing marvellous. Some of these gentlemen, if we do not misremember, were implicated more or less in the transactions to which we were compelled to allude in that article, and all have become accessories after the fact, by justifying them or misrepresenting their nature. Of course, all that we were obliged to say of Mr. Phelps could, with more or less stringency, to all these his posthumous champions. A fellow-feeling had a wondrous influence in increasing their loving kindness towards their deceased confederate. It is, therefore, nothing surprising that what we felt called upon to say should have been joyous unto them; but, contrary wise, grievous.

And it is very natural these gentlemen should wish those transactions buried in oblivion, and that the memory of them should, at least, not survive the graves of those engaged in them. We have the best of dispositions to oblige all of our fellow-creatures, in every thing else, except that this is quite beyond our power. We have, unfortunately, a most excellent memory, which finds it hard to forget matters much less remarkable than these. And we believe that we are not made differently from many others in this particular; nor yet in that of being unable to forget the circumstances of the death of the actors in any transaction at all affects its character or theirs. How long these gentlemen will be remembered after their several demises will depend upon a variety of circumstances; but as long as they have any memory remaining, their part will be remembered by those who know, or remember it. And they must not blame us for it. The blame, if blame there be, lies with Him who has made men as they are, and appointed Memory to record their actions and characters.

The case so far as it regards Mr. Phelps lies in a nutshell. That gentleman was long intimately connected with the Anti-Slavery cause. He was for two years, or more, the General Agent of the Massachusetts A. S. Society. He then held a Public Character in connection with that Society and with the Abolitionists of this State, such as very few persons have held towards them. When he died, it seemed to us proper, and necessary, to take, some notice of his death; especially as silence would be construed into an implied acquiescence in the eulogies of his Anti-Slavery character, which were going the rounds of the newspapers. When we applied ourself to this very undesirable task, under an imperative sense of its necessity, it really never occurred to us that any of his old friends (if such they appear to these gentlemen, his friends,) that any thing was to be said except *the Truth!* And we must say that we think, on reading the article over again, that the truth could hardly have been told with more considerateness and candor. We stand by it, letter and spirit. Should any of the gentlemen who have found fault with it ever occupy such a relation to the cause as to make us think it important to mention them, either before or after they have departed this life, we cannot promise them more merciful treatment than we bestowed upon Mr. Phelps. We will do them ample justice, injuries, not to ourselves but to our helpless clients, the Slaves, should go no farther.

As to the general question of the claims of the Dead to exemption from Judgment upon their actions, it is one which is fortunately settled by the Constitution of our Nature and the Common Sense of Mankind. Not all mere Sentiment, Moonshine, that can be drivelled about the sanctity of the grave can persuade men to accept the doctrine. Nature and Necessity are stronger than Cant and mightier than Humbug. The Dead have the same right with the Living to Impartial Justice, and to nothing more. Exact Truth is the due of the Dead, and it will be rendered to each with the nicest scrupulousness. But the doctrine that undiluted panegyric is the only language that should be used in speaking of the departed, or that Silence should be maintained where merited praise cannot be bestowed, is almost too absurd for argument. It statement is its refutation. It is doctrine which the lips of every man contradict every day he lives and which is denied by every page of History.

History, indeed, there could be none, if this theory be true. For what is History but the Annals of Crime and of Criminals—the Newgate Calendar of Mankind? How many of its sceptred heroes are but villains in masks! How seldom does the story of prosperous peace afford a paragraph to be strode over at a step, while wars and conspiracies and treacheries and assassinations, call for the most lingering of the Muse's Elegies! Would it have been well for mankind if the memory of wicked men of old which History has preserved for our instruction, had been buried in the urns that received their ashes? If the great and small criminals of modern times had gone unshipped of Historic Immortality, would it be remembered as soon as they ceased to live? History is but the development of that principle of our nature which compels us to remember what is past, or to suffer the penalty of a weak or criminal forgetfulness. It is the utterance of the embodied memory of the Race. Its essence is not Panegyric, but Truth.

But the province of History, it may be said, is to tell of the great ones of the earth, and though truth may be told about dead Kings and Popes, the case is different with regard to persons of less conspicuous position. But how different? Are Jeffreys and Scroggs not to be remembered, execrating infamy, and Oates and Bedloe to escape their due from the impartial lips of Prince Posterity? And how is Posterity to make up its verdict and pronounce its sentence, except by weighing the evidence of contemporaries? The rule to be a true one must be of universal application. Crime is offender against justice and morals, in private life, as in public life, and should clear, or at least wiped out, by death, then

'Why not a Borgia or a Catiline?'

All this, however, is nothing to the case in hand, for Mr. Phelps was a public man, and the acts in question were historical facts, part and parcel of the most important chapter of American History. The memoirs of these facts was obnoxious to no just blame that does not apply to all History, and to all materials for History.

If it be admitted that some evil doers and evil deeds may be remembered, then who is to decide which are to be remembered and which forgotten? And how, and after what, may the remembrance of ones be mentioned? A day, or two, after Julius II., and Alexander VI., and Tiberius and Caligula may have their due, now, why not 'be that died o' Wednesday?' There is no *reductio ad absurdum*, in mortals, or logic, or common sense, more plain than this. The only question in regard to the dead of yesterday or of a thousand years, is, are the acts attributed to them true? Facts are the common property of mankind. No man may bury them with himself. The grave will not contain them. They passed beyond his control, and that of his friends, when he gave them existence. Conscientious regard to truth, in all statements of fact, is the law of the dead and of the living. Neither may ask for more.

With the measure we mete to others, are we willing to have it measured again to us and to our friends. The facts of our public life are the property of every man who thinks it worth his while to look into them. For ourself, we ask for no other justice, whether alive or dead, than we have dealt out in the case of Mr. Phelps. For the deeds done in the body we expect, and more (no escape,) to be brought into judgment at the tribunal of mankind, as well as at the bar of God. If we deserve the condemnation of our fellow-men, let it be pronounced upon us, whether we be in the body or out of the body. If we do what is evil we are content that it should live after us. We ask no sanctuary of the grave for our misdeeds. As long as our memory survives on the earth, (and there is no man whose memory does not walk, like a blessed or an unblessed spirit, for a season) if it have not deserved to be an example, let it at least be a warning to those that come after us.—q.

RELIGIOUS INSTRUCTION OF SLAVES.

The city of Charleston has lately been illustrated by the planting of a germ of a great Missionary Enterprise. The great A. B. C. of American Apostleship will now be met in the Field of the World's Conversion by the X. Y. Z., (or whatever other alphabetics the new Board may be designated by,) of Southern Sainthood. And between them both they will be the Alpha and the Omega of American Christianity, and accomplish the whole Alphabet of Godliness.

They who sit in the Scoffer's Seat have often gloried at that incorporation of our country's Piety, the American Board of Commissioners, because they have expended their labors on Heathen hearts on the other side of the globe, while they left uncared for a whole nation of Heathen in their own country. And it has seemed as if they regarded the claims of the Antipodes upon their Christian offices as greater than those of their neighbors. As if their love for perishing souls was in the geometrical ratio of the distances at which they were from them. As if the earth's diameter were an essential conductor of their electric zeal to their converts' hearts.

But difficulties were in the way of those holy men, compared with which the difficulty of a few million black souls was of little consequence. The Board was the Representative of *American* Religion—of that Religion which overshadows our whole beloved country, South as well as North, and binds the entire country together in 'a Glorious Union, One and Inseparable, Now and Forever!' It should not be expected that the Permanence of such a Union, the Peace of the Church, and the Comfort of the Ministry should be endangered merely for the sake of the salvation of a few niggers. At least, we suppose that the main-spring of the A. B. C. F. M. is still the criminality of withholding the Gospel light from souls which could not, in consequence, attain to into salvation without it. We know this used to be the argument, when, in our youth, 'after the most straitest sect of our religion we were brought up' at Andover, and had to go (for which of our sins?) to the Monthly Concerts.

This painful necessity, however, of delivering over sable souls to be buffeted for the eternal good of olive and copper-colored ones, (on the principle, we suppose, that Sir Mungo Malagrowther used to be flogged for the royal benefit of King Jamie,) is now happily about to be superseded. The Saints of the South have taken the matter in hand themselves, to the great comfort and edification of their Northern brethren. A meeting has been held at Charleston, (S. C.,) to consider the subject of the religious instruction of the colored population of the State. It was addressed by the Hon. Mr. Elmore, and the following resolution passed:—

'Resolved, That we concur entirely in the opinions expressed by the Honorable Mr. Elmore, and by the Presbytery of Charleston, that, in order that such instruction should be given efficiently, and at the same time effectually, it must be afforded by thoroughly educated ministers, *of sound principles*, who are devoted to the welfare of that people, and who understand their duties.'

Thus it will be perceived the matter is in the right hands. Northern fanaticism will be kept at bay. The Gospel will not be preached without 'proper safeguards.' 'Sound principles,' and an understanding of those institutions which we have the wisdom to call our Peculiar Blessings, are Ministerial Qualifications which we suppose, 'no less sacred than Religion itself,' will be essential prerequisites for entering upon this missionary field.

The light of Truth is not to be poured upon the sightless orbs of the slaves in one overpowering flood, but into them with all the wise moderation of experienced Oculists. The Bread of Life is not to be set before their starving souls in all its plenteousness, but doled out scientifically, lest, peradventure, they feed onto repletion, and so perish. A peck of spiritual corn per week will be measured out to them for the sustenance of their souls, only sufficient to keep them from starving to death. A class of Spiritual overseers will be established to keep the souls of the slaves in such repair as will put their bodies into the best working order. These new Apostles will have their hearers at a deadly advantage. Their conversions must needs outnumber those of their Northern brethren. The earthship in one hand must greatly facilitate the reception of the gospel held in the other. The minister who can have a dilatory convert tied up by the thumbs and flogged at his discretion, must of necessity have a prevailing influence over the outpouring of the Spirit. We shall look for an extended Revival to follow the Southern country.

The promoters of this Scheme of Salvation need dismiss from their minds the hopes they have expressed, that the Abolitionists will have their mouths stopped by it; as well as their fears that it will be conceding too much to that impracticable generation, the Abolitionists, to do such a work. They understand, as well as the masters, that Religion '*with proper safeguards*' is better for a nigger than the best *larruping* he can catch. A professor of religion always brings more on the auction-block than an impenitent sinner. A minister of the Gospel, in Southern Institutions, is, (if he, literally, as well as metaphorically, *belongs* to the Church, as some do. Heaven and Hell, as set forth 'by ministers of sound principles,' are better instruments for extorting toil and obedience, than cat-o'-nine tails and branding irons. We are not at all surprised at this movement of the Slaveholders. They were very a crafty generation. But that any people at the North should be simple enough not to see through so very transparent a pretence as this, and to rejoice in the belief that Slaveholders can impart Christianity to their Slaves, when its true teaching would show them the contrary, and equally conflicting with their masters, is passing strange. But, luckily, the proper Antidote is at hand. And, thank Heaven, all the fools are not dead, yet.—q.

