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WM. LLOYD GARRISON, EDITOR.

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

BOSTON, FRIDAY, NOVEMBER 5, 1847.

REFUGE OF OPPRESSION

THE FEDERAL UNION.

Extracts from an Oration of Rev. Charles W Upham, of Salem, delivered before the New England Society in the city of New-York, on the 22d of December last.

The Constitution of the United States of America, the greatest production of associated human wisdom, the most beneficent plan, ever conceived for the government of men in bodies politic, affords, if we will be true to it, the means by which gradually—and far better sooner than later—all this may be done,—the whole continent may be included within the protection and shelter of one empire of liberty and order. The organization of the Government, with its carefully defined and limits, for local purposes of legislation and the Union of them into one pervading government for purposes in which they are a general interest, is a plan which, I must assuredly believe, will be found to work more favorably the wider the regions over which it is extended. As the system expands, territorial distance, and the want of proper inter-communication between remote members of the Confederacy, the only real difficulties that threatened its permanency, are already greatly reduced, and almost absolutely obliterated by recent achievements in science.

The American States have now continued in national Union for seventy years. They went into the Revolutionary War, when occupying a narrow strip of the continent along the Atlantic coast; they stretch their Republic and its authoritative organization to the Pacific. When their numbers were few, and the limits of the country poor and unpeopled, it is disheartening to think might contain the project of withdrawing from the Union; but now its insignificance, if separated, is as palpable as its folly. For half a century, the question was discussed in newspapers, in periodicals, at college exhibitions, and in all private circles, whether extension of territory would not weaken the bonds of our Union. It is high time to drop it forever. There is not a State, a county, a city, a town, or a village in the nation, in which, if the popular sentiment were tested, allegiance to the Union would not be found prevalent and inextinguishable.

The only sources from which alienation to the Union is to be apprehended, are the efforts of those persons who feel themselves implicated in obnoxious institutions maintained and cherished in the States. A certain description of foreign immigrant and native foreigners, not understanding our beautiful Federal system, are doing what they can to inflame this feeling. On this point I wish, before I close, to advert a lesson of warning from an event of our fathers. They were deluded by this same idea. A Confederation was a favorite object with them from their beginning. It was suggested naturally in the train of associations attached to their vision of a boundless empire of freedom and virtue. But they were prevented from developing it with efficacy by the apprehension that its members would be implicated in the peculiarities of each other. For this reason Rhode Island was excluded, and until the period of the Revolution, the plan of a Confederation was never made accessable to all the Colonies. If it had been adopted, allowing to each the care of its local concerns, from the beginning, the several Colonies had sustained a confederated council, for the consideration and promotion of the general good, the combined intelligence can calculate the effects upon the course of events. Perhaps, essential independence would have been secured, without bloodshed, or any of the disastrous economical and moral effects of a long war.

But, however that might have been, we are living in the enjoyment of the benefits of a confederacy that preserves us from intestine war, and confers upon us untold blessings. Instead of wishing to see from it become a nucleus of hostile combinations and institutions which we do not fancy, let us rejoice that it opens wide its arms to gather into its peaceful fold and under its remedial influences, all who are of congenial spirit, and of feeling assimilated to our own. Slavery is the exercise of their reserved sovereignty, enact barbarous laws, and cherish unrighteous institutions, if we are persuaded that the salutary effects flowing from the Union, and kept clearly in our minds the principle on which it was founded, we should fearlessly regret that we can, at once, extend it over all, even the most ill-prepossessed and benighted races of the earth. Without entering upon an enumeration of the benefits or difference of such a Confederation upon all those it includes, it answers my present purpose to observe that, in removing standing armies, forts and garrisons from the frontiers, the inquiries that must be borne of conflicts and mutinously nations, and all the curses that follow in the train of rival warring States, we have multiplied incalculably the blessings, and cleared away the chief obstruction in the progress of reform. Indeed, the allowing a standing army is the first step in the liberties of a people, and it is at the bottom of all the progress can be made. The permanent military organization of a large proportion of the population, separated from the ordinary avocations of life, is the last resort, and the strong defence of modern despotism. It is the contrivance, by which kings turn the physical power of the people against the people themselves.

The relief from a standing army, which we are enjoying in this country, is itself a blessing greater than was ever vouchsafed to a people before. To appreciate it fully one must reside in other countries. The old jury forces thought necessary to project the frontiers of the Union, and preserve strong peace, the basis upon which the order of a foreign war, the strength of the nation might be organized for belligerent purposes, are at this moment nearly all withdrawn from the country; but the frame of society, throughout that great empire is found able to stand without their aid. In all the Northern States, and, indeed, over nearly the entire world, of the Republic, there does not at the present time more troops, of the regular army, all told, than are permanently stationed in every thirty-five city of Europe. If there are persons among us, so outrageous, so unnatural, as to wish a condition that holds in bondage a portion of the colored race in some quarters of the Confederacy, as to counteract the idea of a separation of the Union, let them consider that while such a result would not in all probability reduce the evil, upon which their longing have become so painfully concentrated, it would inevitably and instantly lead to the additional enslavement of thousands and tens of thousands of the white population, in the form of permanent standing armies bristling along the borders of the multiplying fragments of the Union, and preying upon the resources, the morals and the liberties of all the rest.

My last exhortation to the sons of New England, then, is to be faithful for ever to the Federal Union. While they exercise, according to their several convictions, their political rights in opposing all partial and sectional legislation, resisting the extension, by the national authority, of anti-republican institutions, and discontinuancing injustice in the mode in which the Constitution is administered, let them rejoice in the assurance that, over whatever extent of territory and from whatever other motives of policy the Confederacy is spread, within its boundaries the arts of Peace, which are their arts, and which were the arts of their fathers, will have an opportunity, such as has never been secured before, to prevail over all other arts. If, impelled by the enterprise which works their race, they follow with their traffic and ingenious industry, the conquests of our armies, or open the way for cultivation and civilization to advance into the remotest regions of the West, or pursue their avocations in any quarter of the Union, wherever they commune with their views its political institutions may be, if they do their business honestly, gods with them, all others will gradually be converted to their principles and imbued with their spirit. If the sons of New England rear the school-house and the church wherever they select their homes, if they preserve the reliance upon God, and the individual energies, the love of knowledge, the trust in Providence, the spirit of patriotic faith and hope, which made its most barren regions bloom and become fruitful around their fathers, then will the glorious vision of those fathers be realized, and the Continent rejoice, in all its latitudes and from sea to sea, in the blessings of freedom and education, of peace and prosperity, of virtue and religion.

THE LIBERATOR.

WEST INDIA APPRENTICESHIP. NO. XIII.

Extracts from the Journal of Major JOHN B. COLTHURST, *while acting under the appointment of the British Government as a Special Magistrate in Barbadoes, d'ring the memorable experiment of negro apprenticeship in the West Indies.*

3 o'clock—night. I cannot sleep, so I may as well write or read. While I think of it, an appearance was brought before me to-day for stealing his master's pig. The complainant stated, that he yesterday sent the defendant Jupiter to Bridgetown, to bring home to him a nice young pig of a very particular breed, which he had lately been made a present of by a lady, who was fond of breeding pigs; that the moment the rascally defendant got the pig into his possession, he stole the animal. 'From your own statement, Sir,' said I, 'I consider the man, in point of law, has been guilty of a breach of trust—because, when a person gets property of any sort into his possession in trust for another, and that he is dishonest enough to break that trust, all you can make of it is a breach of trust.' 'Why, your Worship,' said complainant, 'he positively stole my pig!' 'That I deny,' said I, 'as you yourself admit, he got the pig into his possession in a lawful way, he cannot be convicted of theft.' All this the complainant was very unwilling to admit. I then put Jupiter on his defence, who said:—'Massa, Massa, me no steal pig—'twas only a very little pig—me get it from Nussey de lady—me tie the little ting wid a little string, to his little leg, and he walk out before me very well, to go home to Massa—but Massa, Massa, me come to my own house, dat was in de way, where was my own little pig—de poor little fellow was very hungry, and when he see me he run out to me, 'cause he was hungry—so I take Massa pig back to de town, and I did sell him for two dollars—den I buy something to eat for my own little pig, and something to eat for myself, because I was very hungry, and when I come home, dat was my Massa Major.'

'There,' said I to the complainant, 'is the whole story for you Sir; it is just as I supposed from your own statement, a breach of trust, and for which I certainly will punish the defendant. The pig, as above was the man's defence verbatim, as taken down in my office notes at the time, and I really think Jupiter did not suppose he had done anything exceedingly wrong, by disposing of his master's pig as he did. I however undeceived him in that particular, by sending him to hard labor on the public roads for ten days, with a severe lecture upon the disgraceful act he had committed and been convicted of. Poor things. A negro's defence many times, amounts to conviction; and often when really innocent, it amounts to the same thing. When this was probable, I always felt it my duty to interfere, and prevent them from injuring their own cause. Our position, when one thinks of it, is one of great latitude. A special magistrate is Judge, Jury, and advocate for both parties, from whose decisions there is no appeal except to Governor and Council.

11 o'clock—night. This has been rather a busy day. The Governor having called a general meeting of special magistrates, to attend him at the Government house, on the subject of Police, and the necessity of increasing their numbers, and adopting an entirely different system generally, respecting the establishment. We sat with the Governor in consultation for nearly six hours, when each magistrate gave his opinion separately, upon each point brought by the Governor under our consideration—the youngest first, and so on. It was curious to observe the strange mixture of opinions expressed by some of these gentlemen, particularly by the naval officers—Captains Hamilton, Hough, and Lieut. Kennedy, and Captain Hutchinson, who delivered their thoughts upon the subject with a confidence which made the Governor stare, and sit uneasy in his chair. When those gentlemen had done, Sir Evan, turning to me with one of his beautiful smiles, said, 'now, Major Colthurst, be so good as to give us the benefit of your experience as a magistrate in the old country for so many years; you are, I am convinced, aware of the defects in the police establishment in this Colony, and I know of nobody whose opinion ought to have greater weight upon the present occasion; therefore, I beg, let us have all the information in your power to give, for in truth none of us seem to know anything of the practical details so necessary, in the formation, training and duties of an effective police force.' Having long expected that some such proposition would be made by the Governor, I took care to prepare myself for the occasion, and furnished myself with the Metropolitan and Irish Police Bills, as well as the police regulations in both countries. I then entered into the whole subject, and contrasted the perfections, or the reverse, of each with the other; finally proving that the system in Barbadoes was so defective, and open to such complete jobbing, that it was impossible ever to expect than a force worth a penny could ever be formed.—After speaking and explaining for nearly an hour, it was arranged by the Governor, that a Committee of three of our body should be formed, to go through the whole subject and draw up a report for his further information. This report was to embrace the following points:—First, to contrast the duties required of the existing force under the present Police Bill, with their power of performing them. Secondly, to consider whether it would not be advisable, that the horses of the mounted men should be purchased by the public, as well as fed by the public, at the same time adding that reduction should reasonably be made from the pay of those mounted men, so relieved from the purchase and feeding of their own horses. Thirdly, whether it would be advisable that clothing should be in future furnished by contract, as is usual at home, and lastly, to add any other useful suggestions which may strike us. My we were about half an hour in advance. Evan said:—All that remains to be done before we separate, is to appoint your Committee and select your Chairman;' then rising from his seat and looking with one of his kind smiles at me, said:—'Gentlemen, you cannot, I am sure, be at a loss, for an abler one in Major Colthurst, who has given us so much information to-day, upon a subject in which I feel a sincere interest. I have some directions to give to my Secretary, and will leave you for ten minutes.—In the meantime, elect your Committee before I return, after which I hope to have the pleasure of your company to dinner.' The Governor gone, I was voted in the Chair, a Committee was chosen of Captain Hamilton, Mr. Garroway, and myself as Chairman. When the Governor returned into the room, he expressed his suspicion at what had been done, and said:—I am convinced, your report, gentlemen of the Committee, will be well, efficiually and speedily drawn up, and do credit to the intelligent members composing it.'

