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

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

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold like cattle, or merchandise.

☞ Seven hundred thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) America every year.

☞ Immediate, Unconditional Emancipation.

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

☞ The existing Constitution of the United States is a covenant with death, and an agreement with hell: NO UNION WITH SLAVEHOLDERS!

THE LIBERATOR.

From the London Mercury.

SPEECH OF GEO. THOMPSON, ESQ., M. P., ON FREE TRADE WITH INDIA.

The meeting being organized, Francis Carnac Bayley, Chairman, addressed the assembly as follows:—Ladies and gentlemen, in thanking you for the honor you have just conferred upon me, in electing me to preside over this meeting, I conceive it is necessary that I should address to you a few words explaining the reason why I have consented to take upon myself this office, and why I, a stranger, not only to this present assemblage, but to this part of London, I will make my observations as brief as I possibly can, in order that I may not be the means of detaining you from hearing a gentleman whom I am perfectly aware you are all most anxious to listen to, and who has come to this meeting for the express purpose of bringing the important subject which we shall have to discuss to night under the consideration of this meeting. I will, therefore, merely observe to you, that my connection with your honorable member, Mr. George Thompson, does not date from yesterday (hear, hear). It is now about eight years since I returned from India, and met that gentleman, who had not long before landed upon the shores of this country, upon his arrival from a visit to the United States of America. He was so well know, he had devoted a considerable portion of his time and energies to the advocacy of the great cause of the abolition of slavery in the East, and of so far enlightening public opinion upon this question, that you, and all men, may have an opportunity of seeing and hearing, I trust, that, in bringing before your notice the condition of India, we are at the same time calling your attention to a subject of the deepest and most vital interest to ourselves. When Mr. George Thompson shall have concluded his address to night, I have not the slightest doubt that there will not be one person in this assembly, who will not leave the room without being impressed with the conviction of the truth of the statement I have made, namely, that there is no subject presented to your consideration, directly or indirectly, is not most essentially concerned in the fate of that country, which is to be the topic of the present lecture. I, with these prefatory remarks I now beg leave to introduce to you our own member, Mr. George Thompson (cheers.)

GEORGE THOMPSON, Esq., M. P., rose, and was enthusiastically greeted by the audience. He felt upon this opportunity that I may lay before you my views on a question of paramount importance to the interests of this country and the welfare of mankind at large. You have done me the honor to elect me as one of your representatives in the parliament of England, and I consider, therefore, that it is my duty to put you in possession of my opinions on a subject which will occupy the chief portion of my attention in the Legislature, and which I intend to press on, as I have now and always, both before and out, until it is appreciated, as I think it ought to be, by the people generally (cheers.) I do not doubt, that when I have concluded, you will share my convictions respecting the vital importance of the question I am about to discuss, and that you will not only cheerfully consent to my devoting itself to its advocacy, but be very much in error if you not co-operation (cheers.) I therefore ask your candid and serious attention. I ask that you will weigh deliberately the facts, the statistics, and the arguments I shall adduce, and that you will vote for nothing, the propriety and truth of which I do not fully and most satisfactorily establish (cheers.)

The topic on which I have to address you this evening is—Free trade with India, in relation to the condition and prospects of that country. I do not might seem to limit the discussion to matters connected with India and England, and to the results accruing to those countries exclusively from an extension of their commercial intercourse. The subject, however, as I think I shall be able to demonstrate, embraces another result, namely, the achievement of the overthrow of the system of slave-trade—an effect following upon the attainment of the former object. A few words about every still bring me manifestly within the subject to have been announced, and enable you to trace out for yourselves the inevitable effect of which I have spoken. In the United States of America, a country boasting its destination of independence, its doctrines of equality, its free political institutions, its love of universal liberty, its educated and enlightened population, and its numerous institutions unrammelled by state connection, its efforts for the diffusion of the scriptures, and its many and powerful organizations for promulgating the faith of the gospel throughout the world—in that such man, woman and child is A SLAVE (shame). Sixteen millions of free men have bounded themselves together to hold in bondage three millions of their fellow creatures! (hear).