☞ DEATH OF SILAS WRIGHT. The celebrated Silas Wright died at his residence, Canton, Franklin County, N. Y., on Saturday, August 28th. His death will make a serious change in the aspect of the Democratic horizon. He was apparently destined to be the Lord of the Ascendant, and it will be hard to supply his place exactly in their political House of Life.

☞ The Washington correspondent of the Baltimore Patriot says:

'Of one thing I am positively assured to-day by a gentleman high in office and confidence—that Wright—as much so as any man can well be—of Mr. Polk, and that is, that the Administration has resolved upon subjugating the Mexicans to their sovereignty at a square foot of it! Her mountains and valleys, her rivers, lakes and ocean harbors, her mines, her temples and her altars, are all to be made conquest of.'

FREDERICK DOUGLASS is hereafter to be a regular contributor to the 'N. Y. Anti-Slavery Standard.' The Standard is one of the best papers of the country, not only as an advocate of freedom, but as a literary and miscellaneous journal.—*Salem Obs.*

Jesuitic.—The Democrat Review, in speaking of the war with Mexico says:

'The Mexican race, now see, in the fate of the aborigines of the North, their own inevitable destiny. . . . . There can be no hope of the war short of her *annihilation as a nation.*'

☞ One hundred and forty-four officers and soldiers in the American possession in Mexico are sick

PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The tenth annual meeting of the Anti-Slavery Society of Eastern Pennsylvania, New Jersey and Delaware, was held at Norristown, August 4th, 5th and 6th. We had hoped for a full account of it from Mr. Garrison, who was present, but his numerous engagements, and almost continual transition from place to place, during his Western tour, have deprived us of this contribution to the Liberator's columns. We find, from the Pennsylvania Freeman, and Anti-Slavery Standard, that both in its immediate results, and in its promises for the future, it has never been surpassed by any former meeting; which is saying very much, for this Society is well known for its unusually attended and spirited meetings. Attendance is some 15 or 20 miles north of Philadelphia, with which it is connected, we believe, by Railroad. Large delegations from various parts of the State, especially from Philadelphia and the neighboring counties, were present at the meeting.

The Annual Report of the Executive Committee was read by J. M. McKim. It makes particular mention of the *Act to prevent Kidnapping*, which, by the unanimous vote of both houses of the legislature and the approval of the Governor, has become a law of the State within the year past; and justly regarded as a very marked indication of the progress of anti-slavery sentiment in the State. The Report is published at length in the Freeman. By the Treasurer's Report, it appears that the Society's receipts during the year were $5558.85. This includes the subscriptions to the Pennsylvania Freeman.

A series of admirable resolutions were debated and adopted by the Society. Among the speakers during these discussions, were the following: W. L. Garrison, J. M. McKim, Cyrus M. Burleigh, Sydney H. Gay, Samuel Aaron, Dr. B. Fussell, Dr. W. H. Furness, Robert Purvis, Edward Needles, Edward Moore, Thomas Earle, John Thomas, Dr. J. J. G. Bias, Nathan Evans, Robert Purvis, Edward Needles, Edward M. Davis, Sarah Pugh, Eli Hambleton, Thomas Hambleton, Thomas Whitson, Esther Moore, E. F. Pennypacker. We regret that our crowded columns will not allow us to give any report of their speeches.

The following named persons were elected officers of the Society, for the ensuing year:

President, Robert Purvis.

Vice Presidents, Lindley Coates, James Mott.

Corresponding Secretary, Mary Grew.

Recording Secretary, Haworth Wetherald.

Treasurer, Edward M. Davis.

Additional Members of the Executive Committee, Lucretia Mott, Sarah Pugh, Benjamin C. Bacon, J. Leiper Pennock, Rowland Johnson, Samuel T. Wall.

On Thursday evening, public addresses were given to a crowded audience, mainly composed of the Association people, by Garrison, Douglass, and Lucretia Mott.

The following are the Resolutions, as adopted by the Society. The preamble, or resolution, numbered 7, appears to have been offered.

1. Resolved, That a retrospect of the past year, while it compels us as a society to acknowledge our deficient zeal and liberality in the cause to which we are pledged, affords at the same time, in the abundant success which has crowned all the efforts that have been put forth—ample grounds of congratulation, and the strongest encouragement to perseverance and increased activity in our labors.

2. Resolved, That the action of the State Legislature at its last session, in declaring by a unanimous vote its hostility to slavery and its further extension, and especially in the act which it adopted, entitled 'an act to prevent kidnapping,' &c., by which the six months law is abolished, and with safeguards established against kidnapping, and the rights and services of our jails, jailors, sheriffs, constables and officers, forbidden to be used for the recovery of fugitive slaves, we have evidence of a most cheering change in the public sentiment of the State, and an interesting proof of what may be accomplished by the means of this Society's adoption.

3. Resolved, That our increased experience, observation and reflection, confirms us in the convictions—of confirmation were needed—that the policy adopted by this Society and others with which it is affiliated, viz: the repudiation of all fellowship, intercourse with slavery and all union with slaveholders, and the use of moral means alone for the accomplishment of this object, is the only true and reliable plan for the abolition of slavery.

4. Resolved, That while we are actuated by no motives of malice to our friends of the Liberty Party, and while we cherish towards them no feelings of partizan opposition, our conviction of the tendency, fidelity and incompatibility with anti-slavery principle of their scheme, remains unshaken, and our purpose continues to use all proper means to convince them of their error and prevent others from being driven away by it.

5. Resolved, That while the concurrent testimony of history and reason proves the impossibility of any chance of effecting a moral reform by political machinery—of promoting the cause of truth and righteousness by the erection of a political party; in this country, particularly, where the government is entirely pro-slavery and corrupt, any effort of this kind must be peculiarly abortive and disastrous.

6. Resolved, That we cordially approve of the action of the American Anti-Slavery Society in publishing a series of tracts during the ensuing year, and that we recommend to the Executive Committee of the Society to appoint some suitable person, whose exclusive duty it shall be to prepare and attend to the publication of such tracts; and that we hereby pledge itself to the payment of $300 per annum for this purpose, which amount shall be returned to us in the publications issued.

7. Resolved, That we plead guilty to the charge which is so frequently made, that, as the friends of the gospel, slavery, we are 'infidel' to a religion which gives countenance and succor to a system of unchaste, unnatural, cruelty, violence and lust—infidel to a church which receives to its membership and fellowship, those who trade in slaves and the souls of men—infidel to a ministry which justifies and sanctifies slaveholding in the name of God—infidel to a bible as expounded by those who claim to be its heaven-directed interpreters, or as upholdi hypocrisy and cruelty.

8. Resolved, That this charge is only the praiseworthy affirmation, that we are loyal to a religion which is true to the cause of impartial liberty, which is the religion of Christ—loyal to a church which excludes all tyrants from its membership, which is the church of Christ—in favor of a ministry which denounces and treats slaveholding as a sin and a crime, which is the ministry of Christ—and believing in a Bible which bears a strong and loud testimony against the oppression of any of Jehovah's family.

10. Whereas, the Constitution of this State disenfranchises more than fifty thousand of her citizens on account of their complexion; and whereas these are compelled to contribute their properties in the support of a government in which they are not allowed to participate;

Therefore, Resolved, That in the adoption of an instrument so its fundamental law, the State of Pennsylvania was guilty of an act, the injustice of which was only equalled by its psuedimnity, and the perpetration of which deserves to cover her with blushes.

Resolved, That the highest obligation rests upon the friend of justice and freedom in the State to exert what influence he can consistently can to remove this Commonwealth, at the disgrace, from the constitution the existence of this odious proscription.

Resolved, That it be recommended to the Executive Committee to prepare and circulate a memorial or petition to the Legislature of the State, asking the Colored Inhabitants, who are otherwise duly qualified may be put in the full possession of all the rights of citizenship.

12. Resolved, That we commend to our friends and other States a continued and industrious use of the instrumentality which has always been so effectual in our cause—that of petitioning our State and National Legislatures for the exercise of their powers to the fullest extent for the abolition of Slavery.

13. Resolved, That the gratifying results of the late meeting of the Committee of the Female Anti-Slavery Society of Philadelphia, commends that instrumentality to the support of the members of this Society; and that a Committee be appointed from among the friends of the cause in different neighborhoods to co-operate with the Committee of the Philadelphia Society in holding their Fair at the close of this year.

13. Resolved, That the increasing demand for free-labor products, and the ready supply of many articles of clothing and other goods, in the market, give cheering evidence that abolitionists are despising the gain of oppression; that they are coming to see that consistency requires of them to refuse all participation in other men's sins.

PROPOSED MEMORIAL TO ENGLAND FOR DISCONTINUANCE OF DIPLOMATIC RELATIONS WITH AMERICA.

FRIEND GREGORY:—

The two Resolutions below, with their Preamble, I offered at the late First of August celebration at Worcester. They were discussed at some length, and laid on the table to be farther considered at the next regular meeting of the Worcester County Society. At the solicitation of many present at the celebration, they are offered for publication in the Liberator.

I have, also, appended the article in the Treaty with Great Britain, to which allusion is made in the Preamble, and also the law enacted by Congress in 1820, punishing the Foreign Slave Trade with death. They are both documents of the profoundest interest, and afford, it seems to me, a most solid basis for the resolutions—which are as follows:—

Whereas, by the Treaty made between the United States and Great Britain, in 1814, the traffic in slaves is declared to be 'irreconcilable with the principles of humanity and justice;' and

Whereas, the two Governments pledged themselves each to the other to 'use their best endeavors to accomplish so desirable an object' as its 'entire abolition';—and

Whereas, both nations have enacted laws punishing with death, as other piracy, the Foreign Traffic;—and

Whereas, the Domestic Slave Trade, protected and practised by the Government of this country, is, if possible, more abhorrent to the principles of humanity and justice than the Foreign; therefore,

Resolved, That this nation stands before the world on its own principles, and by *its own written statutes*, as A GRAND CONFEDERACY OF ORGANIZED PIRATES.

2. Resolved, That inasmuch as Great Britain has abolished her own Slavery and Slave Trade, and is otherwise gloriously fulfilling the stipulations of the Treaty, a respectful, but earnest, Memorial should be presented by the American Anti-Slavery Society, to the British Government, against receiving any Minister Plenipotentiary, or other diplomatic agent, from the Government of the United States, so long as it tramples its own Treaty under foot, and by its own official declarations is but a communion of organized pirates, for whose utter extermination every civilized nation on the globe should feel bound to labor.