During my statement on the subject of Police, I read the private memorandum I made in my own Journal, nearly 12 months ago, to the Governor and specials present. This memorandum seemed to amuse the Governor, and I should think, the Governor, particularly, who laughing, said:—'And do you really keep a private Journal, Major.' 'I do, Sir, said I; 'And I should consider myself a good-for-nothing fellow, if I did not note down any occurrence of consequence, connected with the great experiment now making, to blot out and forever bar damning curse—Slavery—from British honor and character as a Christian nation.' 'Now, gentleman,' said Sir Evan, 'do any of you keep your private Journals?' This was said in a way the most playful, at the same time it could be easily seen, that he was both pleased and surprised at my having done so, and still more when I informed him that more than half my Journal was written after midnight. The special gentlemen all declared they had no time to write private Journals, so occupied were they with their public ones.

LETTER FROM RICHARD ALLEN.

BROOKTOWN, (near Dublin,)
3d of 10th month, 1847.

MY DEAR GARRISON:

The last numbers of the Liberator, which have reached us, tell cheeringly of the onward progress of the cause. The tour undertaken by thee and Frederick Douglass, and with which you were proceeding so satisfactorily, will tell well. Again I must repeat my conviction, that the days of Slavery are numbered, and that every vigorous assault directed against it, on no matter how small a point, ultimately tell powerfully against the giant foe.

Amongst us, the voice of O'Connell is hushed, and with it many a powerful denunciation against Slavery. [illegible] Sir [illegible] Irish estate,—that the property was embarrassed, too, and in the hands of a receiver, &c., &c. Such is the state of Ireland, and held largely by mortgagees, embarrassed,—nominal,—and looks on their Irish estates as a matter of secondary consideration, but out of which they must get all the money they can, no matter how. Thou mayest well judge what rank evils must evidently grow out of this system;—that the people, uncared for,—uneducated,—left to follow their own devices, ground down by low wages, by famine, by an utter want of sympathy towards them, from those who ought to be their protectors, must be in a very backward state. And such is the fact. An air of indolence amongst all,—of abject poverty amongst the lower classes,—of carelessness and aspiring after gentility amongst those above them, prevail widely, and act most injuriously against the march of improvement.

I write this more in sorrow than in blame. The points are in accordance with the system. But nothing amazed me more than the great capabilities of the country. The land must be loosed from the iron monopoly which enthralls it, and then things would rapidly improve.

Farewell; kind regards to thee, friend of my home.

Sincerely thine,

RICHARD ALLEN.

P. S.—We are rejoiced to hear of H. C. Wright's safe arrival. We often talk of him. He will long live in our recollection. Do the Hutchinsons think their Irish friends forget them? If they do they are greatly mistaken; their visit seems but as yesterday, we very often talk of the pleasant hours spent in their society.

For the Liberator.

THE SIXTY-SIX SLAVES AT WEST HARWICH.

Having noticed a communication in the Liberator, of Oct. 15th, from friend Jonathan Walker, in regard to the 66 emancipated Slaves and Capt. Wixson, in which he has made a wrong statement about a meeting being called on account of the emancipated slaves (though unintentionally,) as he says he was so informed by Capt. Wixson's neighbors and one of the slaves, Capt. Wixson on his passage from James River to Boston arrived here on Saturday, and on First-day a few of the friends of the slaves went on board the vessel to see them; and being made acquainted with their destitute condition, concluded to collect something for them. It being stormy the most of the day, on Monday, they had but little time to collect, but improving what time they had, they collected in provisions, clothing and money, perhaps less than twenty dollars and carried it on board. The vessel sailed early on Tuesday morning.

As to Capt Wixson's humane conduct and noble deed, I have nothing to say against it, yet he had nothing to do with the collection. The individuals were Deacon Job Kelly, of the Baptist Church, and Samuel Smith, once a Deacon of the Baptist Church, now a Comeouter. I think if there had been time there could have been much more collected.

JUSTICE.

West Harwich, Oct. 25th, 1847.

The very good old blue whig State of Connecticut has just voted on the question of extending the right of suffrage to colored men, and it has resulted nearly three to one against such extension of suffrage.—*Rep. Jour.*

This is so: the more is the pity. New York and Pennsylvania have both done the same, thus giving a flat denial of the doctrine of universal suffrage. The black and colored population of these States are far from being the least intelligent part of the 'sovereign people.'—*Kennebec Journal.*

From the *Zion's Herald*.

NEW ENGLAND CONFERENCE—REPORT ON SLAVERY.

Though, for several years past, at our annual gatherings, we have expressed our views respecting the great evil of American slavery; yet the continually recurring aspects of this anti-slavery cause, combined with its great importance, both in the cause of humanity and religion, seem to require that we should continue thus to express our sentiments, and bear our testimony in reference to this subject. And we think that the present state of the enterprise, especially, calls upon us to define *clearly*, and to set forth *fully* our views and opinions in regard to the moral character of slaveholding, and our duty in regard to those who are guilty of that practice.

1. What we understand by slave-holding. Much of the discussion, and many of the divisions, that have occurred among the friends of the slave, we think, may have been occasioned by a misapprehension as to what constitutes slaveholding; and we are fully aware of the difficulty of giving such a definition of the term, or such a description of the thing, as to discriminate between those willing to take a decided stand against this great evil, of their hypocritical equivocations. But that we may understand ourselves, and that others may understand us, we would say, that inasmuch as a slave is defined by the slave code to be one who is chattel, taken, reputed and adjudged to be chattel personal, in the hands of his master and others, to all intents and purposes whatsoever, a slaveholder is one who deems, takes, reputes, and adjudges a fellow being to be his property, and regards him or her as such, thereby subjecting him or her to all the vicissitudes incident to property. A man may redeem a captive, and by virtue of the ransom price he has paid, defend his ransomed captive against the claim of the captor, but he does not regard that man as his property. The captive thus ransomed is not a slave; nor is the ransomer a slaveholder, though the right of the captor, such as it was, is transferred to him. To constitute a man a slaveholder, then, in the sense we use the term, requires his own voluntary act in holding and regarding a fellow being as his property, or voluntarily sustaining such a relation; to him, as to subject him to the vicissitudes incident to property.

2. The moral character of slaveholding. That the Creator never designed man for an article of merchandize, or property, is perfectly evident, both from his revealed word, and from the constitution of man himself; the abstract relation of slaveholder and slave, is most clearly abhorrent to God, and to nature, and being contrary to nature, it could have been commenced only by cruelty and oppression, and being in its continuance contrary to nature, it can be continued only by the same means.

The first slave must have been obtained by theft or robbery; and as every child does properly and rightfully belong to its parent, under God, therefore, when that child is taken by force and violence from its parents, it is taken by an act of theft or robbery; and as the fecundity of every one thus sent, freely given, it must be by an act of theft or of robbery, by force and violence.

Slaveholding then, we believe, can be continued only by daily and hourly acts of violence and robbery. But if it could be admitted that there is nothing in the relation of slaveholder, it is necessarily sinful, yet the consequences that do, always have, and we have reason to believe, always will, result from such acts, would be sufficient to reason us we do on other subjects, stamp its character with the deepest criminality. When we look upon the slaveholding portion of our country, we see that the inner sanctuary of the human heart is under, with the greatest frequency and indifference, on the part of the oppressor; female virtue is violated, not only with impunity, but even with a reward to the violator; the most ignominious and cruel punishments are inflicted, upon the most trifling pretexts; and we see moral and mental prostration pervading the victims, such as may well cause humanity to blush and weep. And when we inquire why these things are so, we are told, and we think, correctly, that whatever may be said of the kindness and tender heartedness of some slaveholders, yet these things are the natural and legitimate results of the system.

We ask, then, can that system be right, under any circumstances, from which such enormities may, and do, continually result? We pronounce traffic in intoxicating drinks sinful, because we get out of it, though, perhaps not necessarily, result from it, and on the same principle, we pronounce wrong, and prohibit indiscriminate traffic in human souls, because we believe the relation holding is right, when such enormities do, and ever will, result from it?

Regarding the system then (as we do) as a mere flagrant violation of the most sacred rights of man, a daring usurpation of the peroguatives of the Deity, a destroyer of knowledge, virtue, and piety, and a fruitful source of the most loathsome and heaven-defying crimes, we do, and must regard it, not only as a great sin, in the sight of a holy God, but in the language of our venerated founder, we regard it as the sum of all villainies.

3. The moral character of slaveholders. It need not be said that a sin implies a sinner; but when it is admitted that slaveholding is a sin, the inquiry is started, who is the sinner? The first dictate of common sense would answer, that the slaveholder must be a sinner, and we can conceive of but two considerations, that could exclude him from the guilt. The one is, unavoidable ignorance, and the other, uncontrollable necessity. Can either of these actuate the extreme portion of the American slaveholder of the present day? That he may be ignorant, we admit, and so were the Jews who slew the Prince of Life, but that he is under no necessity, we believe, from the acts, we cannot believe, so long as we see the means of his enlightenment so profusely scattered around him. But is he under an unavoidable necessity to hold his slaves, and regard them as his property? We do not ask if it would be convenient, or profitable, for him to emancipate them; but we ask, is it possible for him to do so? Is it impossible for a Daniel to worship his God, notwithstanding the edict of the king; nor was it impossible for those three worthies, to disobey the laws of the Medes and Persians, to refrain from idolatry. And recent instances of emancipation, that have occurred in different States, we think, fully demonstrate the practicability, and therefore, the duty, of emancipation to every man who would do right. We must, therefore, regard every person who holds, treats, and regards a fellow being as his property, and voluntarily sustains such a relation to him, as to render him liable to the vicissitudes incident to property, as guilty in the sight of God, of a heinous crime, which, if not repented of, is sufficient to exclude him from the kingdom of grace and glory; and we cannot, therefore, regard such a person as a proper subject of church membership and communion.

We are aware that in coming to such a conclusion, we may differ from many, whom as men and Christians we highly esteem, and whom we esteem not the less, because of their entertaining opinions differing from ours; and we are aware, too, that many hard terms may be applied to us for entertaining and expressing such opinions; but when the sober investigation of truth clearly conducts us to a conclusion, we have no alternative; we must as honest men, embrace it, and if it be a truth affecting the interests of our religion and humanity, we must, as Christians, express and defend it, whatever may befall us. We welcome it may be, to us, or however unpleasant the position in which it may place us, in reference to some of our brethren, we would respectfully such sentiments and views on this subject, we would recommend to the Conference the adoption of the following

RESOLUTIONS.

1. That slaveholding, as above defined, being, in itself, and necessarily, sinful, and it being clearly shown, by the testimony of emancipation that have occurred, that emancipation in any State in this Union is practicable, and being fully convinced that ignorance is not the cause of the continuance of slaveholding, if it exist at the present day, is avoidable; we cannot longer recognize or fellowship as a Christian, any person who is guilty of this sin; nor can we acknowledge, as a sister church, any organization that clearly permits or sanctions this sin in its members.

2. That, believing slavery to be the great sin of the nation, and that much of the responsibility of its continuance rests upon the Churches of this land, we regard it as a most solemn duty, to use our influence and exertions, as Christian ministers, as philanthropists, and as citizens, to exterminate this sin, from the church and from the nation.

3. That in reviewing the past history of the anti-slavery enterprise, though we see much to blame, which, so far as we can discern, we could wish to have taken other course, yet in the leading doctrines and measures of the friends of this cause, we recognize the guiding hand of infinite wisdom, and in the results that have followed those measures, we recognize the approval of Heaven; and we would therefore, from take encouragement to persevere in this work, until every fetter shall fall from the limbs of our brethren, and all the oppressed go free.

Finally, your committee unanimously recommend that this Conference concur in the resolutions from the *Erie Conference*.—On behalf of the Committee,

J. B. TRAVES, Chairman.
C. ADAMS, *Sec.*

Lynn, Mass., May 3.