A similar number of slaves are found in the empire of Brazil, the principal market for slaves for colonies. France and Holland participate in the crime in their colonies. We turn to Africa. The whole coast, the abolition of the slave-trade with Africa, by England and the United States, notwithstanding in the year 1808, a thousand human beings were every day, either slaughtered in their own villages, or dragged away from the interior to the coast, or, expiring in the middle passage, to be thrown into the deep; or living to reach the place and to be a slave—that, in the worked to death on the coffee and sugar plantations of Cuba and Brazil. The statistics of this system inform us that from eight to nine millions are in bondage, and that Africa is robbed of a thousand of her children every day! Such are slavery and the slave-trade, as carried on by nominally Christian nations, in Europe and America! (hear, hear, shame. (Cries of shame, and great sensation.) The effect of this address is not to characterize slavery, or to dwell upon its peculiar features in the various countries where it exists, but to bring to this island a supply sufficient to meet the growing demand. An experiment had been made on the shores of Africa. Cotton was found to be a cotton trees from seeds introduced from one of the West India Islands. On the 20th of January, 1785, a single bag of this cotton was landed on the wharf at Liverpool. That was a dull day for the cause of human liberty. The sample was approved, and orders were given to send all of the same quality that could be raised. Time, however, was wanting; and, therefore, in 1786, the total export of cotton from the United States of America was only 800 pounds. In England, ingenuity and capital and enterprise were embarked in the manufacture of cotton goods; and in America similar qualities were soon engaged to turn the labor of the slaves to profitable account, and to develop the resources of a territory illimitable in its extent. The race thus commenced has continued down to the present hour. In 1790 Hargreaves invented the spinning-jenny; Arkwright soon after introduced the spinning-frame; Crompton, in 1779, combined the two and called it the mule. In 1785, the year I am now speaking of, Watt brought the steam-engine to that perfect state for acting which made it profitable. Cartwright afterwards invented the power-loom. Sixty years only have elapsed since this career on the part of these two countries began. At home, contemporaneously with the ever-increasing consumption of cotton goods by the British people, the export of cotton goods has advanced, until it has exceeded the mighty value of £25,000,000 *sterling* per annum; being almost half the amount of the entire exports of the United Kingdom! Now, in this sum £70,000,000 of British capital is invested in the cotton trade of this country; more than two millions of our population depend on this trade for employment, and, consequently, for the means of subsistence (hear). 'The truth is,' says the able editor of the *Economist*, 'that this is no trifling, secondary interest, which is of such material consequence to the well-being of this country, as an abundant supply of cotton; forming, as it does, the basis of so large a portion of our commerce, and of the employment of our workpeople' (hear, hear). 'On the supply of raw cotton,' says the *Times*, 'does it absolutely depend whether the population of Lancashire shall or shall not be reduced to the state of the population of Cork. The cotton plantations of New Orleans feed the inhabitants of Manchester as directly as the potato fields of Mayo or Galway feed or starve the peasants of Connaught.' Thus, in sixty years, has this single branch of British commerce assumed a degree of vital importance. It is interwoven with all that relates to the employment of our population, of our capital, and of our shipping; and all that relates to our revenue, to our comfort, and our domestic peace, contentment, and security. Its rapid growth is wonderful; its magnitude is stupendous; and its connection with all that is important to our prosperity is so close and inseparable, that the boldest and most far-seeing minds in the community cannot contemplate any arrangement which shall in the slightest or utmost alarm and terror (hear, hear). It was to supply England with the raw material for this branch of her manufactures that the planters of America, for half a century, turned the attention of their cotton cultivation. A new era commenced. All thoughts of giving emancipation to the slave ceased; the slave became more valuable as human beasts of burden on the plantation, or as stock to raise, by natural increase, the thousands of their kind required to cultivate this new article of prosperity (hear, hear). There was a rush from the out and profitless soils of the older states to the new and virgin soils beyond. The rest valley of the Mississippi, as the extensive plantations of Florida, presented a boundless field for enterprise, and the profitable employment of slave labor; and further, they also scrupled not to amass riches by violence and slaver'ghouls themselves. Washington became the emporium of the domestic slave-trade, and New Orleans the slave market of the South. The demand for cotton were in England closed the gates of mercy on the bondmen of America; it quenched the hopes of the friends of humanity; it closed the ears of the people and the breasts of the trans-Atlantic slaveholders, and offered them a tempting premium to pursue their guilty traffic, in the sure hope of a rich reward.