The article in the Treaty to which allusion is made in the Resolutions, is as follows:—

Art. 4. *Whereas, the* TRAFFIC IN SLAVES *is irreconcilable with the principles of humanity and justice; and Whereas, both His Majesty and the United States are desirous of combining their efforts to promote its entire abolition, it is hereby agreed, that both the contracting parties shall use their best endeavors to accomplish so desirable an object.*

The Treaty was concluded at Ghent, on the 24th of December, 1814, and was signed on the part of Great Britain by James (Lord) Gambier, Henry Goulburn, and William Adams, and on the part of the United States, by John Quincy Adams, James A. Bayard, Jonathan Russell, Albert Gallatin, and Henry Clay.

The following is the Act of Congress of the 15th of May, 1820:—

'If any citizen of the United States, being of the crew or ships's company of any foreign vessel engaged in the Slave Trade, or any person whatever, being of the crew or ship's company of any vessel owned in whole or in part, or navigated for, or in behalf of any citizen or citizens of the United States, shall hend from any such vessel, and on any foreign shore seize any negro or mulatto not held to service or labor by the laws of either of the States or Territories of the United States, with intent to make such negro or mulatto a slave, or shall decoy or forcibly bring or carry, or shall secure such negro or mulatto on board any such vessel with intent as aforesaid, such citizen or person shall be adjudged a pirate, and on conviction thereof before the Circuit Court of the United States, for the district wherein he may be brought or found, shall suffer death.

The United States probably had no intention of fulfilling the Treaty of 1814, when they made it, nor of executing the law of 1820, when they enacted it. Both the foreign and domestic slave trade have ever been protected by our government. It has been shown in Congress, that large numbers of slaves have been imported from Africa, and yet it is not known, at least to me, that any slave trader was ever hung, or punished with more severity than ordinary horse-thieves or pick-pillers. And within the last six months, a slave trader has been pardoned at least three of these pirates, who had been sentenced to a nominal punishment, for the crime of foreign slave trading.

And if the 'TRAFFIC IN SLAVES' is to be punished for its '*injustice and inhumanity*,' then surely that which is most unjustly and inhumanly deserves punishment. And to separate nearly white families by sale in Carolina, and to plunge beautiful and delicate females into the vortex of pollution in Southern harems, the legal victims of damned lust, under the Domestic Slave Trade, surely should be deemed as '*irreconcilable with the principles of humanity and justice*,' as is the traffic in the degraded and imbrated inhabitants of Ethiopia.

Yours truly, PARKER PILLSBURY.

COLORED ODD FELLOWS IN FANEUIL HALL.

The following notice, from the Boston Courier, of the celebration on August 20th, is correct in most of its features; we believe, however, there was no dancing on the occasion.

The Press generally allude in respectful terms to the whole affair; but many persons query whether if the Hall had been applied for by the Colored people for an object of universal Humanity, their language would be that of approval.

The colored Masons of Boston, who also made a very imposing appearance on June 24th, together with this lodge of Odd Fellows, are both proscribed by the white associations of his country; the institution of Great Britain have, however, conferred upon each the boon denied them by Republican America. But despite all this, some individuals of the more favored class will occasionally overleap the barriers of prejudice, and fraternize with, and mingle with their colored brethren. To many this did indeed look *odd*, while to others it evinced good *Fellowship*.

NOT AN ODD FELLOW.

August 28, 1847.

THE B. S. L. OF THE G. U. O. OF O. F. These calcabistic letters stand for the Bay Staate Lodge of the Grand United Order of Odd Fellows, a lodge composed of some of the most respectable and intelligent of our colored population. Owing to the number of Southern visitors, which the Grand Lodge of Odd Fellows of the United States, this Bay State Lodge was refused a charter as a co-ordinate branch of the Fraternity for this country, and therefore they have been organized, we learn, under a charter from England, and are a branch, or connection with the Manchester Union.

Yesterday they had a celebration in this city, and turned out with full ranks and handsome regalia. It was generally remarked that there was one of the best arranged and most respectable processions we have had in our streets for some time. They marched to Faneuil Hall, where a Address, the work of a number of female friends, was presented to them by Mrs. Roberts, who made a very few but appropriate remarks on the occasion. Mr. Putnam received it, and replied to her speech in a very proper manner. The whole ceremony was short, and had a spectator not been informed of the day in few words all that was intended, and yet omitting nothing that should be said on such an occasion.

In the evening, the address was read by Thomas Tompkins of Philadelphia, which is well spoken of by those who heard it. The procession was then formed, and marched through Cambridge to one of the principal streets of the city to their hall, where they partook of a collation.

In the evening, the members of the Lodge, with their friends of both sexes, assembled at Faneuil Hall, and had a grand levee. The Hall was well filled. The members of the Lodge wore their regalia, and then there was singing by a family of children; after which the company joined in groups for conversation, and spent an agreeable hour or two in dancing. The supper tables were laid in the lower hall, and it is said by those who saw them, that a more elegant repast or more neatly arranged table has never been spread in this city.

We have understood that in the evening, measures three feet nine by four feet six inches, and is composed of blue and white satin, with a yellow ribbon, and bears the inscription, 'Amicitia, amor, et veritas,' with the symbolical representations of Friendship, Love and Truth. On the reverse was the name of the Lodge, surrounded by a dove, and the inscription, 'Presented by the Ladies.'

☞ We are requested to say that the white man, on horseback who made so conspicuous an appearance at the head of the procession, was in no way connected with the Lodge, and that the whole conduct was entirely contrary to their wishes. His name was Eaton, and his presence was calculated, if not intended, to burlesque the whole affair.

TO ENGLISH CORRESPONDENTS.

RICHARD THORNOW, Edinburgh. His excellent letter shall shortly appear, and will be read with great interest by all true Anti-Slavery men. The treatment of the Slaveholding Virginian Campbell was worthy of Scottish Abolitionists.

EDWARD SEARCH. Our indefatigable friend is thanked for the abundant testimony he bears to his interest in the cause here.

E. A. We may take the liberty of printing his valuable letter, before Mr. Garrison's return, as we cannot doubt that he would make such a disposition of it, were he at home.

E. W., Edinburgh, and M. B., Leavy Grove. Their welcome letters will be carefully kept to greet Mr. Garrison on his return.

L. Kirkaldy. Received and shall appear soon.

J. M., Liverpool. Mr. G. will find his letter awaiting him. The business is attended to.

We have also to acknowledge the receipt of sundry printed documents. One, we presume, from W. H., a copy of the Campbell handbill; the Address of the National Alliance; 'A word to the Members of the Free Church,' &c., &c.—q.

TO AMERICAN CORRESPONDENTS.

J. N. B., of Lynn, is thanked for his prompt attention to our request. The ammunition he hands us shall be used as well as we know how, whenever the new Captain sets foot on the quarter-deck of the piratical craft in question.

H. H. B. of So. Abington. We are none the less obliged to him for his attention in sending us the extract, than if it had not been rendered superfluous by our last week's editorial, in type before his article came to hand. All friends of truth as well as of the venerable abolitionist whose memory he defends, are obliged to him for his manly interposition.

B. B. Pittsburgh. His letter and remittance received, and directions attended to. Mr. Garrison will be pleased to receive the exchange suggested. We are glad to have such bad news from the Third Party in that region.

Rev. C. P. Leyden, N. Y. His letter shall be submitted to Mr. Garrison on his return.

M. P. T. of R. We shall make bold to make public a sentence or two of so excellent a letter, for the encouragement of others.

C. L. W. of New Ipswich. We take his criticisms in good part; but think another reading of the article might make him think them, as we do, superfluous.—q.

Fugitive Slaves Trial for Riot.—A case of some interest is now in progress at Carlisle, Penn., in relation to some fugitive slaves. The correspondent of the Philadelphia Inquirer gives the points and facts much as follows:

That on the 24 of June last, an outrageous riot occurred in that town, occasioned by the arrest of three negroes—a man, a woman, and a girl, who were claimed by H. B. Hollingsworth and Jas. H. Kennedy, both of Maryland. The negroes were, it having, as they alleged, absconded from their estates. The fugitives were arrested on a warrant issued by Mr. Smith, a Justice of the Peace, before whom they were brought and their identity clearly established. The colored man, indeed, admitted himself to be the slave of Mr. Hollingsworth. They were accordingly remanded to the custody of their master, and a certificate of property was given in compliance with the act of Congress. A commitment was made out at the request of James H. Kennedy and Geo. Hollingsworth, and they were lodged in the county jail. The excitement in the town now become greatly excited, and feeling a deep interest in the fate of these persons of their own color, applied, through their counsel, S. H. Adair, Esq., for a writ of habeas corpus. The application was granted by Judge Hepburn, who, at the same time, decided that the magistrate had no authority to commit them. His Honor then remanded the slaves to the charge of their respective masters.

Professor McClintock of Dickinson College, took a deep interest in behalf of the fugitives, believing, honestly and sincerely, no doubt, that the owners of the slaves had provided, in the power given by violating the provisions of the last session of the Legislature of Pennsylvania relative to fugitive slaves—which, it is contended, gives the power of a slave-hunt into the slave states in Pennsylvania, then the slave cannot be arrested against his or her will. And it further provides that if the slave shall resist the taking away of his or her liberty, and a riot ensue, the master shall be held responsible for the same. Well, a serious riot, as we have stated, ensued, whereby several persons were more or less injured. Many persons were arrested and held to bail on the various charges preferred against them, and among those held to bail was the distinguished Professor McClintock, on the charge of inciting to riot.

The trial was set down for the 25th of Aug., and attracted a large attendance. Thirty-six persons have bill found against them, generally consisting of three counts: 1st, Riot; 2nd, Assault and the peace. 3d Riotous assembling, with the purpose of producing a breach of the peace, and for the additional purpose of rescuing slaves peacably and lawfully in the possession of their owners. And, Mr. Adair, as the leader of the Bar.

Eleven witnesses were examined on the part of the Commonwealth, and it is said there are yet about ten more to be testified. The progress of the trial will be watched with interest, and its details given as fast as they transpire.

GARRISON AND DOUGLASS.

These two noble and indefatigable friends of universal liberty have been in our city, and left on Friday morning for Buffalo, by way of Brighton, after spending two days and nights holding meetings, which were generally attended; and we have proofs as well as reason to hope, with very good results.

There is one thing certain, that a favorable impression has been made on the public mind by their presence and labors.

Mr. Douglass is a noble fellow—a whole man, one of the noblest specimens of human kind; has a mind as large as the country, is a superior mind, which is as extensive as space itself.