Captain Philip Kearney, who lost an arm at Churubusco, is a nephew of General Kearney, and a native of New-York. His private income is $20,000 per annum, and, like General Taylor, he follows the wars for the love of the thing.—*Boston Journal.*

☞ "We have always supposed that the *officers* of the army, as well as the most *private soldiers*," follow the war *for the love of the thing*," but we do not recollect that we have ever before seen the fact acknowledged. It is a frank and candid acknowledgment, and is a salutary check to all the miserable apologies that obtain currency in nine tenths of the public journals of the country. Gen'l Taylor has been represented as a paragon of patriotism. In his letter to Mr. Clay, announcing the death of Col. Clay, he condemned the war as unjust and unholy, and when it has been said that, with such a view of it, he could not in honest man, to resign his commission, the reply has been, conscientious conviction of duty forbids his resignation. The truth is, however, General Taylor follows the war for the love of the thing, and pours out its seven vials of wrath upon us for receiving with thanks a similar appointment of one of our contemporaries." The question is thus presented to the Mirror and the Journal we leave entirely to their respective editors, to be adjusted as they may deem expedient, but we have a word for the Mirror, in regard to ourself. It says, 'The Courier knows that Gen. Taylor is not one of those miserable hireling wretches, who follow the trade of war from a brutal love for its excitements.' We are not a little reluctant to contradict so respectable a contemporary as the editor of the New-York Mirror; but he probably knows little of the Courier and compel us to declare that we do believe that Gen. Taylor is' one of those human butchers who follow the trade of war from a brutal love of its excitements'; yes, we believe he follows it for the money which he gets for his services—the price of human blood. So far from *knowing* that this is not the character, we never heard anything of him that could, in the least degree, weaken this impression.—*Ibid.*

HUMANITY A PENAL OFFENCE.—We have frequent evidence that it is a felony in the South for a man to keep a humane heart in his bosom and act out the promptings of it. The Argus was guilty to indict the Author of the Human Soul for placing kindly sympathies within that soul, if it is a crime to exercise them. What think you of a system which renders the robber and murderer, in the acts of shame, and encourages vice as a virtue?—*Penn. Freeman.*

Abduction of Slaves.—A man named James L. Andrews was arrested in Berryville, Va., a week last for enticing slaves away from their owners. The evidence was pretty positive, and he was recanded to the Clarke County Jail to await the trial before the Superior Court. For months past the people in Clarke have been alive with excitement on account of the large number of slaves that are constantly running away, and great vigilance has been exercised in order to discover the source of their troubles and vexations. Suspicion was fixed upon Andrews, and his movements closely watched.—*Virginia Free Press.*

CUBAN BLOOD HOUNDS.

Last year, about this time, the Beaver Argus, a Whig paper, in an article about Gen. Taylor, made the following paragraph:

'He (Gen. Taylor) is also the man who recommended THE CUBAN BLOOD HOUNDS, that were put upon the track of the Indians—and that Cuban blood-hound, the Argus party into such bad repute. He is undoubtedly a skilled soldier, but a thought to be not well qualified for the duties and responsibilities that rest upon him as commander-in-chief of the army of a Christian people.'

This was published when Gen. Taylor was not thought of for Presidency. The Argus then had no motive for concealing the truth, but was anxious to hunt up every thing that could injure Gen. Taylor in order to make capital against the administration. We may therefore set down the charge about the Cuban blood-hounds, as one resting on good Whig authority.—*Washington Patriot.*

SEE WHAT WE ARE DOING!—A writer in the Mobile Advertiser, not an enemy to the war, gives the following shocking narrative:

'The scenes that we occasionally witness here would shock the moral sensibilities of any but in the States. A few days ago, just at nightfall, a Mexican came running into the hospital, crying most piteously, and making all sorts of gesticulation. We followed him to his house, when a sight, shocking to behold, burst upon us. On the floor was lying a Mexican, pierced in the breast by a ball, through which the blood was running freely. Holding his head was his wife and little children. He had been shot by a discharged volunteer, because he refused, for gold, to barter away the virtue of his daughter, a beautiful girl, who stood by her beautiful hair dishevelled, and great drops of grief coursing down her olive cheeks.'

Kidnapping.—The Cherokee Advocate of the 7th inst. states that two mulatto children were stolen from their mother, in that nation, the week before, by two white men, and carried off to be sold as slaves.

THE LIBERATOR.

BOSTON, NOVEMBER 5, 1847.

THE YOUNG DEMOCRACY.

The Democrats seem to be undergoing a process of rejuvenescence, as well as the Whigs. In our political cauldron as well as the other is boiling and bubbling in a way that is likely to cause toil and trouble to the weird sisters that are dancing and conjuring about them. A spirit may be raised that will not be laid so easily. Of all the ingredients, 'eye of newt and toe of frog,' that have been stirred into the hell-broth of American partizanship, to make it 'slab and good,' the doings of the late Herkimer Mass Convention, called to counteract the action of the Syracuse Convention, are among the most powerful to make it swell and boil like a pot. This demonstration, and those analogous to it in other States, are hopeful ones, inasmuch as they indicate a latent vitality in the body politic, which the paralytic influences of Slavery had kept smothered out of sight, and almost beyond suspicion. We earnestly hope that its premature decrepitude and anticipated old age, may thus be replaced by a new vigor and a restored youth.

This moving of the Democratic waters in New York, like the stirring of the Whig pool in this State, is caused by the advent of one and the same angel. Disgusted and half and half bind are the masses of both parties, and it is to be hoped that they may be taken up, if they have not strength of themselves, and be put into the healing waters of these new Bethesdas. A lingering self-respect, surviving all the contaminations of political competition, forbids a concentration of both parties to consent to the doing of the extremest behalf of Slavery. They were content to be bound with the green withes of the concessions of the Constitution, and with the newer cords of the Missouri Compromise and the Texas Annexation; but they could not consent to be hung up like the lap of their Dalilah and to have their strength shorn off, and they delivered up to the Philistines to grind in an eternal prison-house. The ills they have they would try and bear, but an indefinite multiplication of them, by means of an indefinite extension of slave territory and slave power, they could not and will not. This was the guardian spirit that has come to their aid. May they

'Hold the fleet angel fast until it bless them!'

At the Syracuse Convention, the great State Democratic Convention for nominations, the following resolution was proposed for adoption:—

'*Resolved*, That while the Democracy of New York, represented in this Convention, will adhere to all the compromises of the Constitution and maintain all the reserved rights of the States, they declare—since the crisis has arrived when that question must be met—their uncompromising hostility to the extension of Slavery into territory now free, which may be hereafter acquired, by any action of the Government of the United States.'

This resolution being refused a hearing, or at least a discussion, and that in a most insolent and tyrannical manner, this Mass Convention was called to meet at Herkimer, for the purpose of expressing the sense of the Democratic Party of New York, on this subject. It was summoned by no mean names in the Democratic ranks. C. C. Cambreleng, John Van Buren, and D. D. Field, were no cyphers, in themselves, and they were not much more than they expressed, in their own proper persons.

The movement excited a general alarm in the borders of Democracy. The party presses shrieked and execrated. The Nestor at Washington implored and exhorted. He could not think that the callers of the Convention understood how their unseen in the South would regard this step. He broke consideration for those long-suffering confessors, who have been trampled under foot of the North for so many years. And he sets forth the Christian spirit with which they have submitted to that outrage on their rights, in the following pleasant manner, by which Slavery is forbidden to be planted when it cannot, have all that can feed its growth and make it to expand and burgeon. These were some of the groanings which *could* be uttered:—

'We firmly believe that these citizens do not comprehend the spirit with which their proceedings must awaken throughout the South. The Southern States accepted the Missouri compromise in 1820, though they felt its unconstitutionality in concession of their equal rights to the new territory under the Constitution. By that compromise and by that concession the South secured, as they hoped, peace and quiet. They will sacrifice their strongest scruples to it; from their sincere devotion to the blessed union of their country. But further than this, the Southern States cannot and will not proceed. Their interest in the subject is too vast and too absorbing.—Their determination is firm. It cannot be shaken. They will never accept the Wilmot Proviso. They will never consent to be put under the ban of the confederacy.'

He did not believe, to be sure, that the Southern States would settle the territory to be acquired from Mexico, 'with their peculiar population.' On the contrary, he thought the Northern States and foreign emigrants more likely to fill it up and obtain the control of it. But, says he in conclusion, 'the South demands at least the opportunity for selection.'

Notwithstanding, however, these significant cracks of the driver's whip, the Convention was held. The number of delegates was estimated at from *three to four thousand*. The rejected resolution was reiterated, adopted and proclaimed as 'an inseparable element of the true Democratic faith.' Doubtful Unity at home! Fear in Mexico? Doubtful! But this we have gained: we have taught our people to, use the existence, the glory of Slavery, and have taught them the lesson, that 'might makes right;' we have called into vigorous play the passions of a NATION'S NATURE; we have given our people a taste of blood! Enough of this—let us have Peace! By the good which $120,000,000 can do—by the harm it is doing—let us implore our rulers for Peace!

But the war costs in a way that money cannot count. Who will estimate, by dollars and cents, the cost of the broken limbs, the shattered constitutions, and the legions of crippled soldiers?—*North American.*

A CASE OF KIDNAPPING.—*Washington, Sept. 29, 1847.*—A few years ago a gentleman resided in Alexandria, possessed of certain slaves, among them two children, who by his will were manumitted. Their mother 'bound them out' to an individual of 1 city, named Thomas, we understand, who transferred them for a consideration to a 'soul driver.' Under suspicious circumstances the fellow very lately arrested both the children at Memphis, Tennessee, simultaneously almost with the arrest of Thomas, who he had lured in this city to answer. His colleague, with the kidnapped children, it is expected will also be brought forward to answer here at the coming term of the Criminal Court. Neither the laws nor the public opinion of this community will tolerate such stealing of free negroes to go unpunished. Any winking or blinking at such transactions as this, will only increase the danger to be apprehended from the abolitionists in retaliation.—*Cor. Herald.*

☞ We take infinite away down cast, who served four days on a jury, says he is so full of law that its hard work for him to keep from cheating somebody.

THE LIBERATOR.

THE NEW DEMOCRACY.

This is all very honorable to Dr. Burns's character,—though it would be equivalent to an insult to any one, in any other country than ours. We hope, most sincerely, that the Free Will Denomination may be as free from all connection with Slavery and slaveholders as he seems to imagine. At any rate, we hope they will lay his exhortations to heart, and to deserve henceforward the praise he accords to them, whether they are fully entitled to it, now, or not.—*q.*

EMIGRATION TO HAITI.

Hating the colonization of the Colonization Society, with a perfect hatred, we have no objection to colonization, in the abstract, and really wish the 'man cannot do evil to colonization' of Dr. Burns, to which would make its objects so uncomfortable at home, that they will fain go abroad, that we detest. Emigration, voluntarily and considerately chosen, as an improvement of condition, we have no objection to. For this reason, we copy the following 'Address,' which we find in the Boston Post. If any colored man thinks it for his good to emigrate to Haiti, we say to him, God-speed. But, still, we think his true field is this country.—*q.*

ADDRESS TO THE COLORED PEOPLE OF THE U. S. OF NORTH AMERICA.

SAINT DOMINGO, July 10, 1847.

Dear Friends—We being native Americans who emigrated to this country, in 1824, and who, in a body assembled, have resolved to offer to our brethren of the United States the law of emigration passed by the House of Congress, on the 5th inst. It invites all strangers here to participate in our glorious liberty, without distinction of color; and all who will come by this invitation, will have their passage paid on board the ships, and provisions, and who will come with the avowed intention of becoming farmers will have, in addition to the payment of their passage, five acres of land, as a donation to them forever, together with the implements of husbandry, and a regular maintenance until they are able to maintain themselves: and they will be entirely exempt from military service, as also their offspring, in order that they may attend to the agricultural pursuits. We presume that this law can fully be depended on by all who may feel disposed to embrace its offers, as it is founded on necessity. As we have a very healthy climate, and perhaps one of the best soils in the world, with a generous population, all we stand in need of is American society—or in other words, tillers of the ground; in fact, by the aid of foreigners, this might be made a productive land, as the Author of the Bible, and consequently the Author of our worship God according to the dictates of our consciences, without the least molestation. Our friends may depend on this information as being strictly true, as we have resided up to the present time we have a majority of colored population of more than two-thirds. We expect that many white people will accept this offer, as the prejudices here seem to be imposed for adventure than the colored. However, we hope that our friends will not let this fine opportunity pass without embracing it.

There is a vessel expected here bringing out emigrants. She is consigned to the house of Messrs Amar & Co., New York. Persons interested will do well to call on the consignees for information. Furthermore, should it become a general desire, any merchant who would choose to fit out a vessel, for the purpose of bringing on emigrants, will be sure to receive $14 a head, including all expenses for as many as they will land here. If any merchant should like to have a guaranty, they could, by writing to our Minister Resident for the same. His name is 'Pedro Santana,' President of the Dominican Republic. It will not be as inconvenient to new comers here as it may seem with us. We can give them all the necessary information how to conduct themselves in this country.

We remain, dear brethren, yours.

Signed in behalf of the Colonists,

REV. JAMES FALLS, Chairman.

ELIJAH B. GROSS, Secretary.