In 1790, America exported of her produce a single bag of cotton wool. In 1843, that same country sent across sea, from her slave-tilled plantations, 2,394,531 bags of the same wool, of the net weight of seven hundred and ninety-two millions of pounds weight! In 1785, America held within her borders 650,000 slaves, and these, as we have seen, had become unprofitable, and were, therefore, standing on the threshold of freedom. In 1840, America contained 2,487,213 slaves, and these by reason of the cotton cultivation, Henry Clay, himself entitled to be regarded as a fit judge in the matter, being both a Southern man and a slaveholder, and all that he could claim, of the dollars! In 1785, a single bag of cotton was exported from America. In 1811, the total exports from the shores of that country amounted in value to 105,262,728 dollars, of which of Great Britain consumed to 54,330,331 dollars, being 77,940 dollars in excess of all her other exports put together. In 1790, the shipping of the United States was only 346,671 tons, and in 1844 it 2,280,095 tons!

While driving this profitable trade in the staple articles of our manufacture, the United States have been comparatively instrumentalities to the growth of other kinds of tropical produce; and have therefore greatly enriched their slaveholding neighbors, by becoming customers for the articles raised on their plantations. Her own prosperity, built on the foundation I have pointed out, has enabled her to be a large consumer of the fruits of the slave growth. Hence we find her importing during 1845, 120,000,000 of pounds weight of slave grown coffee, and 1,000,000 of pounds weight of slave sugar. Her cotton has largely assisted her to do this; and through our consumption of this slave-grown article of American, the United States have ever been enabled to pay the means of the slaveholders of Cuba and Brazil, and thus supplying to them their only stimulus to the continuance of their slave trade with Africa. 'While, therefore, we (the *Times*) are pouring out millions of money, and sacrificing thousands of valuable lives, since the peace of 1814, to suppress slavery in the world, our countrymen have, year by year, been supplying a larger and larger dose to the United States, by which the demand for slaves was made to be kept up and encouraged in Cuba and Brazil. This is the explanation, why our cargo in four, instead of one in three, now reaches the Brazilian slaves. (Cheers.)

The cotton manufacture of England, viewed through the medium of the facts now stated, stands out as the prime inciting cause of untold and unutterable misery and crime. The arm that contributes to the wealth, the power, and the greatness of our native land, deals death and destruction on a continent on one side of the ocean, and misery and degradation on a colonial possession on the other. Whilst spending thousands annually to shield the cause of the thing virtue of the slave-trade, we are furnishing millions to the slaveholders of America. Thus, while we unite on the altar of freedom we are heaping ingots on the altar of slavery. While assembled together to express our sympathy with the slave, and our abhorrence of the system which has reduced him to what he is,—a marketable chattel in the eyes of the law, and, in the same time, as a nation, supplying the only effective proof of the system. We are holding in our own hands the key which has shut the bolt upon him in his prison-house. Our power was in our hands when we bought the fruits of the slave labor, and thus enriched the slaveholders of America

IMPORTANT SLAVE CASE.

An important case has been decided in the U. S. Circuit Court at Columbus, Ohio. Mr. Parish, of Sandusky City, was sued by Peter Driskell of Kentucky, for harboring and concealing certain fugitive slaves and for obstructing an officer in his efforts to retake them. The action was brought to recover the penalty of $500 for each of the above offences, as prescribed by the act of 1793. Judge McLean, in charging the Jury, laid down the following propositions:

1. Obstructions must be made knowingly and willingly. The defendant must have known that the slaves were escaped-fugitives from labor from another State.

2. To constitute a harboring or concealing, there must be an intent to elude the diligence of the master. After a harboring is shown the burden of proof is thrown on the defendant to explain its meaning.

3. An obstruction under the law implies force—it need not be manual.

4. But one penalty lies for hindering or obstructing, or harboring and concealing, if in effect be done by one act—whether one or many slaves are thereby protected.

5. In Ohio every person, without regard to color, is presumed to be free. But where service is due in Kentucky, it must be tested by the laws of Kentucky. If proof has been shown that the plaintiff is entitled to the labor of Jane and Harrison Gardner, yet, it is sufficient to create the presumption that they have escaped from that labor. That they were held in a state of slavery is strongly indicative of such a position of affairs.