Mr. Garrison needs no encomium—his history is identified with the American slavery movements of the country—as an editor—as an author, orator, and inferior to none, and it is only necessary to become acquainted with the man, to feel that he is a noble occasion to make frequent reference to these distinguished gentlemen. They have gone out to New Lisbon, Ashtabula, and Jefferson, to the great Anti-Slavery Fair to open on the 21st of August.—*Pittsburgh Mystery.*

☞ The *Kentucky Yeomen* says that the whole vote in favor of a Convention will reach ninety thousand, a majority over the vote polled of not less than fifty thousand, and over the whole vote in the State, of between twenty and thirty thousand.

THE FOURTEENTH NATIONAL ANTI-SLAVERY BAZAAR

TO BE HELD IN BOSTON,

During Christmas and New Year's Week, 1847-8.

The undersigned, the Committee of the Fourteenth National A. S. Bazaar, appeal to all that is good and true in this nation for aid, which they labor, to aid their noble cause.

Our object is the abolition of slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny, and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honor and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or the fact that the disparagement between American principle and American practice, or responsibility for keeping pure the sources of public morals; or desire to lay deep in the national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of slavery, it has been found effectual, except through the consent of the majority of the whole people. This obtained, the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, the utmost fidelity, we therefore, to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of Freedom, while all others are alienated from it in the same proportion. When the preliminary question is put, which every one ought to ask,—'How do you mean to expend the money which you require our help to raise?'—our answer is, it shall be spent wholly and directly in awakening, informing and influencing the public mind on this primarily important question. It shall not be put into the hands of any of the political organizations, to promote the election of parties, and by *its own written statutes*, as A GRAND CONFEDERACY OF ORGANIZED PIRATES.

Resolved, That inasmuch as Great Britain has abolished her own Slavery and Slave Trade, and is otherwise gloriously fulfilling the stipulations of the Treaty, a respectful, but earnest, Memorial should be presented by the American Anti-Slavery Society, to the British Government, against receiving any Minister Plenipotentiary, or other diplomatic agent, from the Government of the United States, so long as it tramples its own Treaty under foot, and by its own official declarations is but a communion of organized pirates, for whose utter extermination every civilized nation on the globe should feel bound to labor.

The article in the Treaty to which allusion is made in the Resolutions, is as follows:—

Art. 4. *Whereas, the* TRAFFIC IN SLAVES *is irreconcilable with the principles of humanity and justice; and Whereas, both His Majesty and the United States are desirous of combining their efforts to promote its entire abolition, it is hereby agreed, that both the contracting parties shall use their best endeavors to accomplish so desirable an object.*

The Treaty was concluded at Ghent, on the 24th of December, 1814, and was signed on the part of Great Britain by James (Lord) Gambier, Henry Goulburn, and William Adams, and on the part of the United States, by John Quincy Adams, James A. Bayard, Jonathan Russell, Albert Gallatin, and Henry Clay.

The following is the Act of Congress of the 15th of May, 1820:—

'If any citizen of the United States, being of the crew or ships's company of any foreign vessel engaged in the Slave Trade, or any person whatever, being of the crew or ship's company of any vessel owned in whole or in part, or navigated for, or in behalf of any citizen or citizens of the United States, shall hend from any such vessel, and on any foreign shore seize any negro or mulatto not held to service or labor by the laws of either of the States or Territories of the United States, with intent to make such negro or mulatto a slave, or shall decoy or forcibly bring or carry, or shall secure such negro or mulatto on board any such vessel with intent as aforesaid, such citizen or person shall be adjudged a pirate, and on conviction thereof before the Circuit Court of the United States, for the district wherein he may be brought or found, shall suffer death.

The United States probably had no intention of fulfilling the Treaty of 1814, when they made it, nor of executing the law of 1820, when they enacted it. Both the foreign and domestic slave trade have ever been protected by our government. It has been shown in Congress, that large numbers of slaves have been imported from Africa, and yet it is not known, at least to me, that any slave trader was ever hung, or punished with more severity than ordinary horse-thieves or pick-pillers. And within the last six months, a slave trader has pardoned at least three of these pirates, who had been sentenced to a nominal punishment, for the crime of foreign slave trading.

And if the 'TRAFFIC IN SLAVES' is to be punished for its '*injustice and inhumanity*,' then surely that which is most unjustly and inhumanly deserves punishment. And to separate nearly white families by sale in Carolina, and to plunge beautiful and delicate females into the vortex of pollution in Southern harems, the legal victims of damned lust, under the Domestic Slave Trade, surely should be deemed as '*irreconcilable with the principles of humanity and justice*,' as is the traffic in the degraded and imbrated inhabitants of Ethiopia.

Yours truly, PARKER PILLSBURY.

COLORED ODD FELLOWS IN FANEUIL HALL.

The following notice, from the Boston Courier, of the celebration on August 20th, is correct in most of its features; we believe, however, there was no dancing on the occasion.

The Press generally allude in respectful terms to the whole affair; but many persons query whether if the Hall had been applied for by the Colored people for an object of universal Humanity, their language would be that of approval.

The colored Masons of Boston, who also made a very imposing appearance on June 24th, together with this lodge of Odd Fellows, are both proscribed by the white associations of his country; the institution of Great Britain have, however, conferred upon each the boon denied them by Republican America. But despite all this, some individuals of the more favored class will occasionally overleap the barriers of prejudice, and fraternize with, and mingle with their colored brethren. To many this did indeed look *odd*, while to others it evinced good *Fellowship*.

NOT AN ODD FELLOW.

August 28, 1847.

THE B. S. L. OF THE G. U. O. OF O. F. These calcabistic letters stand for the Bay Staate Lodge of the Grand United Order of Odd Fellows, a lodge composed of some of the most respectable and intelligent of our colored population. Owing to the number of Southern visitors, which the Grand Lodge of Odd Fellows of the United States, this Bay State Lodge was refused a charter as a co-ordinate branch of the Fraternity for this country, and therefore they have been organized, we learn, under a charter from England, and are a branch, or connection with the Manchester Union.

Yesterday they had a celebration in this city, and turned out with full ranks and handsome regalia. It was generally remarked that there was one of the best arranged and most respectable processions we have had in our streets for some time. They marched to Faneuil Hall, where a Address, the work

☞ THE MEXICAN WAR AND AMERICAN SLAVERY: A Sermon preached by Rev. John Dudley of Bennington, Vt., on Fast Day, 1847.

We are indebted to the author, as we suppose, for a copy of the sermon. It is a bold and christian rebuke of our country's sins, slavery and war, such as should be heard from every pulpit in the land. Let the ministry and church give a stern and uncompromising testimony against the sins, and the tide of public sentiment shall rise and sweep them forever away. Great and fearful is the responsibility of those who stand in the pulpit, and public sentiment and can turn it whithersoever they will.—*Democrat and Freeman (Concord, N. H.)*

☞ We find the following in the New Orleans Delta:

The Schoolmaster Abroad.—The Cincinnati Enquirer says that measures have been taken for providing a university, in connexion with a branch of the Cincinnati observatory, at some eligible point on the bay of San Francisco, with the names of John A. Collins and T. A. Todd, members of the bar in that city, as professors of languages and mathematics. Here science and the sword go hand in hand, to hold dominion over a distant region, which is not yet secured to us by treaty. Considering, also, the 'progress of the Anglo-Saxon' in history show a more striking example of Yankee enterprise and energy?

Slave Hunting. There has been considerable excitement in the village of Indiana, Pa., during the past week, on the subject of slaves. It appears, it seems that three negroes belonging to the Van Meters had escaped and arrived at Indiana, where their owners followed them, and succeeded in obtaining large rewards for the apprehension of their 'goods and chattels.' Their efforts, however, were in vain, and it is believed that the negroes have got clear off.

The Register published in that village says:—'Too much praise cannot be bestowed on some of the citizens of our place for the manner in which they treated the proffered reward of these men for even the slightest information as to the locality of their slaves. One thing, at least, has been brought them by this late adventure, and that is, that it is utterly useless to come hither and offer large rewards for the apprehension and delivery of their goods and chattels, as they are pleased to term their slaves.'

The colored people in this city are holding a series of weekly anti-slavery meetings which have, since Fri., been attended with considerable over our cause. We attended one in St. Thomas's church on Tuesday evening, which was addressed by Dr. Elder, C. M. Blackburn, Lewis Hayden and Dr. E.'s address was especially happy for its eloquence and argument. We hope our colored friends will persevere in this good work. The next meeting will be on Thursday evening, September 24.—*Penn. Freeman.*

Rails.—We are not likely to be long embarrassed for the want of rails for our numerous roads. Several large establishments for making them have sprung into existence recently, which are already turning them out in great quantities. The new establishment on the Erie Railroad, which has succeeded in turnish 12,000 tons for that road, has just commenced turning out rails, an sample of their first work lies in front of the Company's office. There is one rail of the very great length of 21-2 feet, and another 18 feet, both of the approved H pattern, and as smooth and handsome every way as can be produced in the world. The establishment is now making rails at a day, and expects to make forty tons, so that its great contract will be filled in about twelve months. The works are forty-five miles from the junction of the Lackawanna and Delaware rivers, where the road crosses, and in the center of the great coal basin of Luzerne Co., Penn., where is fast a foundation cannot be wrought in beds of coal and iron. A great improvement in the matter of riding on rails, has evidently come about since the days of the revolution.—*Journal of Com.*

BARNSTABLE AND BRISTOL COUNTIES.

NOTICE.

WILLIAM W. BROWN, formerly a slave in Missouri, now an agent for the Massachusetts Anti-Slavery Society, will lecture in the towns named below as follows:—

Sandwich,	Friday,	September	10.
Falmouth,	Sunday,	"	12.
Falmouth,	Tuesday,	"	14.
Barnstable,	Wednesday,	"	15.
Pawtucket,	Friday,	"	17.
Attleboro',	Thursday,	"	23.
Norton,	Friday,	"	24.
S. Abington,	Sunday,	"	26.
E. Bridgewater,	Tuesday,	"	28.
N. Bridgewater,	Friday,	"	29.
W. Bridgewater,	Thursday,	"	30.
S. Bridgewater,	Friday,	October	1.

NATIONAL CONVENTION OF COLORED AMERICANS IN THE UNITED STATES.

In the spirit of impartial freedom throughout the United States, are invited to assemble in Convention at the *Liberty-street Presbyterian Church*, in the city of Troy, N. Y., on the 6th day of October, 1847, at 10 o'clock, A. M.