SLAVEHOLDING PIETY AND MORALITY.

The Episcopalians are holding their General Convention, now, at New York. The most exciting question before them is as to the restoration of Bishop Onderdonk, who, in contradistinction from 'Brandy Onderdonk,' Right Reverend brother of Pennsylvania, is his Episcopal, rather than supernatural, fellow-proprietors towards ladies. It is noticeable that the most strenuous advocates for the purity of the Church, and the loudest declaimers against the restoration, are from the slaveholding and slave-breeding States. Slaveholders, themselves, or the encouragers of slaveholders, to whom the right of one-half the women in their States to their own virtue is denied, they are marvellously tender of the injury to be done to souls, by the restoration of an immoral Bishop!

But Evangelical piety has always found a congenial soil in slaveholding latitudes. Witness the following scrap from the N. Y. Evangelist:—*q.*

REVIVALS OF RELIGION.—The Christian Observer states that meetings of deep interest have been lately held in Briery church, in Charlotte county, Va., and a number of persons were inquiring for the ark. Some rejoicing in hope, some giving creditable evidence of conversion.

☞ The Plain Dealer, from which the following *morceau* is taken, is a Third Party paper, published in Cleveland. The remarks upon it are from the True Democrat, Mr. Hamlin's paper.—*q.*

MEN ARE COME TO STAY.

Garrison, Douglass and Foster will we expect 'Satan' also) are to be here on Saturday next, and will 'open' at 7 o'clock in the evening, in their big tent, opposite the Cuyahoga Exchange, for the Sabbath. This trio have made sale for a great many *unmerchantable* eggs in other places, but we hope they will be let alone *severely* here.—*Plain Dealer.*

It was our intention to remark at large upon so commendable a piece of impertinence. We did intend inquiring for the grounds of the speaker's belief of our acquaintance with a nobocratic spirit. We thought we knew our Lord's Liberty and meekness of this lack-handed, uncalled-for attack, and also the brazen-faced, hyena-like calumniator, as he deserved, but we forbear. 'There is an animal so offensive to the smell' we understand. We beg pardon of our readers for disturbing the olfactories with the effluvia of so unpleasant and disgreeable an animal. We have no fear that we have, that our friends may know his character and nature, and consequently be on their guard.

Very many have written us their opinion of him, which we forbear to publish, but we will say, that we have heard not a single one, but that we have heard many, who have spoken of him in his own proper name, and have spoken of him in the most decided and emphatic manner, and have spoken of him in the most decided and emphatic manner, and have so expressed themselves as he is. He is not, nor can he be, a fair representative of the Liberty Party, if he does not fit to doff his present offensive character, and assume the man and gentleman.

FIGHTING PARSON.

We have seen it stated that one of the companies from Mississippi, at the battle of Buena Vista, was commanded by a Baptist preacher. Just before the battle commenced, and whilst the troops were forming, it is said he delivered the following pithy prayer, at the head of his company:—

'Be with us this day in the conflict, Oh Lord! We are few, and the enemy are many. Be with us as thou wast with Gideon and his band, when from Gilgal to Beth-ho-ron and Ajalon, to smite the Amorites. We do not ask thee for the sun and moon to stand still, but grant us plenty of powder, plenty of day-light, and no time to waste. Take hold Rough and Ready under thy special charge.—Amen!—M-a-r-c-h.'

THE ADVENT HERALD.—The Rev. Mr. Himes, Editor of this paper, in an article upon its prospects, and the cause to which it is devoted, says:—

'We have so arranged to carry forward our work with more zeal and efficiency than ever. We shall improve the Herald, and give more matter, being now small type, and if God permit, shall enlarge it at the commencement of the next volume.

We shall so arrange as to apprise our readers of all the important facts in reference to the moral, religious, and political state of the world which shall have bearing on the signs of the Speaking of the King of kings.

MR. GARRISON'S RETURN.

Our readers will be rejoiced to hear of the safe return of Mr. Garrison to Boston. He left his kind friends at Cleveland, on Wednesday morning, Oct. 21st, in company with Mr. Foster, and proceeded to Buffalo. There he was joined by Mr. Wright, and they proceeded eastward, stopping two days with Mr. May, at Syracuse. He arrived at home on Thursday evening, October 28th.

Mr. Garrison bears the marks of his severe illness, and it will take some time to recruit his strength up to the working point. The readers of the Liberator may be assured that he will be restored to them as soon as a prudent regard for his health will permit. We are sure that the impatience of none of them will wish that moment to be anticipated.

We have a letter from Mr. Wright, giving an account of their journey, which will appear in the next Liberator. To him we shall leave those details, and to Mr. Garrison the acknowledgment of the kindness and hospitality which he received during his illness, and on his way home. We will only say, on behalf of his friends here, that they look upon those kindnesses as public services of the highest order, and deserving of much more than a private and particular gratitude.—*q.*

MEETING AT BELSHAY STREET CHURCH.—We attended the meeting of colored persons held at this place on Monday evening, Oct. 25th, to receive the Report of their Delegates to the Convention of colored persons and their friends recently held in Troy. This Report had been drawn up, and was read, by Mr. William C. Nell. It was a well arranged and lucid account of the proceedings of that Convention, setting forth the principal topics of discussion, and giving a fair representation of the arguments pro and con upon them. We should say more of this excellent report, but we are expecting that portions of it will soon appear in our columns, and our readers will be able to judge of its merits for themselves.—*w.*

THE RAM'S HORN

A very interesting meeting, called by our friends, Thomas Van Rensselaer of New-York, Editor of the RAM'S HORN, and Henry Watson, formerly a slave in Alabama, was held on Monday evening last, at the lower hall of the Tremont Temple. It was very well attended, more than one half of the audience being composed of colored people. The meeting was addressed with great spirit by HENRY WATSON, WILLIAM W. BROWN, and T. CAMPBELL, all colored men, and all furnishing incontestible evidence of great natural ability, and faithful employment of their talents. Their speeches were noble refutations of the malicious and vulgar calumnies which by some are still vented against the colored man; as if they feared he would rise above *them*, if he were not kept down by the restraints of prejudice and tyranny.

Mr. Van Rensselaer presented the claims of the RAM'S HORN to the support of the colored people of their friends. He spoke of his own labors to establish the paper, and keep it afloat; and we were glad to hear that it had won its way to the confidence of the colored people of New-York city. A collection sufficient to defray the expenses of the meeting was taken up; several new subscribers were obtained for Mr. V. R., as well as donations in behalf of the paper.—*w.*

FREDERICK DOUGLASS has decided to establish himself at Rochester, and to issue his paper from that place instead of Cleveland, as at first arranged. He requests that all letters and papers for him may be sent to Rochester, N. Y.

N. B.—The Standard, and the Freeman, and all papers friendly to Mr. Douglass's project, will please copy.

☞ THE BAZAAR! ☜

To the friends of the Cause, who wish to help in the decoration of Faneuil Hall for the Bazaar.

Let the following be the Bazaar's cry:—1. Let it be called in some history of the American press, for it is called in some history of the American press, for the sake of the Liberty Party, and of the Cause. 2. Let some barrels full of it will not be too much. It need not be made up into wreaths, as we are promised much help on the floor of the Hall, in preparing and decorating. *Only give us the, raw material in abundance*, that we may not be obliged to expend the charitable funds of the occasion in paying bills after it is over.

The savin, or red cedar, is to be the basis of the evergreen material. Friends having it in their power to supply one or several loads of the 'savin brush,' are entreated to communicate *immediately* with the Committee, as also those who can furnish the running pine.

Ladies intending to come to town to superintend the sale of their own goods, and who have no friends residing in town, are requested to communicate their intention to the Committee, that we may do all in our power towards their hospitable reception.

M. W. CHAPMAN,

For the Committee.

N. B.—Will the Standard please copy?

SEE HOW THESE CHRISTIANS LOVE ONE ANOTHER! The following is from the Washington Union. It self is its own comment:—

COLT'S FIRE-ARMS.

We extract the following article from the Hartford (Conn.) Courant, of Sept. 27:—

'GEN. TAYLOR AND COLT'S FIRE-ARMS.—We have this day examined specimens of these arms, of the most recently patented, for supplying the United States mounted rifles. The weapons are undoubtedly the most formidable and efficient, in the hands of mounted men, of any ever before used or constructed. Each arm is calculated to hold six charges, which may be fired in as many seconds, and again loaded as quickly as the hammer falls.

The regiment of United States mounted rifles, for whom 1,000 of these arms have been made by Mr. Colt, can, at the command of their fire-engagement, fire a volley of 6,000 balls into an enemy's ranks, without stopping to reload, and afterwards load and fire a volley of 6,000 balls in per minute! No force in the world, five times as large, can withstand such a terrible fire!'

We have also been shown a specimen of these formidable weapons, and with it a letter from Gen. Taylor to Mr. Colt. As the opinion of Gen. Taylor is worth more than anything we can say upon such a subject, with the permission of Mr. Colt we publish it, and earnestly recommend it to the attention of all those who may have a legitimate use for such wholesale peace-makers.

We understand that Gen. Jno. Mason, Jr., is Mr. Colt's agent in this city.

HEADQUARTERS ARMY OF OCCUPATION,

Camp near Monterey, Aug. 17, 1847.

SIR,—Your letter of June 7th, and the accompanying pistols, mounting a single shot, new-modelled repeating pistols, have duly reached me.

I have been much pleased with an examination which I have made of them, and feel satisfied that, under all circumstances, they may be safely relied upon.

I am pleased to accept my thanks for this valuable present, and my best wishes for your success in life.

I am, sir, very respectfully,

Your obedient servant,

Z. TAYLOR,

Major General U. S. Army.

MR. SAMUEL COLT, New York.

☞ GENERAL NOTICE. Correspondents will remember that prepayment of postage, is an essential item in our intercourse with them. Any one failing to comply with this condition must not think it hard, if no notice be taken of his lucubrations. Five or ten cents is a trifle to a correspondent; but twenty or thirty times that amount, weekly, is no joke to the Liberator.

Correspondents should always send their names with their communications. No anonymous writer need be surprised if his articles do not appear. His name need not appear in the paper, but it should always be known to the editor.—*q.*

LETTER FROM HENRY C. WRIGHT.

BUFFALO, Oct. 22, 1847.

To the Editor of the Liberator:

DEAR FRIEND,—I came from Cleveland Tuesday last, the 19th, to attend the Mass Convention of the Liberty Party, to be held in this town, Wednesday and Thursday, the 20th and 21st. I crossed the lake in the steamer Albany. About 40 delegates to the Convention were on board. George Bradburn, and Asa Mahan, President of Oberlin Institute, were among them. There were also several colored men on board, as delegates to the Convention.

The first thing of interest on our passage, was the TREATMENT OF THE COLORED MEN. Most of them came aboard at Cleveland, and, on doing so, inquired of the Captain if they could be allowed the same privileges that were allowed to the white delegates. He told them that they would not be allowed to sit down at the *first* table, but that they might at the *second*, and be furnished with as good food as the *first*. They concluded to take passage, and were charged the same price that was paid by the white delegates—two dollars. They paid the money, as the rest did, thought they were debarred the privilege that were extended to others. Dinner came, the colored delegates were driven away from the first table; the white delegates were seated with them, and determined to share the proscription of their colored brethren. A few passengers sat down at the first table, and enjoyed their dinner as best they could, their hearts swelling with pro-slavery, begrudging spirit. Supper came, and their sullen dinner, and the white and colored delegates then sat down together, and took a cheerful, happy meal, feeling indignant at the spirit that pervades the pulpit, church, railway companies, steamboats, and social life of this nation, and which stamps the man with infamy because of the color of his skin. At the supper table, the Captain sat at the second table, and, when the colored delegates came into the saloon to take their places at the table, the Captain stood up and met them, and drove them out of the saloon, telling them that they must wait till he had done; that they should not sit down with him, and that if they chose, they might come to the third table or go without their supper. Not being present, through weakness, I know not whether the white delegates left the table, and refused to eat with the miserable Captain—the tool of kidnappers. In the evening's Committee was appointed at a meeting in the saloon, to see the Captain, and remonstrate with him for his lying and insolence. I was appointed. The negro-pew—almost universal in our churches—stamps the ministers and churches as liars and hypocrites, when they make pretensions to justice, honesty and Christianity. Those who preach in churches where the negro-pew exists, are the tools of slaveholders and slave-traders, and should be denounced and treated as wolves in sheep's clothing. Having just returned from a few years' residence in Europe, where this mean and fiendish *color phobia* is unknown, it was with deepest pain and indignation that I witnessed it.