6. The important fact to establish is that Col. M. attempted to make the arrest. It must have appeared the defendant knew these were escaping slaves—that he was authorized to make the arrest, and was prevented by the defendant. Unless these facts are brought home to the knowledge of the defendant, the plaintiff cannot recover. If Col. Mitchell's statement is true, the case is made out. If his credibility is destroyed, yet the witness for the defendant, it mainly falls to the ground.

7. A harboring *must* be constituted in part by an intention to defeat the claims of the owner. If the retaining of the slaves until evening was with that intention, the defendant has harbored them. If the understanding was that they remained for a fair trial, he has not harbored them.

8. This is a penal offence, and might be prosecuted by indictment. The jury will require strict proof; but if such proof is made, the law must be administered.

9. Harboring and concealing are synonymous terms in the statute.

10. The law must not be so executed as to prevent the exercise of ordinary humanity towards fugitives. It is a meritorious act on the part of a citizen of Ohio, to see that such fugitives have a fair trial, if he do not go beyond the law, and make the forms of the law the medium for the infliction of injustice upon the master.

The jury returned a verdict for the plaintiff—finding the defendant guilty both of harboring the slaves and obstructing the master. Two penalties of five hundred dollars each are therefore assessed against Mr. Parish.

From the Salem Observer.

BEAM IN THE EYE, *VS.* MOTE IN THE EYE.

The Mexican War proves, that as a nation we are guilty of the same folly that characterises us as individuals, that we are slaves of a misconceived variety. We commence ourselves to be, individually, the best specimens of human nature ever raised on the planet, and are, of course, examples for the whole human race. So in politics, we think we are the only people, in our estimation, who possess any freedom worth speaking of, or who have any considerable portion of the elements of true greatness. Hence, we have a 'manifest' to elevate all nations who can't help it to the pinnacle of grandeur which it has been our peculiar felicity to reach. This war with Mexico, is accordingly, we think, made for the purpose of making her something like ourselves. We have discovered that she is sadly misgoverned, that her people are fools or knaves, and that it is the destiny of this happy old hen to gather her undes its wings and establish in her dominions all the blessings which it is in our power to impart to the miserable Mexicans. That war becomes, therefore, when tried by such philosophy, somewhat of a benevolent thing, and displays as the result of a people, not only willing, but determined, to help those who can't help themselves.

Now this pretence of superiority on our part would be well enough, if it were not for the fact, that in one matter at least, we had better learn from than teach to Mexico—and this, too, in the fundamental concern of our existence. The grand idea that gave birth to this Union was that of Liberty, and yet, in this very matter, Mexico has set us an example which we have not had the virtue to follow. She abolished Slavery years ago, and in that act carried the principle of Liberty farther than we shall apparently be ready to carry it for a century to come. And yet we pride ourselves, for this war, that it will improve the social condition of the Mexican people.

The truth is, that when we shall have abolished Slavery at home, we shall be in a condition to confer practical benefits on other nations, but not before. At present, not a statesman dare, for a decade of the degradation, misery and oppression of the Mexican people, which is not as true, if not more true, of three millions of our own countrymen in the South. Are they intelligent, and unacquainted with the arts of civilized life? So are the Slaves. Are their tastes low and uncultivated, and their habits of life rude and vulgar? So are those of the Slaves. Are they the subjects of a military despotism? So are the Slaves. Whatever may be urged, against the social character of the Mexicans, bears with equal force against that of the southern slaves. The latter are afflicted with all the scourges of the former, and the need of elevation in each case is equally pressing. But how obviously incomprehensible it is for us to pretend to seek the social regeneration of the one race, while we do nothing for the other. Indeed, it savors of hypocrisy to profess to have the good of the Mexican people at heart in our war, while we abuse and defraud a seventh part of our own people at home. Yet such is an apology which is offered in justification of our Mexican policy. Truly, the Scripture well applies to the case of this nation,—'First cast out the beam from thine own eye, then thou shalt see clearly to cast out the mote from thy brother's eye.'

COTTON IN TURKEY.—Mr. Davis, of South Carolina, is in Turkey teaching the people there to raise cotton. He meets with difficulties in the shape of Slavery. Cotton will grow in Turkey, as well as Indian Corn.

We notice that the exports of cotton from the United States fell off last year pretty largely—we have not the tables by us, but we think it was over 400,000 bales. We also have the idea that Slaving South, under slavery, depends upon two things,—

1. The increase of slave population.
2. The demand for cotton.

If the increase of slave does not furnish laborers, or if the demand for cotton does not continue, the South will be according to its notion, in a bad way.