The objects of the meeting will be to form a united public opposition to the Prejudices now increasing aggressions of slavery; to recommend and encourage Education;—to urge the necessity of acquiring Property as means of destroying prejudice, and of elevating the character of the colored people to a high and honorable position in society;—to recommend emigration and colonization to Africa, Asia, or Europe, but from crowded cities and sections of country, to the manly and dignified labors of agricultural life;—to promote the principles of Temperance and Frugality, and to attend to all other business which shall advance the interests of our oppressed fellow-citizens.

Fellow-Citizens, let the Convention be a grand demonstration of the patriotism and spirit of a people clad with the panoply of Truth and Right and willing to fight in the glorious cause of Freedom.

Come from the East, West, North, and the South —come with bold hearts, trusting in God, but prepared to make an impression in favor of Humanity which shall long be felt. (Signed,)

J. W. C. Pennington, Edward D. Lawton, *Connecticut.*
J. Logan, William C. Nell,
Benj. F. Bishop, Robert Morris, Jr.,
Alfred Haley, Thomas P. Smith,
Henry W. Johnson, John J. Debois,
J. M. Whitefield, J. B. Sanderson,
Austin Steward, *Massachusetts.*
William Rich, E. P. Rogers,
Henry H. Garnet, A. T. Cook, *New Jersey.*
J. W. Loguen, James E. Crawford,
S. Ringold Ward, *Rhode Island.*
Wm. H. Topp,
H. K. Thomas, Robert Banks,
Peter Freeman, W. C. Monroe, *Michigan.*
J. H. Davis,
J. H. Henderson, A. N. Freeman, *New York State.*
Frederick Douglass, *Maine.*
C. Lennox Remond, P. G. Smith,
Wm T. Hilton, J. Taylor, *Vermont.*
Henry Weeden,

☞ All who desire to attach their names to the Call, will please notify the editors of the National Watchman.

☞ All papers friendly to the Convention are requested to copy the above.

WESTERN ANTI-SLAVERY FAIR.

It is proposed to hold a Fair to aid the cause of emancipation, at the time and place of the next anniversary of the Western Anti-Slavery Society; and the object of this circular is to invite all to assist in contributing to the success of the cause, by the expression—who desire that our country shall be redeemed from the rule of tyrants—who wish to break the 'yoke of the oppressor,' and 'let the oppressed go free,' which Slavery is making upon our own rights. Whether the contributions shall be worthy of the cause—worthy of the intelligent and free—or standard forth as the friends of liberty, may greatly depend, under God, upon your efforts. Are you willing to contribute of your substance? Are you able? Are you willing to stimulate others to do good works, and unite with them in bring your neighborhood offering, and lay it upon the altar of humanity? Are you neither silver nor gold, are you willing to consecrate a portion of your time to the cause? Let the farmer and his wife bring grain and wool, linen and baskets, cloth, and other manufactured articles, let the boys and girls bring their pigeons and hens, let the miller with his flour—let the latter and timber, the saddler and shoemaker, present such articles as they respectively manufacture; let the merchant contribute liberally of his stock, and those who are skilful with the needle, bring such articles as their ingenuity and industry may devise.

The proceeds of this Fair will be appropriated to the support of the Anti-Slavery movement in the West, either by placing them at the disposal of the Western Anti-Slavery Society, or applying them by direction of the donors, to some branch of this reform, in harmony with the views of that Society.

Betsy M. Cowles, Austinburgh,
Lydia Irish, West Lebanon,
and twenty-seven others.

OLD COLONY ANTI-SLAVERY SOCIETY.

A Quarterly Meeting of this Society will be held in South Bridgewater, on Saturday and Sunday, October 2d and 3d, 1847. The meeting will be held in the Universalist Church, only a few minutes' walk from the Depot, and continue through each day and evening. Meeting will commence at 9 1-2 o'clock, A. M.

We do most urgently and earnestly request the friends of the Society so to arrange matters, as to be present at this meeting. We give the notice thus early, that all arrangements, necessary to be made in order to be present, may have ample time to be consummated. Bridgewater is a new field, and consequently we need a strong and full meeting. Bristol, Journeyman, Bristol, Plymouth, of the Old Colony! and let not the 2d and 3d of October next find you indifferent and inactive in the noble cause of humanity, but be valiant fighters in the battle against the pro-slavery spirit of the nation, and more especially that of *Old Bridgewater!*

Samuel May, Jr., Wm. W. Brown, L. Moody, P. Pillsbury, J. N. Buffum, and other able speakers, will be present.

☞ *The Bridgewater Letter*, in reply to a letter received from Bridgewater in England, on the subjects of Slavery and War, will be REVIEWED at this meeting.

HENRY H. BRIGHAM, *Secretary.*

South Abington, Sept. 3, 1847.

☞ Will the Standard please copy?

TOUR OF WILLIAM LLOYD GARRISON AND FREDERICK DOUGLASS,

Through the State of New York.

These friends of the SLAVE have kindly consented to visit the people in this State on their way home from Ohio. I give this early notice of their intentions, that every individual may make arrangements to be on hand at one or more of the Conventions which they will attend.

It is unnecessary to urge, or even earnestly invite any one to come to the appointment of the names of GARRISON, and DOUGLASS, will attract overwhelming audience anywhere in the Empire State. Should nothing unforeseen, or accident, they will attend Conventions as follows:—at

BUFFALO.—On Tuesday and Wednesday, September 14th and 15th, commencing at 10 o'clock, A. M. on each day.

ROCHESTER.—On Thursday and Friday, September 16th and 17th, commencing at 10 o'clock, P. M. on Thursday, and 10 o'clock, A. M. on Friday.

FARMINGTON.—On Sunday, September 19th, commencing at 2 o'clock P. M.

CANANDAIGUA.—On Monday, September 20th, commencing at 10 o'clock, A. M.

WATERLOO.—On Tuesday and Wednesday, September 21st and 22, commencing, on Tuesday, at 2 o'clock, P. M. and at 10 o'clock, A. M. on Wednesday.

AUBURN.—On Thursday, September 23d, commencing at 10 o'clock, A. M.

SYRACUSE.—On Friday, September 24th, commencing at 2 o'clock, P. M.

WEST SPRINGFIELD.—On Saturday and Sunday, September 25th and 26th, commencing on Saturday at 2 o'clock, P. M. and at 10 o'clock, A. M. on Sunday.

LITTLE FALLS.—On Monday and Tuesday, September 27th and 28th, commencing on Monday, at 2 o'clock, P. M. and 10 o'clock, A. M. on Tuesday.

ALBANY.—On Wednesday, September 29th, commencing at 10 o'clock, A. M.

Several other distinguished speakers will be present at all the Conventions, and—

CHARLES LENOX REMOND will be at BUFFALO, ROCHESTER, FARMINGTON, and CANANDAIGUA.

E. D. HUDSON and LEWIS HAYDEN will be at WEST WESFIELD and LITTLE FALLS.

All the friends in the different places make early and ample preparation for the Conventions intended for and wide by handbills and otherwise, so that no individual shall miss the rare opportunity for hearing the truth.

With the local papers please copy the foregoing notice, so far as their particular localities are concerned.

J. C. HATHAWAY,
General Agent for the State of New York.

FARMINGTON, 7th mo. 1847.

NOTICE.

A Quarterly Meeting of the New England Non-Resistance Society will be held on Saturday, Oct. 1, on the 2nd and 3d of Oct. next, (not 18th and 19th Sept., as stated in the Liberator of Aug. 27,) and continuing through the next day. All persons interested are earnestly invited to attend.

By order of the Executive Committee,

ADIN BALLOU, *President.*

N. B. The above meeting is postponed from the time appointed in the Liberator of August 27, in the hope of thereby securing the presence and aid of our beloved brother, Henry C. Wright, who has just returned from Europe, and is pressed on earnest wish to be with us on that occasion.

DIED, in Leominster, on the 12th, MRS. SARAH TEARE, wife of MR. ASA TYLER, of Boston, aged 34 years.

The sudden death of this individual, has filled the hearts of her kindred, brothers, and sisters, and a numerous circle of relations and friends, with the deepest affliction. Mrs. Tyler possessed many

POETRY.

From Dickens' London Daily News.

CLEAR THE WAY!

Men of thought! be up and stirring
Night and day!
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into gray;
Men of thought, and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the"Evil that shall perish
In its ray!
Aid the dawning, tongue and pen!
Aid it, hopes of honest men!
Aid it paper—aid it type—
Aid it, for the hour is ripe,
And our earnest must not slacken
into play.

Men of thought, and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
Lo! the night's about to conquer,
Clear the way!
And a brave wrong to crumble
Into clay.
With that night shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others great and small,
That for ages long have held
For their prey;
Men of thought, and men of action,
Clear the way!

THE CHILDREN.

BY MARY HOWITT.

Beautiful the children's faces!
Spite of all that mars and scars;
To my inmost heart appealing;
Calling forth love's tenderest feeling;
Steeping all my soul with tears.

Eloquent the children's faces—
Poverty's lean look which saith,
Save us! save us! we are surrounds us;
Look knowingly, sore confounds us;
Life is but a lingering death!

Give us light amid our darkness;
Let us know the good from ill:
Hate us not for all our blindness;
Love us, lead us, show us kindness—
You can make us what you will.

We are willing; we are ready
We would learn, if you would teach;
We have hearts that yearn towards duty;
We have minds alive to beauty;
Souls that any heights can reach;

Raise up by your christian knowledge;
Consecrate to man our powers;
Let us take our proper station;
We, the rising generation,
Let us stamp the age as ours!

We shall be what you shall make us;
Make us wise, and make us good;
Make us strong for time of trial;
Teach us temperance, self-denial,
Patience, kindness, fortitude!

Look into our childish faces;
Are ye not our willing hearts?
Only love us—only lead us,
Only let us know you need us,
And we all will do our parts.

We are thousands—many thousands!
Every day our ranks increase;
Let us march beneath your banner,
We the legion of true honor,
Combating for love and peace!

Train us! try us! days slide onward,
They can ne'er be ours again:
Save us, save! from our undoing!
Save from ignorance and sin!
Make us worthy to be MEN!

Send us to our weeping mothers,
Angel stamped in heart and brow!
We may be our fathers' teachers:
We may be the mightiest preachers,
In the day that dawneth now!

Such the children's mute appealing;
All my inmost soul was stirred;
And my heart was bowed with sadness,
When a cry, like summer's gladness,
Said, 'The children's prayer is heard!'

GOD SAVE THE PLOUGH.

See how the shining share
Maketh earth's bosom fair,
Crowning her brow!
Breed in its furrow springs,
Health and repose it brings,
Treasures unknown to kings—
God save the Plough!