The only thing that created no little excitement on board, was a public meeting of delegates and passengers in the saloon, to discuss *who should be the Presidential candidate of the Liberty Party.* This was decided, almost unanimously, in favor of *Gerrit Smith*, after a long discussion of his views about land reform, free trade, army and navy, direct taxation, &c. The discussion was long and very interesting, ranging from about 4 o'clock to 10 in the evening. The question came up—*Is the Constitution of the United States an Anti-Slavery Document?* Speaking was prevented me from taking much part in the discussion. Bradburn, Mahan, and almost all the delegates, were for making it a pro-slavery. That Congress had a constitutional power, at any moment, to abolish it in Virginia, the Carolinas, Louisiana, &c., as well as in the Districts. 2. That no man should be nominated for President, who is a Liberty party, who did not embrace this view of the Constitution. 3. That every executive officer, from the President down to the Sheriff, the post-man, and the usurest corporal in the army, or nobleman in the navy, had a right to take an oath to sustain the Constitution upon the Constitution, and to make that Constitution the rule of his *official* acts. 4. That the President was bound only by his own views of right and wrong, in the discharge of his official duties. 5. That the President, when he swore faithfully and truly to execute the Constitution as it is, swore to execute it only as he saw it to be consistent with his own views of justice and of right. 6. That the Constitution provided for itself no authorized expounder in the Supreme Court, and that if the Supreme Court decided that a *freeman* was a slave, the Executive was not bound to carry the sentence into effect; or that a slave was a freeman, and the President thought differently, he was bound to exert the power of the country to continue him a slave, if his own opinions of justice, of right, and the Constitution led him to think he ought to be so held. Again and again, it was asserted that the President was bound by oath to bend to the decisions of the Supreme Court, if that required him to act contrary to his own sense of right, but to trample all such decisions in the dust, and to act according to his own convictions; and that the Constitution held out no authority to guide the official acts of the President, if it was opposed to his own views of truth and right. At the same time, it seemed to be the opinion of all the Liberty Party men aboard, as far as I could gather them, that any man, as President, Vice President, Judge, Marshal, or Postmaster, had a right to call God to witness that he would execute the Constitution as it is, and yet if he found it opposed to his views of justice and liberty, refuse to execute it and still hold his office; that the President might swear to return the fugitive from labor, to him whom, according to the laws of his State, his labor was due; and then, when the fugitive claimed his labor under the laws of his own State, and shrieked from the laws of Carolina that the labor was due to him, might refuse to return him, but was bound as President, to aid him to escape.

I told the meeting, that if these were the views of Liberty Party, they were seeking to establish an absolute arbitrary despotism—that they invested the President with extraordinary power over *life, liberty, property*, and then left him to be guided by his own sense of right, his own opinions of duty, unchecked and unfettered by any constitutional restraints—That the fundamental principle of Democrats and Whigs was safer only in this, that while it clothed the President with the same discretionary powers, yet limited the exercise of that power by written laws and constitutions; whereas Liberty Party limited the exercise solely to the views of right and wrong, which, for the time being, the President happened to entertain. I told them that the idea of fearful and horrible despotism concerning human governments, none was so wrong and perilous as that which assumed the divine right of governments of violence and *blood*, and then authorized every executive officer to wield his power according to his own views of what was true, just and right.

This discussion in the saloon of the steamboats was the first Liberty party discussion I ever listened to. I certainly had no idea of their positions before. I entirely agree with them that no man has any right, in any station, to execute any law, constitution or judicial decision unless he thinks it right; that I differ, *toto cœlo*, from them in supposing that such a government may enforce its decrees by *violence and blood*. It is the duty of every man and woman to decide for themselves what is right and wrong, and in all situations to carry out their own convictions of duty; with this restriction, that they ne never to do violence and shed blood; to force,

others to obedience to their views of justice. Each man is bound to judge for himself, as the President, congressman, soldier or private individual; but no man can rightfully enforce, by dinner, his opinions of the just and true upon others. Indeed, as I told the meeting, I saw the most absolute tyranny in the great leading principle of Liberty Party. If they would renounce the law of violence and blood, and affirm the doctrine that the government which they had in public opinion did not intend to enforce obedience to its arbitrary behests by the gallows, the sword and gun—I had no more to say; but while they held to a government of violence and blood, they were justly liable to the charge of seeking to abolish slavery by establishing an absolute despotism.

On the morning of Wednesday we had another discussion in the saloon on the question, *Ought Land Reform to be included in the objects of the Liberty party?* Nearly every Liberty man present, decided that it ought; and that, ere long, the question of securing to every man a portion of the earth as inalienable homestead must become a leading object of Liberty Party. This is the view of George Bancroft, Amasa Mahan, and Owen Lovejoy, who are chairman of the meeting. Most all were for having Liberty party at once incorporate this as one of its principles and measures, and seek to have the public lands thrown open to settlers *free of cost*, and to have every man's homestead made inalienable, except with his own consent. Some thought that the right of women to vote and hold office in the government, should become, and must ere long become, a principle of Liberty Party. I find this idea gains among Liberty men; even those who in 1840 stigmatised the American Anti-Slavery Society for allowing women to vote in its meetings, and acceded from it on that account, are now determined to make the right of women to vote and hold office in civil government the leading principle and measure of Liberty Party. (I live to learn, and I to one of the party—but I never did expect to live long enough to learn that the seceders of 1840 from the Anti-Slavery Society, because it let women vote in its meetings, would ever seek to bring women into Liberty party as *voters and office holders*; at least, not until they had repented of their secession, and made restitution for the many wrongs done to the true and faithful spirits whom they left behind. There is a strong feeling, throughout Ohio, Indiana, Illinois, Wisconsin, Michigan, New-York, and Pennsylvania, among Liberty party advocates, that Land Reform—the extension of suffrage to women—the abolition of the Custom House and Indirect Taxation must soon become leading measures of that party. Not a few, too, are determined to incorporate into Liberty party, the abolition of the Gallows, and of the Army and Navy, and of all preparations for human slaughter.

We arrived in Buffalo. The great *Ohio Tent* was erected; and Wednesday afternoon, the Convention set in it, and began its deliberations. I attended all its sittings to the end. The discussions in the morning, on measure, prepared my mind for what followed in the Convention, of which I will speak in another letter soon.

H. C. WRIGHT.

MR. HAUGHTON'S REPLY TO MRS. DALL.

Our readers may remember that last August we published, with some comments, a letter from Mrs. C. W. H. Dall, containing some strictures upon a letter of Mr. Haughton's published in the Liberator. The Rev. C. H. A. Dall has forwarded to us the following letter from Mr. Haughton to himself, elicited by that communication. The letter of Mr. Dall, enclosing it, contains such explanations relative to it, as is deemed important to be made.

We did not know, before, that there were 'thousands of public schools' for slave children, in the Slave States. We did not even imagine that public schools for white children could be counted by thousands. Indeed, instruction in the schools to which Mr. Dall refers, such as is given in the public schools at New England, or merely (so-called) religious teaching, *orally* imparted?—Q.

LETTER OF REV. C. H. A. DALL.

EAST NEWBURN, Oct. 22d, 1847.

TO THE EDITOR OF THE LIBERATOR:

DEAR SIR—I am strongly tempted to strike out earlier parts of the accompanying letter, as of too personal a character for than a private eye. I send you a letter this mutilated, would not be the letter which my excellent brother Haughton has asked me to give you for publication; and, rather than refuse him altogether, I follow his faith in committing it, just as it is, to you. In the holy cause of human redemption, I trust that neither I nor one will ever be backward in making any reasonable personal sacrifice.

I cannot close without adding that when Mr. Haughton speaks of my testimony concerning *the making of colored children in Mobile*, his words, 'by much,' and 'openly,' are his own expressions of *wonder*, not that in Mobile slave children may not be taught within the sacred bulwark of the family circle, and not in *public*. He knows, doubtless, that there are many thousands of public schools for such children distributed among our slave States.

There is also a slight inaccuracy in what Mr. Haughton remarks of my coming home from school to turn my back forever on the region of Slavery. The fact is that I did return, not, indeed, to Mobile, but to commence a ministry at large in Southern Louisiana, being bound to say thus much by way of preface lest, by my silence, from a hospitable and true-hearted friend and well-wisher, I be misunderstood.

I remain, faithfully yours,

C. H. A. DALL.

LETTER FROM MR. HAUGHTON TO MR. DALL.

35 ECCLES ST., DUBLIN, 20th Sept., 1847.

REV. C. H. A. DALL:

DEAR FRIEND,—Years have rolled over our heads since any communication has passed, or has been between us. But for this, I am principally to blame, as it is owing to my neglect that our correspondence has languished. Yet I am not altogether to blame, in so great an extent as my long silence would seem to indicate, for I did not know where to address you.

Your last letter (written more than three years ago) was to hand among my unanswered letters, until the present day, and has often reminded me of the pleasant interest I spent in your society, when you were in Dublin. I have just read it over. In it you speak of your bright prospects of domestic felicity, since married, from your union with an amiable and intellect woman. I learn that you are really a married man, from the letter which your good wife addressed to the Editor of the Liberator, under date of 7th August last.

In this letter she has expressed her feelings strongly in opposition to some sentiments of mine, in a letter I wrote to my friend Mr. Garrison. Mrs. Dall does not give the date of that letter, but I presume it is March 21st, 1847. When I read her strictures, I feared I had at least been guilty of some very inconsiderate language, I thought I must have done some injustice, even to the slaveholder. But, on reading my letter, I find nothing in it to retract. I do not ask your wife from me, to read over my letter again, and then ask herself, wherein have I offended against justice.

The dissents from my opinion that we should refuse the offerings of slaveholders. I have no fault to find with her on this head. It is a matter upon which the sincerest friends of the oppressed slave may honestly hold opposite convictions. My opposition to the reception of pecuniary aid, for sympathy in any form,) from slaveholders, does not arise from the feeling that such monies may not be lawfully used for a good purpose, but from the conviction—founded on experience—that the man, or body of men, who accept such contributions, are literally blinded to the crime of men stealing, and tongue-tied in relation to the criminals.

The Anti-Corn Law League (when in being) sought for, and accepted aid or sympathy from American slaveholders, and whoever heard of that body, in any of their transactions, uttering a word of condemnation against men who professed to them to be in favor of free trade, whilst they denied the right to trade at all, to three millions of their fellow-men? The Irish Confederation have applauded, in the highest terms of praise, the liberality and benevolence of American slaveholders, because of their contributions towards the relief of suffering Irishmen—and not even the gentlest whisper against their inhuman practices at home, has found a place in their published transactions. The Society of Friends, in this land, have covered themselves with similar dishonor; they have borne testimony to menstealers, and no word in condemnation of buying and selling, and making articles of common merchandize, of their fallen men, has since escaped their lips.

It would, in all these cases, have been unconscious(?) to utter the language of honest indignation; the robbers were giving up a portion of their plunder; and common politeness (?) forbade any allusion to their misdeeds! Whether the gifts were, or were not intended, to buy a good name, I know not, but such has evidently been the result; and, is there any thing wonderful or unnatural in the supposition that, those who make it the business of their lives to aid in opposition to the plainest principles of Justice, should have the worldly wisdom to resort to such means to stay the rising indignation of the world?

The only charge which Mrs. Dall really brings against me, is, this one of supposing that her countrymen were, or might have been, governed by motives of policy, and not of pure benevolence, on the occasion referred to. I reply, by saying that, I do not think the supposition an unnatural one, and I do not conceive it to be an uncharitable one, when made in relation to men who, in the true language of American Clergymen, are 'guilty of the greatest possible robbery, and the greatest possible wrong,' and of whom Jefferson—himself a slaveholder—said, that 'he trembled for his country when he reflected that God was just, and that his attribute of his could take part with the slaveholder.' I am not certain that I give the exact words of the quotation, but I believe I give the spirit of it. Need James Haughton take shame to himself, for supposing it possible that men generally supposed to be shrewd, and fully awake, where their own interests are concerned, resorted to means not ill-calculated for the attainment of the object, to deprecate the censure of the world?