Why—the possibility is, that cotton may yet be cultivated in many parts of the world, that Europe will be less and less dependent upon our market for supplies, as this demand diminishes, the value of the slave will decrease! In this event, the increase of slavery will prove a burden to the South, which it cannot bear!

This is a day of no small things! Men's energies are roused everywhere—and we should not be at all surprised, in our life, to see slavery so ruinous to Southern slaveholders, as to induce them to cry mercifully for help. If they were truly wise, they would look soberly at this whole subject, and know that human energy and progress are not to be stifled and secured by doing justice to all. One thing is certain—they cannot prosper under slavery! Every fact—all science—the spirit of the age—every slave-planting State—their present condition—put this point beyond the possibility of dispute.—*Louisville Examiner.*

☞ Mr. Cushing's letter accepting the nomination of the Worcester Convention and defirming his position, reminds us of one of Yankee Hill's comic characters, who addressed a meeting assembled to discuss the question, whether the liberty of the press should be restricted, as follows:—Mr. Moderator, The folks down out town ain't able to come up to this ere meeting, so they sent me.—They ain't any opinions on this subject but they desired me to say to you that their views perfectly coincide with your views, whatever views you should happen to take on the subject.—*Springfield Republican.*

THE LIBERATOR.

BOSTON, DECEMBER 10, 1847.

TO THE SUBSCRIBERS OF THE LIBERATOR, ESPECIALLY THE DELINQUENT ONES.

When Mr. Garrison was in England, last year, at a much earlier period in the year than this, we were obliged to recall to the recollection of those of the subscribers who were in arrear, the good old maxim that 'short accounts make long friends.' At that time our hint was sufficient. It was taken in good part,—and the remittances which followed, proved put everything on a lively footing. We are requested on behalf of the financial committee, again to request all of our subscribers to examine themselves and their accounts, and see whether or not they have paid their subscription for this current year. If they have not, they are informed that the amount is wanted forthwith, and are earnestly requested to remit it at once. We particularly beg, that none will wait, with the intention of settling for this year and the next, until after the next year opens. It is desirable on all accounts,—on our subscribers', as well as our own,—that each volume should pay for itself as it goes along.

We do not believe that any paper, in proportion to its circulation, has a better subscription list than the Liberator,—less *bad pay* and *slack pay*. It should have none of either. When its subscribers are as prompt as they should be, especially in view of the great work to which the Liberator is devoted, and of the little assistance for which it can look from any except such as themselves, the machinery works easily and satisfactorily. Each subscriber should feel it to be his reasonable service to promote this comfortable state of things by prompt and regular payments. It is quite unnecessary, that the subscriber should feel less interest in the paper, in consequence of the unfortunate circumstances which have kept the editor so long from them. But, inasmuch as the services of all the friends engaged in carrying it on during that absence, are wholly gratuitous, we feel that we have a right to expect that it should make no difference in the prompt settlement of the outstanding accounts. When we say that Mr. Garrison has no resource for the support of his family, excepting the income of his paper, and, farther, that his expenses cannot be *less* than usual in consequence of his illness, we are sure that we have said all that is necessary to secure an immediate attention to this reminder, and to secure the *immediate liquidation of all arrears.*—q.

REVEREND RASCALITY.

All Abolitionists who are old enough to remember the early days of the Cause, recollect the Rev. Ezra Stiles Ely, D. D., and his man Ambrose. If their memory extends a little farther back, and they had the good luck to have been brought up in an 'Evangelical' school (a training very necessary to the understanding of the ins and outs of the Anti-Slavery Cause, especially about the days of *New Org.*) they know that the said Doctor was a burning and a shining light, set in a golden candlestick, of the Church, a great revivalist and saver of souls by the wholesale. We remember that at Andover, where after the most straitest sect of our religion were we brought up, it used to be said of him that he was in the habit of *swearing*, (whether in the pulpit or not we cannot say,) and justified himself by the example of Whitefield. However, we were, then, and have been since, as long as we were addicted to the vice of going to meeting, in the habit of hearing so much more profane language in the meeting-house than in the street, that we think none the worse of him for that. Had he clothed himself in no worse garment than swearing, it would have been the better for him, as well as for poor Ambrose and for the orphan daughter of his friend, as shall be presently related.