Look to the warrior's blade,
While o'er the tented glade,
Hate breathes his vow!
Strife its unsheathing wakes,
Love at its lightning quakes,
Weeping and woe it makes—
God save the Plough.

Ships o'er the deep may ride,
Storms wreck their banner's pride,
Waves whelm their prey,
But the well-loaded swain,
Garners the golden grain,
Gladening the household train—
God save the Plough.

Who are the truly great?
Minions of pomp and state,
Where the crowd bow?
Give us hard hands and free,
Cultivators of field and tree,
Best friends of Liberty!
God save the Plough.

THE HUMAN SEASONS.

Four seasons fill the measure of the year;
There are four seasons in the mind of man:
He has his lusty spring, when fancy clear
Takes in all beauty with an easy span:
He has his Summer when luxuriously
Spring's honied cud of youthful thought he loves
To ruminate, and half asleep, musing by
Its nearest unto heaven: quiet coves
His soul has in it Autumn, when his wings
He forleits close; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook.
He has his Winter too of pale misfeature,
Or else he would forgo his mortal nature.—*Keats.*

REFORMATORY.

From the Practical Christian.

'THERE'S A GOOD TIME COMING.'

A worthy brother in Maine, writing to us some time since, demanded the ground on which many of our Reform brethren so frequently and confidently quote the phrase of the hopeful poet. We have mislaid his letter, and after a long search, relinquish the hope of finding it soon. We intended making an extract from his own forcible language, but for want of the letter must state the substance of that portion to which we have just referred. Our brother did not wish to be considered as entirely desponding in respect to the hope of a better day, much less as not earnestly longing for it; but only as sometimes heart-sick, and for the moment discouraged by the prevalence of iniquity, and therefore as needing a glimpse at that *brighter* side of human affairs which gives others such a cheering assurance that there is indeed 'a good *time coming*.' Look says he, at the stately extension of slavery in the United States, since the adoption of the Federal Constitution. See how it has overspread the great South West. Behold how the slaveholding interest has obtained the reins of government, and corrupted the politics of the whole country—till at length it carries any point it discretion. Behold the triumph of the slave-holding Texas, and the subsequent acquiescence of the very politicians who at first opposed it. Consider the inception, progress and results of the abominable war with Mexico. Turn to the other quarters of the globe, and see how iniquity and outrage thrives; for instance, the wain of the British on the nations of India, and particularly on the people of China, compelling them to admit opium into their country to the ruin of its inhabitants. In view of such triumphant marches of wholesale iniquity, our brother anxiously inquires what signs there are of that 'good time coming,' which so many are expecting. It must be confessed, that confining ourselves to his view of things, the prospect looks dark and cheerless in the extreme. The boasts of civilization are falsified by deeds of barbarism committed in her name. The hosannas of Christian missionaries are wafted from heathen lands by breezes laden also with lamentations at the spread of rites imported with the gospel from so-called *Christendom*. The supposed dawn of the millennium, the era of universal peace, is obscured by clouds of human wrath sweeping along the social heavens, and pouring the showers of destructive artillery, and livid with the sulphurous flashes of conflicting musketry. Where the nymphs of Columbia were chanting the praises of Liberty and moving the two ends of the earth with aspirations for the '*land of the free*,' lo, the furies are tearing the flesh of bond men, women and children with the ferocious cutlas, yelling their infernal incantations in the high places of hypocritical republicanism, and revelling on the miseries of hapless millions. Where is the church, the angels of justice and mercy were about to appear in sisterly concord, and spread their wings of truth and righteousness over the land, even there the monsters of iniquity and cruelty devour their prey unhindered.

Contemplating in this dreadful aspect the profile of the world's social state, a good man would naturally exclaim, 'Holy, Lord God, for the goodness of thy faithful fail from among the children of men.' '*Who will show us any good?*'

But we are not the number of those who look on the *bright* as well as on the *dark* side of things. We adopt the talismanic words of the poet—'*There's a good time coming*.' It will come in spite of slavery, in spite of war—in spite of the opium merchants and their trained destroyers—in spite of the slaveholders, their sycophants and coadjutors—in spite of all the wickedness, which now in a thousand forms corrupts, imbrutes and rots on the sufferings of humanity. Why? Because light is more powerful than darkness, because good is mightier than evil. Because nature aspires to higher and higher developments. Because God rests in no ends but order, truth, goodness and bliss. He cannot dance, falsehood, evil, and misery, only till he can wisely supersede them with their opposites. Evil is not *immortal*, but good is. Let us therefore *hope all things on the* side of truth, righteousness and perfection.

The slaveholders will grasp at so much territory and so much power, that they will overwhelm by their weight. The wards of the Red Sea, which they assay to cross, while it opens to their bondmen, will close up over them and their advocates forever. Texas and Mexico will yet be redeemed from slavery and war. Liberty will yet arise in the majesty of her strength and assert her rightful sway over the whole length and breadth of the land. The evils of war in India and China, as well as in Mexico, will be overruled for good; white justice will be meted out to the aggressors according to their deeds.

Is all this mere confident declamation—the language of false assurance and groundless anticipation? Or is it the natural prophesying of heaven-born truth, reason and charity? When did either of these ever despair of a final triumph over their opposites? Never.

But a deliberate view of the condition of mankind through a succession of past ages affords a most a mathematical demonstration of their absolute progress in intellectual and moral attainment. Whatever may be said of Rome, Greece, Egypt or Palestine, or of the golden age, there never was a period in which intellect and moral sentiment predominated in so great a number of people, and over such an extent of the earth's surface, as at this moment. There never was a time when so much human beings thought so vigorously, or felt and acted so nearly in accordance with the laws of God, as at this moment. There never was a period when so much personal freedom, enterprise and responsibility prevailed among men. There never was a period when the means of mental and moral improvement were so abundant and so general. There never was a period when selfish, tyrannical, and brutalizing institutions, customs and habits were so universally, vigorously and successfully assailed. There never was a period when so many good minds were so well associated in noble enterprises for the regeneration of the world. There never was a time when men, women and children, disposed to serve their race, had so fair an opportunity to do it by personal exertion. In fine, there never was so hopeful an age as the present. It is only when we compare the present with what *ought* to be, and what it has foreshadowed of the future, that we are disheartened—that its imperfections and sins appear intolerable. Let us therefore take a comprehensive view of things. Let us look at the past, present and future in their proper and inseparable connection. Then shall we rejoice in the assurance that there is certainly '*a good time coming*.'

THE PRIMITIVE CHRISTINS TAUGHT PEACE PRINCIPLES.

I apprehend every one who is not willing to take the testimony of Thomas Clarkson on this subject, He says,—'Long after the introduction of the Christian religion into the world, that is, while the lamp of Christianity burned in its purest light, not a Father of the church held it unlawful for Christians to bear arms, but those who came within the rule of it, abstained from the use of them, and this to the credit of their lives; and that it was not till Christianity became corrupted, that its followers became soldiers.'

'With respect to the opinions of the first Christian writers which pointed, or those who are usually called the fathers of the church, relative to war, I believe we shall find them alike for nearly three hundred years, if not a hundred years. Justin Martyr, one of the earliest of those in the second century, considers war as unlawful. He makes, also, the devil the author of all war.'

'Tatian, who was the pupil of Justin, in his oration to the Greeks, speaks in the same terms on the same subject.'

'Tertullian, who may be mentioned next in order of time, strongly condemned the practice of bearing arms. 'He says, Shall he who is not to avenge his own wrongs, be instrumental to bringing others into chains, imprisonment, torment, or death?'

'Lactantius, in his treatise concerning the true worship of God,' says, 'It can never be lawful for a righteous man to go to war, whose warfare is righteousness itself.'

'To these may be added Archelaus, Ambrose, Chrysostom, Jerome, and Cyril, all of whom were of opinion, that it was unlawful for Christians to go to war.'

The most inveterate of our opponents must confess the satisfactory and convincing nature of the testimonies adduced by Clarkson. They cannot be gainsayed. And were the Christianity of the present age not degenerate, Christian ministers, Christian ministers would bear similar testimonies. But no, instead of doing this, some of them have the impiety to perform religious ceremonies over silken banners decorated with the emblems of blood, forgetting their sacred character, they applaud sanguinary conflicts, pronounce high eulogiums on men whose trade is—STRIFE, and encourage them to persist in their infernal occupation; and thus cry aye! Christian bishops!

'Play such fantastic tricks before high heaven,
As make the angels weep.'

Inimitable 'successors of the apostles!'

LETTER FROM CASSIUS M. CLAY.

☞ The Practical Christian thus appropriately alludes to the subjoined letter of this Apostate to Liberty:—

CASSIUS M. CLAY has written home a letter from the land of his captivity, for publication in the Yeoman's Gazette, in which he says that he and his captured comrades acted heroically at Encarnacion, surrendered only in the most honorable manner, according to the best usages of war, and are entitled to a share of the credit of Taylor's Victory at Buena Vista—inasmuch as they were necessary advanced scouts to announce the approaching enemy, and yet were taken without any fault of their own in performing that service. Poor Cassius! nothing left of his former greatness, but the ambition to claim the honors of war with the slaveholders! Better have perished with his press and types at the hands of their home troops, than be a captain of their *forces* in Mexico!

Here is the letter:—

CAMP OF CITY OF MEXICO, July 15, 1847.

To the Editors of the Picayune:

I have till now refrained from making anything public touching our capture. The probability that it might become evidence in a judicial investigation induced me to be a sufficient reason among others for silence.

But since the *merits* of our surrender have become the topic of discussion, any further deference to personal delicacy becomes criminal injustice to those who have a right to claim of me, their mediate commander, whatever power remains my humble ability can afford them. I therefore merge the imputation of egotism and self-elation in the higher necessity of discharging my duty to the living who do not, and the dead who cannot, speak for themselves.

If the failure of our superior officers to exchange our wounded comrades immediately, and the capture of many prisoners of war, is necessary, to the public service, requiring the soldier never to surrender, but in all cases to fight to the last, regardless of the inequality of numbers, or the resulting good of the sacrifice, then without a murmur I submit to the sentence. But if this policy forbids mercy to the weak, and is not deemed expedient and necessary in war, then on the part of myself and my brave companions in arms, some of whom have gone from the loathsome prison-ship of Vera Cruz, where pestilence and famine never reach them, I protest against it, as a condemnation without a trial, and a penalty without a crime!

You ask how we surrender at Encarnacion an honorable capitulation? It is so. The mass of mankind judge of things by their *apparent* success and failure. With success, they applaud, and defend the actor. But with enlightened minds it is better to *deserve* success than to win it. Yet paradoxical as it may seem, I say that the capitulation to Encarnacion not only deserved but achieved success.