In declining to hold intercourse with slaveholders, I act on the principle universally acted on by mankind. I wish to avoid contaminating contact with them, because I think them more guilty than the vilest criminals, who are, by common consent, banished from society. I only desire to treat the slaveholder thus, while he continues his injustice. I am by no means satisfied in my mind, that we are right in our general treatment of criminals, but I can see no justice in claiming for the greatest criminal under Heaven, an exemption from the censure which is unhesitatingly bestowed on those who are far less guilty.

Why is it that the African slave-trader is held in universal abhorrence? It is usually a demi-savage in his nature, uncultured and uninstructed. While the American slave-breeder, and slave-trader is a cultivated and refined gentleman, in his external demeanor, and therefore without the excuse of his wretched compeer, for his villany, is to be treated with courtesy and kindness! I can see no justice in such a distinction as this, and I believe that all efforts to palliate the conduct of the latter, have an injurious effect upon the cause of human freedom. I would gladly pursue the course recommended by Mrs. Dall, and write in a strain of kind expostulation to slaveholders, if I felt that such a course would answer a good end; but I have satisfied my mind that they must be regarded as criminals, and treated accordingly.

It is to my mind, idle to argue that they are excusable because they have been brought up under the impression that slavery is not sinful, and that they do not know they are wrong-doers. This is not true, as is amply proved by all their laws, and their social customs, which are framed, so as to shut out the light of learning and religion from the minds of their victims; and this is done with the avowed purpose of making it easier to perpetrate their bondage. Independently of these proofs of conscious guilt, God has set in their hearts the power of any man to believe that he can be an innocent slaveholder; he must know that he is sinning against the instincts of his own nature. Every man feels in his own heart, that no circumstances would make it justifiable to doom him and his posterity to be forever subject to the irresponsible will and power of another.

Mrs. Dall says she has been deterred from joining the ranks of abolitionists because of these unjust aspersions against slaveholders. This is an undefined charge. The only injustice which could be done to them, would be, to allow them for a moment to imagine, that they were honest men. I was much surprised on reading in her letter that she lived two years in a slave State, in opposition to her to the institution—slavery—instructing black children in letters and religion. The Americans are proverbial for their respect for females; and it is a fine trait in the National character, if not carried to excess; to this feeling, she owed her safety and I, will not have to send her far for some good evidence that I am not much astray in hazarding this opinion. I have only to refer her to her husband, for some light on this head.

You will, my dear friend, recollect that among other interesting conversation we had together, you gave us an account of your residence in Mobile; whence Mr. Simmons had been obliged to fly for his life, merely because he preached once or twice against slavery,) and you said that you were obliged to teach black children by stealth, that you dare not do it openly. You will remember that I told you when you remarked on your returning to Mobile, and taking charge of the Unitarian congregation, that if you did so, you must sacrifice your principles or your life. Your mind dwelt long on the project, and at length, you adopted the wise course to devote your energies in another sphere; to remain in a free State, and to shake off the dust from your feet against the buyers and the sellers of human beings.

Dr. Walsh, who resided long in the Slave States, and who informed me that he purchased some land in Florida, which he cultivated by the labor of freemen, and left that country some years ago in company with a young Seminole Indian, for the purpose of saving the child from a miserable fate, dined with me this day; he told me he meant to have returned to Florida, to live on his estate, but that he was warned by friends to keep away, as his life would surely be sacrificed, if he was caught by the exasperated slaveholders, who would not for a moment submit to any interference with them in the management of their colored people.

This is the universal testimony I have heard on the matter, I have been told that I would not be permitted to live one day in New-Orleans, if I were known. 'Is the language of severe condemnation unjust when raised towards such a people as this? But it is little matter what words we use when speaking against slaveholders; if we speak the truth, we shall be hated by them; for Truth, although ever mild and benignant in her nature, is always severe when brought to combat against Error. It is not the words we use, but the faithfulness of our language, which wounds and irritates wrong-doers.

I leave H. C. Wright to defend himself; he well knows how to do it. Say to your good wife that I am sorry to be obliged to differ from her, but that I have nothing to retract. I have done no injustice, but endeavored to create a public opinion against slaveholders in this country, because their crimes are one great act of injustice. I only regret that I have it not in my power more effectually to cover their acts with odium, for I am satisfied that the day is gone by, when it would be wise or expedient to use gentle terms towards the men who enslave, and make restitution for their sins against God, and against humanity. The American holding slaves, and brandishing the bloody lash, while he glorifies himself annually, and every day of the year, because of his theoretically free Constitution, and his—in words—noble Declaration of Independence, is the most inconsistent, and the most contemptible of human beings. If it be lawful to feel contempt for any man, it is for that man.

I congratulate you, my friend, that you are married to a lady of spirit and independence; one who thinks for herself, and who is not to be trifled with or deceived. I feel obliged to her for giving me an opportunity of again expressing my sentiments on the question of Slavery. Be so kind as to send this letter to the Editor of the Liberator for publication. I be right in any degree, let my humble mite be added to the treasury of increasingly enlightened public opinion. If I be wrong, my opinions will share the fate awarded for error in judgment, and be soon forgotten amid the heap of truths under which they shall lie buried.

I hope your own benevolent labors for the education of the children of the down-trodden, have been rewarded with abundant success. The reformers in this world have to labor against many discouragements. Their work is up hill, but their mission is a noble one, and it will, in the end, be successful. I am often engaged in the advocacy of Teetotalism This principle is not yet triumphant, but I hope it holds its ground pretty well, in Ireland. In this city, thanks to the indefatigable efforts of Father Spratt, open drunkenness is but little known.

I have the great pleasure to be able to tell you that my family are all well and happy—much grown of course, since you saw them. I assure Mrs. Dall of my sincere respect for her, although she is my accuser, and I send my kindest and best wishes to you and her. I shall be happy to hear from you, when you have leisure and inclination to write to

Your friend and brother,

JAMES HAUGHTON.

ANTI-SLAVERY TEA-PARTY AT UPTON.

The ladies of the Union Anti-Slavery Society of Upton held a Tea-Party on Wednesday evening, Oct. 27th. It was well attended, persons being present from Hopedale, Milford, Hopkinton, Mendon, Worcester, &c. The meeting was all that its friends could wish. A Choir was present, who entertained the meeting with several songs well adapted to the occasion. Four young ladies recited each a piece on the subject of Slavery, which would have done credit to any person. One, which especially attracted my attention, contained the following lines:

'Down with the bloody Union, mighty alone to spoil;
Wrench off its anaconda-folds, or perish in their coil.
No Union with Slaveholders, down with the blood-stained Flag,
Trample the green-writ Compact with Slavery's wringed flag.'

When we can get our young women and men to recite such pieces throughout the free States, it will take but little time to snap that link that binds the people of the North to Slavery. Speeches were made on the occasion by James N. Buffum, Frederick Douglass and William W. Brown.

Many were present, who had never attended our anti-slavery gatherings; and many also, who had attended in former days, but who of late have absented themselves from them. May they not refuse to do their part in the great and arduous work of removing the national sin and the national disgrace.

I think this meeting was one of the most enthusiastic of its kind which I have ever attended in the State. Some sixty dollars were realized for the Anti-Slavery cause. W. W. B

TO CORRESPONDENTS.

G. M. His lines are accepted and shall appear shortly.

THE ACCOUNT OF THE ANNIVERSARY OF THE WESTERN PEACE SOCIETY, is received and shall soon be inserted.

W. W. BROWN's letter from Worcester was mislaid, which must account for its non-appearance. We will try and make room for it next week.

M. S of Warren. His letter did not come to hand until too late for last week's paper, and is crowded out this week. It shall appear next.

J. B. Rochester. His letter and remittance came duly to hand. The former is written on the subject of his letter quite as extremely well. He shall hear from us, privately, on the subject very soon.

'THE SCHOOLMASTER WHO SETS NO LESSONS.' We have no much merit in them,—the idea is good and the structure of the story so clever, that we are sorry not to insert them. But we think the point of the whole and the meaning of several of the parts are hardly clear enough, for common comprehensions. We think our correspondent is very capable of doing a good thing out of it, keeping these two elements in view.

E. G's letter received with great satisfaction and delight. An answer may be expected in time.—Q.

☞ We do not often find, says the Boston Courier, in a devoted partisan journal, a paragraph so frank and impartial as the following, from the Sacramento Democrat:—

The Thanksgiving Proclamation.—Governor Dana's Proclamation is the subject of much comment in the newspapers. From some it receives the severest condemnation, and from others the highest praise. For ourselves, we could see it free from the peculiarities which make it the subject of controversy. We detest political harangues in the pulpit as heartily as anybody, but we still think the Governor's Proclamation is calculated to effect a reformation in the clergy. We shall expect to hear of a little increase of political sermons, at the coming festival; and if we do, we shall be conscience, be forced to abate one half of our usual sovereignty in reviewing them, in consideration of the suggestions of the Proclamation.

Nor can we entirely agree with the opening sentence, that 'the past year has been to the state and nation one of unexampled prosperity.' We regret the Mexican war, and we rejoice at the victories of our arms; yet we regard any war as a calamity. We think it a *present calamity* that the insanity of Mexico has forced us into a war; and whatever future good may result from it, the thousands of our countrymen slain—the long train of mourners for lost friends—present themselves, before us, and forbid that we should characterize the past as a year of unmixed prosperity. We can, however, think the Surgeon Gen., who gets the cities of war does come upon us, be praised for the loss of those whose cause is just. We presume that Governor Dana is also of this opinion, notwithstanding the expression he uses.

☞ The New-York Assembly have refused, by a vote of four-fifths to fifty-three, to abolish capital punishment in that State.

FROM THE SEAT OF WAR.

The steamer J. L. Day arrived at N. Orleans, from Vera Cruz on the 19th of Sept. There was no news from Gen. Scott. There are some particulars of Santa Anna's attack upon Puebla. He commenced on the morning of the 13th, and three different points on the 27th ult., at 5 o'clock, P. M. when the Americans commenced throwing bombs, canton shot, &c. into the centre of the city, which suffered severely.

On the 1st inst., Santa Anna at the head of 2,000 cavalry and infantry, and three pieces of artillery, sallied out to attack the American trains. He reached Perote on the 9th ult., and soon after all his men except 130 Hussars pronounced against him, resisting him of incapacity, attributing all the late disasters to him. Santa Anna reached Leon, accompanied with his Hussars, when he received orders from Queretaro to repair thither with his forces. He refused, and took up the line of march for Mexico, to recruit his army and return and combat the enemy.

Gen. Pena y Pena was discharging the functions of President at Queretaro, and refused to recognize the associates appointed by Santa Anna, and proposed that Congress should elect new ones. A report prevailed at Vera Cruz, that the Texas Rangers went out to attack the guerillas but all been cut off but two. A difficulty had occurred in the Massachusetts Regiment. Gen. Cushing had disarmed 65 men.

News from Europe.—The packet Ship Zurich, from Havre, Oct. 5, brings us news a little later from Europe. Accounts from Cologne of 26th Sept. say that all the persons lately arrested for treason had been discharged, except Figueras. The Commander of Fort Salon had voted 3000 pounds to arm the National Guards. Six thousand Austrians are on route to form a military cordon on the Piedmontese frontier, and had already arrived at Milan. It was supposed that the Sardinian Government would take the same measures. It was said that Austria had already 600 men on the line of the Po, between Pabisiano and Ferrara. The Duke of Modena had recommended his dominions with the reigning Duke and the hereditary Prince of Lucca.

The *Zurich* passed the steamer Philadelphia, lat. 42, lon. 59, making 8 miles an hour.

Broom Corn.—It is asserted by those who have made ample experiments, that the seed of broom corn possesses the property of fattening sheep more rapidly than that of any other vegetable known. In the Bolton Ploughman it is stated in an article on this subject, that Albert Hibbard, Esq., of North Hadley, makes use of all the seed of his broom corn for this purpose—that the animals are remarkably fond of it, and will fatten more rapidly than on Indian corn. Hens are also very fond of it, and so are swine, in feeding and fattening which we have found it a very valuable food.

Big Cheese.—A farmer's wife in New Connecticut, Ohio, is preparing an immense cheese for a present to Queen Victoria. With some few of her neighbors, she has procured the milk of 500 cows for one day. The production is a cheese weighing 600 pounds.