The Doctor among other eminent gifts and graces possessed in a high degree one of the choicest elements of modern saintship; to wit, he was, or was reputed to be, very rich. For, luckily, it is not in these days, as it was in the semi-barbarous one when it was said, that it was easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of Heaven. Indeed, the turnpikes and travelling expenses along the strait and narrow road are so much greater now than they were then, that none but a tolerably warm man have much chance of getting there at all. But rich as he was, the Doctor had the humility to think that this was one of the graces of his Christian character, which might be increased to advantage, and so he plunged into the speculations of our South Sea days in 1835-6. At that time Providence had cast his lot, (we believe we speak the language correctly) for some wise purpose, in one of the Slave States—Tennessee, we believe. It did seem, at one time, as if the object Providence had in view in this dispensation, was, to show that Slaves could be held for their own good. For there was Ely, the Doctor, bought his slave Ambrose, from pure motives of humanity, and to prevent him from falling into worse hands. The praise of the Doctor was in all the Churches. For at that time the laboring point with the Pro-Slavery Party of the land was, to show that Slaveholding was not sinful, because Slaves might be held for their own good.' And here was a case in point! Happy Dr. Ely, who was raised up to settle this nice point in Theology forever! Happier Ambrose, who was the chosen vessel of this great Salvation!

But, unluckily for the peace of our pro-slavery Zion, the bubble burst, and the speculators found themselves in the *suds*. It broke, after leading the whole people a weary way as it danced with its rainbow hues before them, and, breaking, left them nothing but the empty breath and foul water of which it was composed. All King Biddle's puffing and blowing only increased its tenuity with its size, and made its bursting the worse, if not the sooner. It was in vain that he saw 'in clear dream and solemn vision' the Presidential Chair before him, with a ladder of cotton bags leading up thereunto, and he himself placed therein as the Savior of the South, and so of the Country. It was a lie and a delusion all. Rein spired over the South as well as over the North, and the United States Bank broke like a rotten stick (as it was) when interposed to check its progress. Among the rest, Dr. Ely became bankrupt, in company with many better men, and, perhaps, with some no worse, than himself. His lands, hereditaments and personals were dispersed under the hammer. Among his other chattels personal, household stuff, mules, asses, and farming utensils, poor Ambrose was sold to the highest bidder, and was despatched to be grown into cotton or ground into sugar, in Alabama, Louisiana, or the Lord knows where. And thus the beautiful demonstration of the curious problem of the holding of Slaves for their own good was broken off in the middle! Truly, mysterious are the ways of Providence!

But it has lately evolved how it was that he got the means for carrying on these speculations. It appears from a report of a decision in the Court of Common Pleas, in Philadelphia, that in 1836 Dr. Ely was made Trustee under the will of Samuel Caswell, of an estate consisting of three hundred shares in the U. S. Bank, worth about $40,800. After a few months, he transferred all this property *from himself as trustee to himself individually.* In 1835 he borrowed $50,000, on his own private account, of the Bank of the U. S., pledging these three hundred shares, standing in his own name, but rightfully belonging to Miss Caswell, (of whom he was the guardian, as well as the trustee,) as collateral security. At the maturity of his indebtedness, in 1837, not being able to meet it, two hundred and fifty of the three hundred shares were sold to cover it. In 1843 Miss Caswell married, and her reverend guardian was called upon to render an account of his stewardship; whereupon, he proposes to make over to her the property which he has kept, also, two hundred and fifty shares of the U. S. Bank, then worth about six dollars a share, they having been worth about $130 a share, when he hypothecated them! In other words, he offered to give his ward about $1500, for property for which he had himself received $32,500! This last modest proposal being declined, and the matter coming before the Orphan's Court, a decree was entered against Dr. Ely for about $50,000, upon which he applies to the Common Pleas for the benefit of the Insolvent Law. The fact of the embezzlement was not denied, but it was contended that it having been committed before the Law excepting such malefactors from the benefit of the Insolvent Act, and subjecting them to condign punishment, was passed, he was not affected by it,—and, further, that a *trustee* is not a 'bailee, agent, or depositary,' mentioned in that act! The Court decided against the Doctor on the first ground. So that he is now white-washed, (a 'whited sepulchre,' we fear he always was,) and is in a condition to take charge of any body else's money, that may be fool enough to trust him.