Lieut. Col. Field, Surgeon Roberts and Maj. Gaines will remember that on the night preceding the adverse encounter, it was our intention to prove to your slovenly consist of a large body with artillery sufficient to hold the enemy in check till the arrival of reinforcements, or strong enough to retreat with honor in the face of the foe. Else it should be a small body whose loss would not be materially felt by the army, a part of whom we might calculate from the superior speed of our horses and better address of the men, would return with the tidings of the enemy's position and force. The last alternative we were compelled to adopt, and the result was as foretold. We found the enemy, and *sent back word of his approach*. Whether this reasoning be in accordance with military science or no, we know far better than any critic, the condition of Buena Vista was owing to this timely warning, I leave abler strategists than I to determine.

But why subject ourselves to a repetition of the scene? The country through which they had to pass was a grass-covered plain, shut in by mountains, where there was no growth of wood to conceal us. We were compelled to go to fixed and well known places for water, surrounded by rancheros, who were ever ready and not slow in giving timely notice of our approach. The night following Encarnacion, we had resolved, according to the Spartan maxim continually to change our camp to avoid the pensantry's knowing our whereabouts.

That we escaped two nights successively in Encarnacion, the cause in part of our capture, was rather the result of fortune than design on our part. For we had on the night previous, ten miles in the direction of Saltillo, intending to attack two hundred men whom we learned were stationed there, but night, storm and darkness coming on, we were compelled to return, relying on guide, to return, against the protest of some and our previous rules for action, to Encarnacion. The idea of surrounding our pickets was a plain if not practicable one. Mounted, extended by roads in all directions, is absurd. And had a picker guard given an alarm in the night the result would be the same as it was, that we should have left our cattle till morning, till we saw the enemy and knew their force.

Seventy-one men and officers, all told, held Gen. Minon and his three thousand regular and veteran troops, as numbered by himself, at bay from dawn till noon of the 23d day of January. With half as many rounds of shot as there were exposing foes, without water, without provisions, one hundred and ten miles from camp, without the remotest *probability* of reinforcements, we unanimously determined to accord the most honorable terms of capitulation known to nation, or sell our lives like men who held the faith that honor is the only necessity.

Holding a Mexican Chief of equal rank with our commandant as a hostage, Maj. Gaines and Gen. Minon concluded the following terms of capitulation:

First. The most honorable treatment as prisoners of war known to nations.

Second. Private property to be strictly respected.

Third. Our Mexican guide to receive a fair trial in the civil courts.

When we remember that Taylor fought at Buena Vista, at a liberal computation *one to four*, and had his hands full—and that we stood less than *one to forty-two* of the enemy under their most gallant chief, I leave the impartial world to judge the history of the Mexican War there will have been no exhibition of nobler gallantry than was displayed at the capitulation of Encarnacion.

Accept assurances of my lasting gratitude, that you have with Mrs. Hemans, in 'The Captive Knight,' entered into a prisoner's griefs, and magnificently embalmed his memories upon our country's justice. For all that is generally deemed reputative in war falls to the lot of others—but

'The worm, the canker and the grief
Are yours alone.'

Ever your obedient servant,
C. M. CLAY.

THE AMERICAN BIBLE SOCIETY'S NEW LOCATION.

We understand that the American Bible Society are negotiating for the land in Chambers at occupied by the o d reservoir of the Manhattan Company, adjoining Anthon's, and we believe, the site of Palmo's Opera House, with a view to a removal of their establishment, which is strictness in its present quarters, to a more eligible position. Astor Place would be a handsome and convenient situation for the buildings of the Society, and we presume can be obtained at a reasonable price, all things being taken into account.

It strikes us, however, that there are one or two considerations which might fairly induce the Society to go elsewhere. In the first place the Chatham St. lot, is necessarily very expensive. Its nearness to Broadway, its freedom from disagreeable neighbors, and its situation opposite the Park all combine to make it valuable for many purposes. Now ought the ample funds of the Society to be invested in property which does not immediately contribute to its one great purpose to any extent not absolutely necessary? We think not, and bad we a voice in the Society's decision, should feel bound to vote for buying the cheapest lot that could be made to answer. The Methodist Book Concern, an establishment hardly, if at all, inferior in extent to the Bible Society, finds a lot up town, and in a back street, sufficient for its use, and we see no good reason why the Bible Society may not do the same.

But more than this—there is a place in the heart of the City given over to all evil, occupied by wretched kennels that cannot be called houses, by population exist in a degree of filth and pollution which is the most complete representative of the vice, crime, debauchery and misery that constitute the worst phase of life. Those who have actually observed it have seen the offspring of the foulest wretchedness in which human beings are there plunged. Disease in its noisome streets and foul alleys, and hideous, ghastly, pestilential, and loathsome physical, abhorrent, and revolting, some thousands of our fellow-creatures, of all ages and both sexes, pass Winter and Summer in a way whose bare mention is infernal imaginations of Christian delights. This place is the Five Points. It is not far from the most decent and busy part of the City. To reach it is but a few steps from Broadway or the Park. For all purposes of Christian benevolence could be more convenient of access. Moreover land can now be had there at a rate comparatively very cheap.

Now we say that it would be a good thing for the Bible Society to buy what land it wants in the midst of this very polluted territory. Let it commence the disinfection of the quarter, and establish there the centre of its Christian influence. By so doing it cannot only obtain for itself the needed accommodations with a convenient site, but the money expended in circulating Scriptures and saved from this purpose, but it can do a great deal toward freeing the City of the worst plague spot within all its borders. Besides, it will thereby practically carry the Gospel to the heathen, for if there are any heathen, or worse than heathen, in the whole world, they may be found at the Five Points.

We make these suggestions in the earnest hope that they may be deemed worthy of notice. We desire to see the Bible Society flourish, and we believe that if good citizens would unite in applauding the Bible Society should it take the leading step as it now has the opportunity of doing, its work so appropriate to its character and the purpose of its foundations.—*N. Y. Tribune.*

From the New York Tribune.

WEST INDIA INTELLIGENCE. We have received by the Falcon a file of the Bermuda *Royal Gazette* from the 20th ult. to the 31st of the same *Berr.* from the 17th to the 31st of the same month, and one copy of the Bermuda Herald of August 5th; being later than any received from that part of the Union.

We extract from these papers all the news of interest to our readers, that they contain.

At an agricultural meeting in the parish of Hamilton it was unanimously agreed that a committee of four persons be appointed to solicit pecuniary donations with the view to raise a fund to be devoted to the purchasing seeds, &c, for general distribution in the parish.

The Jamaica *Times* of July 8th says, that

The month of June has passed over without affording anything like a sufficiency of rain for the deficiency which had been experienced in the May season. The consequence is that vegetation is generally very backward, spring plants and ratoon sugar estates in many districts have entirely failed. Such is the general tenor of our accounts, even from the usually seasonable parishes of St. Ann and St. Mary. In the former parish especially, correspondents from St. Ann's Bay, Dry Harbor, and Brown's Town, all agree in describing the prospect of drought, and great scarcity of provisions; while the pimento crop, of which such great hopes were at one time entertained, promises to be very short, generally speaking, indeed a total failure in many places. In Trelawney, St. James, Hanover, and Westmoreland, things are not quite so bad, but in particular localities have also suffered; but in St. Elizabeth the reports are very gloomy, both in respect to sugar and pimento. At least two months behind, and with little or no prospect of any change of weather being now able to remedy the evil.

The following paper was found at Grand Bahama on the 5th inst., and forwarded to us for publication:

H. M. S. TRYDENT, April 12th, 1847.

'Latitude 26 N. Longitude 78 30 W. 50 00 W.

Whoever picks this bottle up, forward it to the Hydrographical Office, London.' O. M. C. H. T.'

A runner prevails in Demerara, that Governor Reid is to succeed Governor Light.

The *Gazette* makes the following significant remarks on the transportation of Coolies by the English to the West Indies:

The bark Giaour, lately arrived from Cork, is expected to have sailed on the 20th ult., off Alisville, the ship Duke of Argyle, from the East Indies, bound to Havana, with Coolies for that place; and a vessel has been expected now a British vessel can be employed in such a cause. Our surprise might also have been excited, did we not happen to know that the parties are now engaged not for the purpose of promoting the basest and most unprincipled speculations. Indeed we should not be astonished if the parties engaged in this new slave trade are members of the free trade league, now speculating on the profit of the Cuban cultivation of produce, to be sent to the British West India Colonies. The owners of the ship, for aught we know, may be members of the British and Foreign Anti-Slavery Association; yet the Giaour matter requires more than a passing notice. No one having the least knowledge of the manner in which things are managed in Cuba, can for a doubt that however specious may have been the pretences under which these poor wretches have been decoyed from their native Cuba, that some, there, nothing will save them from sharing the miserable fate of the Cuban slaves.

☞ We Irish News. We have received papers from Kingston, Jamaica, from the 12th to the 30th of July last, inclusive; but we find nothing in them of interest.

The Cholera, it appears, are either too lazy or not inclined to work, and sickness and destitution are carrying them off rapidly. A cargo of three hundred and twenty arrived, a large number of whom—twenty five—died on the passage.

It was, at one time, feared that the continued absence of rain would seriously injure the crops, but all apprehension were relieved by abundant showers.—*N. Y. Herald.*

Antigua, July 15.—The prospects of a productive crop in 1848 are, at the present, by no means encouraging. The extreme dry weather which has prevailed, (excepting only a few occasional showers, sufficient to effect any general benefit,) for nearly four months, has rendered any attempt at planting nearly or quite futile. Yam planting, however, notwithstanding, has at all long been favorable. The crop is nearly taken off. A large quantity of sugar has been made, which has generally been of superior quality; but considerable trouble has been experienced from the want of vessels for its transportation to Europe. This latter difficulty, however, is now in a few days been in great measure removed by late arrivals. Farmer, more galling to the body than the lash, more debasing to the mind than the chain, more dependence and slavery, is the price likely to be soon paid as instalment after instalment of misery, by the humble, obscure masses of Britain, who have the comforts and enjoyments of their wealthier fellow colonists. For those waving fields of cane that gladden the eye, and swell the profits of the landed interest of the soil, for the unwonted abundance of those bulky staples of rum, sugar and molasses, that have weighed down the market, and have left the British and Irish busy life into the waters of Carlisle Bay, destitution, we are assured, in its most agonizing form. Faint, contrast! Our sensibility, however, is to be credited, were it not that in the highest quarter—in the house of Assembly—it has been openly avowed by every representative of the people, that it has opened his mouth to describe the state of the Island, that famine is approaching with giant strides, which, is a dreadful, that nothing but the legislative interference of the state will be powerless to arrest. And even the oldest inhabitants are obliged to confess that Barbados and Antigua stay-over years to find some period in the history of the colony to match the distress of the present.