To Keep Apples.—We find the following valuable directions in an old paper:—

"Put them in wooden boxes, lined, in layers, well covered with dry sand; each layer being covered. This preserves them from the air, from moisture, and from frost; it prevents them from perishing by their own perspiration, their moisture being absorbed by the sand; at the same time it preserves the flavor of the apples, and their plumpness. Apples have been kept in this manner, sound, and fresh, till mid-summer; and how much longer they would have kept is not known. Any kind of sand will answer, but it must be perfectly dry."

Most Deplorable.—We see it stated that the number of emigrants to Canada who have died, in three months, on ship board, or after arrival, have exceeded a seven thousand one hundred and forty. A vessel recently arrived at Lord-Isle, from Londonderry, had when she started, 366 passengers, eighteen of whom died on the passage, and 120 were landed sick.

The Hardest Fighting yet.—Major W. W. Morris, of the 4th Artillery, writes to a friend in Boston, his brother, Captain Governeur Morris, 4th U. S. Infantry, dated Jalapa, September 15th, in which he states that the command to which he was attached, consisting of between seven and eight hundred men, in marching from Vera Cruz to Jalapa, lost in conflict with the guerillas, 115 killed and wounded, one hundred and fifty men—one fifth of the whole force engaged.

The Episcopal Convention.—The Episcopal Convention has voted that a Bishop cannot be elected in place of Onderdonk—that the office is not vacant. The Convention has also voted against the proposed canon, that a suspended Bishop may be restored on testimonials. The next annual meeting of the Episcopal Board of Missions will be held in Providence, Rhode Island.

On the 3d inst., eight companies of the Massachusetts, and eight of the 13th Infantry, arrived at Vera Cruz. They belong to Cushing's Brigade. Twenty days, with his regiment of mounted men, was then hourly expected.

Col. Alanson Palmer, of Buffalo, has purchased, for $60,000, a large plot of ground near and immediately opposite the Girard College, Philadelphia, which he has laid off in building lots of liberal size, and on one of which he contemplates erecting a magnificent Hotel.

Rev. Robert H. Hall, minister of the Episcopal Church, in Roxbury, Mass., has been deposed from the ministry, for immorality.

Brilliant Meteor at New Orleans.—The New-Orleans Bulletin says that on the evening of the 15th inst., a brilliant meteor passed over that city, at an elevation of forty or forty-five degrees, passing in a north-easterly direction, in a descending line of about twenty degrees, and disappeared on the surface of the earth. It had not what could be called a very rapid motion, but its progress could be deliberately followed by the eye, until it was lost in the horizon. Its brightness was very great, almost equal to the moon, and very like that of a Drummond light. The night was still, and clear, and the momentary lightness far exceeded that of full moonlight. It was not accompanied with the slightest explosion.

The mine of La Luz, in Guanajuato, Mexico, belonging to Don Pedro Gabeo, is yielding the extraordinary profit of about $100,000 per week.

Brick Machine.—In the July number of the Journal of the Franklin Institute, there is a description of a thoroughly useful machine, invented by a Mr. Culbertson, of Philadelphia. The writer says, "I saw in New-York, and learning that one of the machines was in successful operation at Staten Island, a few miles below the city (erected by a company of capitalists,) he went to see it, and was much pleased with it. Contrary to all preconceived opinions respecting the mode of making bricks, he found most well worked, wheeling the crude clay from the bank where it had been dug in the hod, and thence directly to the machine. Two men were busily at work shovelling clay into the machine, and two a lower pitch than at opposite side were removing the bricks on to wheelbarrows, taken to the kiln, where others were busy stacking them ready for burning; while there, the machine was turning five revolutions per minute, each revolution throwing off fourteen bricks. He was informed that the machine averaged about three thousand bricks per hour. A kiln of these bricks had just been burnt, which had cost very handsome, and were readily sold at the kiln at a very high price, and in great demand. Should these machines be adopted in this neighborhood, we should have cheaper bricks, and of better quality, than at present. It would be well for the builders and capitalists to look into the matter.—Mail.

The Cambridge Telescope.—The new telescope at Cambridge, is found to realize the high anticipations which have been entertained in regard to it. The wonderful nebula of the constellation of Orion has recently been subjected to the scrutiny of Mr. Bond, through the powerful lens, by the fully yielded to the power of the admirable instrument. The rapidity of the telescope's motion, seems to be equal, if not superior, to the famous instrument of Lord Rosse, and the power of which this nebula so long resisted. May we not expect grand discoveries in the heavens, when such lens, made as it is, of patient and skillful observers?—Boston Traveller.

A revolution in calico printing is announced in the Scientific American, and house paper is to be printed so cheap that it will be used for a mere away. Instead of two or three weeks now required to engrave a copper roller of the highest finish, the inventor, within a few days, turns out a roller, gets up one in as many hours. He has also invented a machine for shearing cloth, which shears from 5 to 600 pieces in a day, for a small price, and 10 or six dollars each day, and does the work better than it is now done by the old process.

The last winter is said to have been the mildest ever known in Greenland. Without even excepting the northern most part, the weather was of an unusual mildness, and very little snow fell. It was only during a few days in the latter part of April, that the cold prevailed in that country with any degree of rigor. The last winter was also of an extraordinary mildness in Iceland, and in the other northern and eastern parts of it. In the southern and western portions there were frequent rains but little or no snow.

Printing Office robbed.—The office of the Evening Gazette was entered on Friday night, the iron safe opened, and $40 stolen therefrom. The robber obtained the key of the safe from a drawer in the office. A silver spoon, marked W. W. C., Jr., was also stolen.

FOURTEENTH NATIONAL ANTI-SLAVERY BAZAAR.

The Committee of the Fourteenth National Anti Slavery Bazaar have the pleasure of informing their co-adjutors in all parts of the country that FANEUIL HALL will be open for their reception on TUESDAY, the 21st of December.

The Committee earnestly urge upon their co-laborers the necessity of strenuous exertion to make the occasion as profitable as possible to the cause. TEN THOUSAND DOLLARS is the smallest sum required by the exigences of the cause, to sustain its agencies, depositories, periodicals, &c., extended as they now are over the Free States. A few calculations will show that the sources are ample and abundant from which this aid may be drawn. For example, there are ten towns in Massachusetts alone in which there are ten families, each of which might easily send in $1000 worth of goods. Here at once is the required $10,000 of goods. There are ten other towns in which there are twenty persons who might each easily send in $500 worth, equal to $2,000 more. The effort required to prepare and collect this amount is the very one that at the same time creates a market. Unlike the processes of ordinary trade, it is in all these philanthropic struggles against the popular tide, the supply that creates the demand. To sell 1000 worth of goods, we must raise at least double that amount, and so on, in like proportion. It must not, therefore, be supposed possible, that we can have too large a supply, because we have goods left when the Bazaar closes. All that remains in the hands of the committee is always carefully arranged, packed and stored, to aid in other Fairs, by means of which the anti-slavery feeling is kindled or kept alive in all parts of the country. Last year, the goods remaining were made serviceable to the cause through Fairs in Weymouth, Plymouth, New Bedford, Mass; Rochester, West Kingfield, Waterloo, N. York; Philadelphia, Pa; Salem, Ohio.

From some of these places, hundreds of dollars were returned to the State Treasury, and in all great local good was effected. Many similar applications were unwillingly refused, for want of suitable goods. Again then let it be remembered the supply cannot be too great.

It should not be forgotten by New York, Ohio, Pennsylvania, and all the States to which anti-slavery aid has flowed from the American A. S. Society, that they also are bound to co-operate with the Bazaar as a national enterprise.

The committee are often asked what sort of goods are saleable and acceptable. The reply might be, no description of goods can come amiss. The object of taste—no work of art—no specimen of ingenuity—no product of agriculture—no article of dress—no kind of provision, but may become promotive of the cause. It would be most desirable to be able to point to beautiful specimens of excellent workmanship of every kind—the gifts of American skill and industry, that the reputation of our own country may be enhanced by this occasion in an artistical and mechanical as well as in a moral point of view. The shortness of the time and the nature of the occasion forbid the reception of articles on commission, but the committee trust that the cause will appeal to the hearts of Bostonians to occupy stations of furniture, musical instruments, new inventions and mechanical improvements such as they have not heretofore been favored with.

Of course the agents of the American A. S. Society and the Mass. A. S. Society are doing all in their power to open a channel of communication with the Bazaar in every place they visit; and the committee refer to the resolutions of the Boston Female A. S. Society in another column, as containing a valuable suggestion which, if vigorously acted upon, might become of vast importance to the cause.

It cannot be expected of our British friends, that they should aid us so much as they did before pressure of Irish and Scotch distress was so seriously felt. ☞ We must work the harder at home, to supply that probable deficiency, and thereby show ourselves worthy to have been so generously helped thus far.

N. B. Beautiful goods from Paris selected for the Bazaar have already arrived.

☞ *Donations* of money or pieces of goods are solicited, for the general purposes of the Bazaar.

THE LIBERTY BELL will be published as usual. Its list of writers is a brilliant and distinguished one—more so now than ever. The Frontispiece will be an engraving of FRANCIS JACKSON. Donations in aid of the publication should be sent to M. W. CHAPMAN, 6 Chauncy place. All the friends of whom the Editor has the promise of Literary contributions are entreated to forward them NOW *as the press is waiting*, and the time insufficient.—M. W. C.

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 which they labor, to aid their undertaking.

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—the instinct of self-preservation in view of the encroachments of Slaveholding Power—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 disgust at the discrepancy 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 hopeless, except through the consent of the majority of the whole people. This obtained, the work is done; for the willing car readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us, 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 any candidate, but be made to awaken the love of freedom and the hatred of slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; and, in making the proposition so degrading to the morals of our nation, that the government should become the tributary of this wrong, but in efforts for such an elevation of national character as shall brand it—CRIME.'

This money will, in short, be spent neither in compensation, colonization, nor political partizanship; while a clear-sighted economy will also forbid its being used in the equally benevolent, though less effectual, channel of a vigilance committee. It will be spent in Propagandism:—for we strike openly, boldly, strongly, *and successfully too*, as our fourteen years of labor prove, at the *root* of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of living for the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its promotion, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of temporal compensation in this world, and a sense of spiritual life begun, to make the different frivolities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000

at the ultimate disposal of the American Anti-Slavery Society.

MARIA WESTON CHAPMAN,
ANN T. GREENE PHILLIPS,
HELEN E. GARRISON,
MARY MAY,
ELIZA LEE FOLLEN,
HENRIETTA SARGENT,
SARAH SHAW RUSSELL,
SARAH BLAKE SHAW,
MARY GRAY CHAPMAN,
LOUISA LORING,
CATHARINE SARGENT,
CAROLINE WESTON,
HANNAH TUTTS,
MARY YOUNG,
ELIZA F. MERIAM,
MARY WILLEY,
CAROLINE F. WILLIAMS,
SUSAN C. CABOT,
ANNE WARREN WESTON,
EVELINA S. A. SMITH,
ABBY SOUTHWICK,
MARIA LOWELL,
SARAH H. SOUTHWICK,
FRANCES MARY ROBBINS,
ANN R. BRAMHALL,
LYDIA PARKER,
HARRIET T. WHITE,
HARRIET R. HALL,
ABBY FRANCIS,
HARRIET M. JACKSON,
ANNA R. PHILBRICK.

WORCESTER COUNTY SOUTH DIVISION ANTI-SLAVERY SOCIETY.

A Quarterly Meeting will be held in SOUTHBORO, in the Town Hall, on Saturday and Sunday, Nov. 13 and 14; to commence on Saturday at 10 1-2 o'clock, A. M.

Samuel May, Jr., Parker Pillsbury, and Stephen S. Foster, will be present. And ALL persons are invited to attend, to participate in the discussions, and to consider what duty we owe to our cause, to away the National Sin and Shame, and to avert those consequences which are fast coming upon this God-defying nation.

SAMUEL MAY, Jr., *President.*
JOHN M. FISK, *Secretary.*

LECTURES.

A Series of Lectures will be delivered before the Salem Bible-Class, in Lyceum Hall, upon successive SUNDAY EVENINGS, at Lyceum Hall, at 6 1-2 o'clock. The introductory Lecture was given by Rev. THOMAS F. STORY, last Sunday evening, Oct. 17.

The remainder of the course will be delivered by the following gentlemen, viz:—

Rev. SAM'L JOHNSON, Salem.
EDMUND QUINCY, of Dorchester.
CALEB STETSON, of Medfield.
WM. W. BROWN, (a fugitive slave.)
WM. L. GARRISON, Boston.