Now we are a little curious to know how this development will affect the standing of this holy man in the Church. We should like to know, for instance, if this reverend rascal, this solemn swindler, should come to Boston, as a minister of the Gospel, whether there would be a single Orthodox congregational, or other evangelical, pulpit closed against him on account of his dishonesty. We think that there would be. We are sure that there ought not to be. For we know that there is not one (at least of consequence enough to be seen) that would shut its pulpit doors against him because he cheated poor Ambrose out of his body and soul, or if he had done it so far hundred fold. There is a serious thing, no doubt, to Dr. Ely's ward to find her portion devoured up by a dishonest guardian; but it was a much more serious thing to his slave to be himself devoured up bodily. But if the one should excite a transient feeling of displeasure in the American Church Universal, the other will scarcely stir a body pulse. There are hundreds and thousands of ministers who are continually guilty of greater and worse dishonesty than Dr. Ely in this instance, who are still welcome in all Northern pulpits, and predominate in all National Sectarian Conventions, Assemblies and Conferences. Worse and greater dishonesty, because they rob their victims not only of all that they possess or can acquire, but of themselves,—and strip them of all hope, of all resistance, of all redress. We will not, then, be too severe on the Boston ministers, if, in the total confusion and dissolution of common morality which Slavery has produced, they should give to Dr. Ely the cousin to them, smacking his lips over the portion of the orphan committed to him, the same right hand of fellowship that they extend to the Reverend Cannibals gorged with human flesh,—fed fat with 'slaves and souls of men.'—q.

SLAVERY IN FRENCH GUIANA.

The Salem Gazette contains recent accounts from French Guiana, which are interesting inasmuch as they show that the planters, like wise men, see the danger afar off, and are for hiding themselves. Slaveholders never entertain the question of emancipation, 'prospective' or immediate, near or remote,' until they perceive that it is inevitable. These gentlemen, accordingly, seem to be disposed to make the best bargain they can for themselves, and to bring their philanthropy to the best market. But it is a very strong intimation that they feel that their hour is at hand, that they are willing to talk about it at all.

These moderate Guianians will accept the immediate emancipation of their slaves,' on the following reasonable terms:—

1st. They shall receive an indemnity of thirteen hundred and seventy-five francs (about $275,) for each slave, of all ages and sexes. Of this indemnity two thirds to be paid to the proprietors, the remainder to form a common fund to secure the introduction of *bound laborers.*

2nd. After *emancipation*, those hitherto slaves shall be subject to an apprenticeship of *fifteen years!* During this time, we have the full value of their slaves in money and in bound laborers (for this is part of their plan) and have their slaves into the bargain for fifteen years, which is equivalent to the whole working life of those of maturity,—they being paid in full, also, for all the supernumerary and good for nothing! Is not this a fating one's cake and having it, too, with a vengeance!

The Committee of the Council end a long Report with these several propositions as embodying the ideas, severally, of the Colonial and the Home Governments.

1st. The State grants to each proprietor full indemnity for their slaves, and for *the property to which they are attached.*

2nd. Emancipation is proclaimed in the French Colonies.

The first proposition is, certainly, a cool one. We cannot but hope that if it is adopted, it will be with the grant of giving the lands to the slaves. Turn and turn about is fair play. We trust, however, that, the latter formula will be the one that the French Government will adopt. France has not money enough to spare for extravagant indemnity,—and it is to be hoped that the example of the British lands will show them the wastefulness of compensation and the folly of Apprenticeship. The planters have had for centuries the land, the capital and the labor, as their property. They will still have the land and the capital, and they may well let the labor own itself, without molestation. At any rate, we hope that Louis Philippe has his eye-teeth cut sufficiently not to allow himself to be *bitten*, himself, as his Guianian liege seem inclined for. We do not think that he will give them the value of the slaves and the slaves, too.—q.

MR. THOMPSON'S SPEECH.

We would again beg our readers, attention to the speech of Mr. Thompson, which we promised last week, and with which we have occupied so large a portion of this number. We are sure that no one who begins it will leave it unfinished. If any one is unacquainted with the root of the East India matter, or if his recollections are imperfect, he could hardly find so much information in so moderate a compass. Its wealth of matter, copious ness of illustration, clearness of arrangement and sweep of eloquence make it a great object of interest to our readers, as well as for that of the subject it embodies and adorns.