Grenada.—The Treasury of this Island is declared unequal to meet the ordinary expenditure for the public service. The Chronicle of the 17th states that the rejection by the Council of a bill recently passed by the House of Assembly to increase the duty on exports from 1d to 2 per cent, but adds though that measure might have made up for the deficiency, its rejection can scarcely, with propriety, be said to have caused it. The cause is very positively the same which has operated so considerably to reduce our own revenue and the revenues of several of the neighboring colonies, namely, the falling off in the imports.

Ten Thousand Volunteers Ordered Out.—We learn that the Government has finally determined upon making a requisition for ten thousand more volunteers, over and the original 'ten' authorizing the raising of fifty thousand men. We are led to believe that the requisition is made principally upon the Western Reserve. We may expect that the call for additional volunteers will reach us though the papers in a day or two. The design of the Government is to have fifty thousand men under arms by the end of September. The soonest Scott's orders by the end of September. The soonest be better.—*N. O. Picayune.*

Capture of a Slaver.—A correspondent at St. Helenas, in a letter dated June 2, says that the Captain, Bates, of the Warrior, off 10 guns, had just captured a fine brigantine, with 510 slaves on board; she was apparently an American vessel, but had when captured, neither papers nor colors on board.

Death of Dr. Combe.—Dr. Andrew Combe, brother of George Combe, and well known as a popular medical author, died in the neighborhood of Edinburgh last month.

Executions on Capital Convictions.—By an official document, printed by order of the British House of Commons, it is shown that in five years to 1846, there were 5266 persons convicted of capital charges of which 3277 were executed; in the next five years 7077 were convicted, and 304 executed; in the next, 3277, out of which 1195 were executed; in the next, 767, out of which 44 were executed.

Shakspeare's Birth-place.—We are gratified to announce that Prince Albert has contributed the sum of £250, the Queen Dowager has added £100, and the corporation of Stratford another £100, towards purchasing the birth-place of the Bard of Avon

Mr. Sheridan, a British attache, much petted at Court, died lately at Paris, a victim to his disorderly habits; he always carried with him a bottle of intoxicating drink, and even mint julleps pressed upon him in the United States.

Rustic Politeness.—The father of the present Lord Abington, who was remarkable for the rudeness of his address, was one day through a village in the vicinity of Oxford, met a lad dragging a sheep along the road, who, when he came up, gave him a blow with a stick which knocked him full in the face. His lordship asked the boy if he knew him. He replied, 'Eee,

'What is my name?' inquired his lordship.

'Why, Lord Abington,' replied the lad.

'Then why don't you take off your hat?'

'So I will, sir,' and the boy, 'if ye'll hold the calf.'

☞ When Charles Fox's house was on fire, he found all effort to save it useless; and, being in a drunkenness, he ordered a hill to make a bonfire of the fire: 'the best instance of philosophy I ever heard of.—*Reminiscences of Samuel Taylor Coleridge, and Robert Southey.*

Postage. The English Postage of two cents per letter, whatever distance it may be carried, one ounce or a thousand, last year, not only paid all expenses, but yielded to the Government a revenue of $4,000,000. Yet it is the superior intelligence in this country amongst the mass, our greater letter-writing disposition, and abundant cheap and facilitated by the purchasing cents, &c, for general distribution in the parish.

English Liberty is now defined, by 50,000 soldiers, and 30,000 armed police. Ninety years ago, there were not 5,000 soldiers in the whole Island. Glorious institutions! Happy country!

The trustees of Saratoga village charged Tom Thumb $25 per day for a license to exhibit himself there; Tom declined taking the permit, and spite to the trustees that their conduct satisfied him they were smaller than himself, and he would not compete with them.

EXECUTOR'S NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the Will of RUTH COPELAND, late of Boston, in the county of Suffolk, single woman, deceased, and has taken upon himself that trust, by giving bonds as the law directs;—and all persons having demands upon the estate of said deceased are required to exhibit the same, and all persons indebted to said estate are called upon to make payment to

FRANCIS JACKSON, *Executor.*

Aug. 27 3t.

FURNESS'S DERBY LECTURE.

Now Ready, and for Sale by Bela Marsh.

A DISCOURSE delivered before the Derby Academy at Hingham, May 19, 1847, by Rev. Wm. H. Furness, of Philadelphia. For sale at 21 Cornhill; price 6 1-4 cents. July 30

EULOGIUM ON CLARKSON, by the Rev Alexander Cromwell, and a POEM ON FREEDOM, by Mr. Charles L. Reason. The pamphlet, by the Rev. Alexander Cheratt of Newark, is now for sale at the Anti-Slavery Office, 21 Cornhill, at the reduced price of 12 1-2 cents per copy.

ISAAC CALDWELL'S Gentee Boarding House,

Removed from No. 20 Dutchfe-street, to No. 12 Belknap-street, near the Bridge.

I. C. would respectfully inform the public, that he has fitted up and opened his house to accommodate with Board and Lodging the gentlemen, at the date with Board and Lodging. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. Terms moderate. April 16

WILLIAM B LOGAN, DEALER IN FASHIONABLE BOOTS AND SHOES, 80, PURCHASE-STREET, NEW BEDFORD,

W. B. L. keeps constantly on hand a good assortment, and will sell cheap for cash. Strict attention paid to custom-made work. 80, Purchase Parker & Davis New-Bedford, June 1.

WILLIAM C. NELL, COPYIST, ACCOUNTANT AND COLLECTOR,

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

Orders left at 21 Cornhill, up stairs, or at the office of the Liberator, Tremont, Eq., 8 Barristers' Hall will meet with prompt attention.

March, 1847.

MRS. MOTT, FEMALE PHYSICIAN,

HAVING entirely retired from travelling, informs her Patients and the Public generally, that she may at all times be found at her residence,

NO. 40 CAMBRIDGE STREET,

(OPPOSITE LYNDE STREET,) BOSTON, MASS.,

where she will devote her time to the sick, for the benefit of her friends and the public, and to all diseases incident to the Human Frame, in Men, Women, and Children, *except those arising from immorality.*

Mrs. Mott has had long experience and success in her practice, during her long stay in Boston, also in the principal towns in Massachusetts and Connecticut, which she has visited during the four or five seasons past, which is very generally known, and in fact so much so, as not to require further notice. Her mode of treating diseases and curing is entirely different from many others in the profession.

Her medicines are all compounded by herself from ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS.

Many of which are raised and gathered expressly for her in Europe. She has in many instances performed cures which have baffled the skill of the most eminent physicians in the country.

Persons that reside at a distance from Boston, who cannot make it convenient to call on Mrs. Mott personally, can do so by letter directed as above, explaining their case fully, and receive her answer by return of mail.

☞ Medicines forwarded to all parts of the United States in perfect safety by express from Boston.

☞ Letters must be post paid to receive attention.

Boston, June 18th, 1847. 1y

SOCIETY FOR AIDING DISCHARGED CONVICTS.

GENERAL AGENT.

Dr. Augustine C. Taft, State Agent for aiding Discharged Convicts, is the agent of this Society. Office No. 10 Spring st. Regular office hours from 11 to 1, daily. Office open at other business hours. Persons wishing to employ Discharged Convicts, or to transact any other business with the Agent, are requested to call as above.

JONATHAN CHANNING, President.

Boston, March 19, 1847.

BOOKS!

JUST PUBLISHED, AND FOR SALE BY

BELA MARSH,

No. 25 CORNHILL,

FACTS for the People, showing the relations of the United States Government to Slavery, embracing the history of the Slave Trade, its origin and objects: compiled from Official and other authentic Documents; by Loring Moody. Price 20 cts.

The Lavender Bouquet, or Sketches of the Sensibility of Slavery, by Wendell Phillips, 38 cts.

Mr. Spooner's Work, new edition, 25 cts.

Christian Non-Resistance illustrated and Defended, by Adin Ballou, 37 cts

Parker's Sermons of the Dangerous Classes, and the Perishing Classes—of Backsliders, &c. 12 and 6 cts.

Books on the Water Cure, by Dr. Shew, Mrs. Shew, Dr. Lyndon, Dr. Jackson, Dr. Coles.

Water-Cure Journal, by Dr. Shew, published semi-monthly, at $1 per annum.

Fowler's Works complete on Phrenology, Physiology, &c.

Fowler's Phrenological Journal, published monthly, $1 per annum.

Bookseller's and Agents will be supplied with the above at wholesale prices.

B. M. has, in addition to the above, a large stock of valuable Anti-Slavery Books, of an older date, which he offers at a discount of 50 per cent. from the original prices, such as

George Thompson's Letters and Addresses while in America, 75 cts.

George Thompson's Lectures on British India, 75 cts.

Miss A. E. Grinke's Letters to Miss Beecher, 62 cts.

Miss S. M. Grinke's Letters on Equality of the Sexes, 62 cts.

and a variety of others at the same rate.

June 11.

NORTHAMPTON WATER-CURE.

THE undersigned, gratefully appreciating the encouragement received in the establishment, yet, respectfully informs the friends of Hydropathy, that the Establishment is now located on the west bank of Licking Water, or Mill River, about two miles and a half from the centre of the town. His place is a pleasant one, and high, with a fine view of South side. There are separate parlors, bathing and dressing rooms, for ladies and gentlemen. There are also twenty lodging rooms, 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 lodge plunge is 6 by 10 feet, 3 1-2 deep—the gentlemen's is 8 by 16 feet, 3 1-2 deep, and being in a rivulet, is picturesque and romantic. There are a variety of pleasant walks passing near and to spring of pure water. The Rev. Mr. Hall is expected to fellow water-cure patients to appear as they should plainly dressed, enjoying their ramble, without being exposed to public gaze or ridicule. From daily experience, for the last three years, he strengthened his opinion, that the reaction of the skin directly indicates the character of man from, and the ability or inability of an invalid to bear the water treatment in its varied forms; also the necessity of applying the cold wet sheet, the shower, douche, drenche, and spray baths. The lodge plunge is 6 by 10 feet, 3 1-2 deep—the gentlemen's is 8 by 16 feet, 3 1-2 deep, and being in a rivulet, is picturesque and romantic. There are a variety of pleasant walks passing near and to spring of pure water. The Rev. Mr. Hall is expected to fellow water-cure patients to appear as they should plainly dressed, enjoying their ramble, without being exposed to public gaze or ridicule. From daily experience, for the last three years, he strengthened his opinion, that the reaction of the skin directly indicates the character of man from, and the ability or inability of an invalid to bear the water treatment in its varied forms; also the necessity of applying the cold wet sheet, the shower, douche, drenche, and spray bathe