Tickets for the course, 25 cts. For sale at the Bookstore of W. & S. B. IVES. Single tickets 6 1-4 cts.

ELIZA J. KENNY, Rec. Sec.

Salem Register.

TO THE SICK AND AFFLICTED.

BOSTON, Sept. 10, 1845.

Dear Sir,—I take pleasure in communicating through you, to all whom it may concern, and the public generally, the astonishing effect your truly wonderful medicine has had upon me. I have enjoyed perfect health for four or five years. Physicians said I was in the consumption, and had my night sweats, and my cough was much better; but my disease was so deeply rooted, it may be doubted to continue taking the Balsam until I had taken seven bottles. I can honestly and truly say, I believe Dr Wister's Balsam of Wild Cherry saved my life.

MRS. MARY B. GOULD.

We are personally acquainted with Mrs. Gould; assisted in her sickness, and attending her sickness; believe and know the above statement to be true.

MRS. P. C. PRESCOTT,
MRS. S. A. PRESCOTT,
No. 1 Commercial Street.

None genuine unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington Street, and by Druggists generally in the United States and British Provinces.

NEW ENGLAND
SECOND HAND CLOTHING STORE,
No. 56 *Union st.*, BOSTON.

JOHN WRIGHT
KEEPS constantly on hand, a great variety of New and Second Hand CLOTHING.

Goods of all kinds, such as old clothes, W. I. Goods, Watches, Boots and Shoes, &c., exchanged for New Clothing.

Cash advanced on all kinds of Goods from $1 to $100.

6mo Oct. 1

POETRY.

For the Liberator.

THE JEW'S LAMENT.

[Written after conversing with a converted Jew upon the views and expectations of his people.]

Jerusalem hath fallen low,
Our pride, our glory once,—but now
Her beauty hath departed;—
Her palaces and temples low;
And o'er the earth her children go,
A people broken hearted,
Despised, contemned, an outcast race,
No home, no land, no dwelling-place.

We've ever loved the Holy lands,
But they have passed to heathen hands,
Their former beauty vanished;—
Our sacrifices, temple, gone,
Our Zion's holy mount forlorn,
And Judah's children banished;—
We mourn, we mourn in a glory fled,
The desolation o'er it spread.

Still when we wander far away
In Gentile lands, in prosaic day
We turn toward it in sadness
Oh, when will our blest Shiloh come,
To call our scattered people home,
Our grief to turn to gladness?
To build again our sacred fane,
And make the nations own his reign?

The time will come, we shall be blest,
We shall receive the promised rest;
The time will come, prophetic song
Will be fulfilled, the scattered throng,
When our Messiah appears
And Jehovah's standard rears,
From earth's remotest parts will come,
And make the Holy land their home.

Norton. C. R. G.

☞ We have recently seen the following beautiful stanzas in several papers, without the name of the author. They were written by Dr. Bowring of London. We believe they have appeared in the Liberator before, but if so, no reader will object to seeing them again.

THE GOOD SAMARITAN.

There is a tale by Jesus told;
It charmed the listener many a fold—
A tale of that benignant man,
Who, when the proud passed heedless by,
Supplied what kindness could supply—
The good Samaritan.

Robbed, naked, wounded, by the way
The suffering, sinking traveller lay;
Swift to his aid his helper ran,
Bound up his wounds with tender care,
Food, raiment, home provided there—
The good Samaritan.

And still that tale of pathos tells
The awakened heart; still touches, thrills
With sympathy's own talisman,
The springs of generous thought to move,
And bids us imitate and love
That good Samaritan.

A wider field is ours; not one
Stripped, wounded, destitute, alone;
But man in crowds neglected, man
In congregated wo, doth call,
That each should be to each—to all,
A good Samaritan.

MIDNIGHT AND DAYBREAK.

BY REV. JOSEPH C. STAT.

I.—MIDNIGHT.

I had been tossing through the restless night—
Sleep would not come, my pillow was a brain
Weary with sense of dull and stifling pain—
Yearning and praying for the blessed light,
My lips moaned thy dear name, beloved one!
Yet I had seen thee lying still and cold,
Thy form bound only by the shroud's pure fold,
Pale life with all its suffering was done,
Then agony of loneliness o'ercame
My widowed heart—night would fit emblem seem
For the vanishing of that bright dream!
The heavens were dark—my life heneforth the same
No hope—its pulse within my breast was dead,
No light—the clouds hung heavily o'erhead.

II.—DAYBREAK.

Once more I sought the casement. Lo! a ray,
Faint and uncertain, struggled through the gloom,
And shed a trembling twilight on the room—
Long watched-for herald of the coming day,
It brought a thrill of gladness to my breast.
With clasped hands, and streaming eyes, I prayed:
Thanking my God for light, though long delayed—
And gentle calm stole o'er my wild unrest.
'Oh, soul! I said, 'thy boding murmurings cease;
Though sorrow bind thee in a funeral pall,
Thy Father's hand is guiding thee through all—
His love will bring a true and perfect peace.
Look upward once again, though drear the night,
Earth may be darkness—Heaven will give there light.'

LUTHER AT THE DIET OF WORMS.

BY MRS. A. C. JUDSON.

Intrepid, godlike man! Behold him there
'Mid the assembly vast. Prince and kings
In all their royal dignity. The proud
And worldly-wise, and almost deified
Prelates and bishops, with the varied names
Of church ambassadors, intent to awe
The great distributer of their carnal joys.
And chain him at their feet.

Behold him there—
Meek, humble, patient, yet with loftiness,
Surpassing all around, even as the sun
In morning splendor, shines above the stars!
He speaks in wisdom, and with mighty power,
And stands triumphant victor o'er his foes.

We see the Oak, that monarch of the wood,
Year after year battling the storms of heaven;
And tho', perchance, touch'd by the lightning, still
Standing unmoved, we wonder and admire.
A noble ship goes forth upon the deep,
Surge after surge sweeps with a vengeance by,
And every sea threatens to overwhelm
Yet on it moves, baffles the winds and waves,
Outrides the storm, comes safely into port
Amid the acclamations of a crowd.—
Praises are shower'd upon the conqueror's hand—
To martial courage grateful honors given,
But, what are these, compared with such a scene
As we contemplate, when a child of earth
Undaunted stands, and dares the great war
Of moral elements, yes, overcomes,
And 'more than conquers'—rises higher still,
And gains new strength with every victory!

And what was Luther's power? What was the rock
On which he stood, that seemed of adamant?
'Twas simple 'faith in God.' He had espoused
The cause of truth—eternal, holy truth;
And He, whose attributes are infinite,
Vouchsafed his blessing. 'Twas Omnipotence
That girt him round, and well might he defy
All earthly foes, ay, even the hosts of hell.
Oh glorious display! The power of faith—
So simple, yet sublime—that raises man
From a mere earth-worn to the exalted height
Of worship to the Eternal—ONE WITH GOD.

REFORMS.

NON-RESISTANCE SOCIETY.

We learn from the *Practical Christian*, that a Quarterly Meeting of the New England Non-Resistance Society, was held at Pawtucket, R. I., on Saturday and Sunday, October 24 and 25, at which it proved to be of great interest. HENRY C. WRIGHT was present, it being, we believe, the first public meeting which he has attended in New England since his return from Europe. The following abstract of proceedings is abridged from the *Practical Christian*:—

The Meeting was called to order by the President of the Society, ADIN BALLOU, who also offered a prayer, and tendered freedom to all persons who might be present at any of our meetings, to utter their thoughts freely, if they be led so against us. After a song by a choir from Hopedale,

MARVIN CHENEY, of Olneyville, one of the strongest and truest ministers of R. I, said he should like to ask a few questions, and proceeded to do so in his own peculiar, fearless manner, presenting an objection to Non-Resistance.

RAY POTTER wanted to know if this was a meeting of the N. E. Non-Resistance Society? He had heard of, for months past, but had not often called one. If the present one should prove to be of the character, he should endeavor to show before its close, first, that some Non-Resistants are false to their professions—are slanderous, and have a spiritdictive malice in their hearts. And, secondly, that this Society is not based on Christian Non-Resistance—the Non-Resistance of the Bible, but is of an infidel nature.

BR. BALLOU hoped we were willing to hear faithful rebuke and reproof. If a friend Potter had a testimony to bear against us, he might choose to bear that testimony. He then offered the following Resolution:—

Resolved, that any man, who either offensively or defensively destroys or impairs the life of another human being, whether acting alone or in combination, in person or by proxy, under supervening natural law, under martial law, civil law, ecclesiastical law, or any other *human law*, violates the *divine* law.

BR. BALLOU supposed some of the Constitutions of the various States made provisions for the conscientious scruples of men before they entered into office, but when in office they were bound to discharge the duties of the office they might hold. The sheriff, for instance, may resign and suffer the consequences of doing so, but there are no provisions made for his conscientious scruples against life-taking. He knows he holds his office, he must either hang the criminals sentenced to death, or hire some other one to do it. He is responsible for his agent.

C. O. READ, thought that by the Constitution of Massachusetts, all—excepting the Quakers—were bound to do military duty—the conscientious scruples of other classes were not provided for.

MR. CHENEY wanted to know if any man would pretend that the Government would free him from the consequences of taking office they might hold. The sheriff, for instance, may resign and friend lately told him that a Non-Resistant might consistently be Sheriff of the United States. But he should like to know if the minority may stand aloof from the majority, refusing to aid them in any way in what was unchristian? Is this, Mr. President, the theory of our government?

BR. BALLOU thought it quite evident that every Party in power had authority to bind the minority to every constitutional act they might do. The minority agreed when they entered into the compact to be bound by the majority. They agreed to hold their property for the support of war. And if men do not want to be drawn into the support of a Mexican War, or of any other war of a similar character, they must be careful not to enter into an agreement that "Congress shall have power to declare war." This branch of the subject he sustained and illustrated in his usually clear and interesting manner.

RAY POTTER wanted to know if life might not be taken without guilt? He himself thought lifetaking, in itself, had no character, either good or evil—its character was entirely upon the motive of the individual who should perform the deed. God, he said, once made it the duty of man to take life. And Moses was guilty of the death of the Egyptian he did so, as Paul was when he preached the Gospel. (!!)

BR. BALLOU asked Mr. Potter if he meant to say that God commanded a thing because it is right, or that it is right because he commands it?

MR. POTTER said he was bound to take God's revelation as his rule, and conform his reason to that. He believed that God had commanded life-taking.

BR. BALLOU said there were two classes of moralists—circumstantialists and naturalists. Will some it was a matter of expediency whether they should lie, cheat, steal and kill, or not—with others it was a matter of principle. He himself, he said, to that class who believe that there are certain eternal, unalterable principles. What is right now was always right. Mr. Potter here asked Br. B. if he believed that God ever commanded life-taking? to which he replied that he doubted it. This, Mr. Potter thought infidelity, and went on ranting, not reasoning, on the subject.

A STRANGER to us, asked if it was wrong to kill, when Samuel hewed Agag in pieces?

BR. BALLOU thought it was wrong, and he presumed supposing that Samuel mistook his duty to supposing that Right ever changed.

HENRY C. WRIGHT here came forward, and was welcomed by a cordial reception for the occasion by C. O. READ. He said he would take another opportunity to express his gratitude for this welcome and the generous treatment of the world which he had received, and confine himself now to the Resolution before the Meeting. The question embodied in it, was *the* question at issue between Non-Resistants and their opponents. This settled, all is settled. He wished Non-Resistants to keep this in view—it is sinfulness of life-taking is their primary principle. We are not here to discuss Government, but here we are united. I plant my heel, said he, on all Governments based on the assumed right of the majority to rule. No one has a right to enter into such a Government. For how does any one know what a majority may command? My idea of Democracy is the right of self-government under God. As to Christians, I believe that man never can have a right to take the life of his fellow-creatures.

MR. POTTER, who has a holy horror of all isms but genuine, unadulterated Calvinism, here asked Br. Wright if he meant to say that God never commanded life-taking?

MR. WRIGHT said, I'll answer the question. I repeat—man never did and never can have the right to take the life of his fellow-creatures. This is the only platform I can stand upon. Suppose there were no other intelligent being in the universe but my Maker and myself. What duties do I owe to him? I stand here alone with Gods and have no Will for you or for myself. But he creates another. Now we are two. I have a fellow-being, a companion. Are my duties to God altered? No, not in the least