Mr. Thompson resembles his great predecessor in the Championship of wronged India, Burke, in the felicity with which he clothes statistical details, not only with light, but with life. No reader, however, will be in danger of wandering to himself that is deterred from entering upon the perusal of the speech by its length, or its subject. The one he will soon find vanishing away before the intrinsic interest of the other, increased and set off by its masterly management in Mr. Thompson's hands.—q.

☞ PAID OFF. The Telegraph, on *Monday evening*, sent out the news by lightning, that on *Monday afternoon*, then the Hon. Robert C. Winthrop was elected Speaker of the House of Representatives, by a majority of *one* vote, on the third trial. Verily, he hath paid his debt!—q.

ABINGTON AND VICINITY—NOTICE.

See Notice of Henry C. Wright's meetings in another column.

DEATH OF JAMES CANNINGS FULLER.

The public papers announce the death, after a short but painful illness, of our friend, JAMES CANNINGS FULLER, at his residence, Skaneateles, N. Y.

The Anti-Slavery movement, as indeed the cause of Reform in general, has lost in him a generous and sturdy friend. His character was a rare union of many of the traits which ennobled the early Friends. Indomitable enthusiasm wedded to good practical sense; unflattering self-reliance; fidelity to his own convictions; frank and fearless speech; quick, unerring understanding; great quickness of apprehension, and a directness of purpose hard to baffle or deceive. Most emphatically was it true of him that he feared not the face of man. Yet his frankness was not harsh, neither did the sturdiness of his bearing conceal much less repress the tender nature of a mature, whose tears were ready as those of a child.

His heart had room for all the movements, which seek to relieve and elevate mankind, and to lessen the evils or redress the wrongs of society. His anti-slavery principle was not, as with many, a fever, Friends, a mere inheritance, or of such sickly growth as not to bear the rough trial of a voyage across the Atlantic. His out-spoken testimony was not changed by change of home. The bitterness of his disappointment at the hollowness of American institutions neither disgusted him with freedom, nor did it make pretext for such disgust as a convenient excuse for selfishness and indifference.

A thorn in the side of his own sect, he was the only Englishman we know, of prominent standing, except George Thompson, who has been able to see through the hypocrisy and withstand the temptations of a new country, and not an English part on American soil. Amid the wrecks of so many goodly barks, which had ridden out in safety the lesser storms of the English movement, his went calmly on, true to the old helm, and amid the craftiest currents, still steadied with an upright keel. His presence and his counsel will be long always second to link us to the old crusade of Wilberforce and Clarkson, and call up the forms of those who met in Lombard street and Aldermanbury, and, by the silent labors of seemingly hopeless years, created that public sentiment before which the Government, the wealth, the literature and the religion of the age were forced at last to bow. He is taken away in the midday of life, but his day has been well spent, and he leaves the world better for his having lived.—w. F.

LETTER FROM A SENATORIAL CANDIDATE.

The following *jeu d' esprit* from our friend John M. Fisk will be understood by all who know him as an out and out Disunionist. We hope he will not be puffed up, even if his vote should double next year, on the *Bobadilian* plan of the Third Party. We ourself once had a vote for Governor, and were forced at last to bow. He is taken away in the midday of life, but his day has been well spent, and he leaves the world better for his having lived.—w. F.

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LETTER FROM A SENATORIAL CANDIDATE.

To the Editor of the Liberator, or his pro tem:

SIR—I perceive by your Liberator of last week that the town of Upton gave me 23 votes for Senator, upon what I esteem a very respectable ticket. Now, if Upton should give me 46 votes next year, shall not you understand that my prospects of coming into office bighten and increase with the same unexampled rapidity that the prospects of my Liberator party did for years ago, and may I not calculate upon gaining the ascendency over all my opponents, with the same certainty that the Liberty party have so calculated, and that upon the principle of doubling yearly. I shall look with some solicitude for the returns from Upton next year. In the mean time I am preparing my mind for what which I wish to settle before my election is announced to the public; and that I may then be able to tell my constituents what I shall do about it.

I infer, from your remarks upon the subject, that you expect that I will not accept the office under oath to support the Constitution. But why not? I have been twice inaugurated into my office but by swearing to support the Constitution? I have looked the Constitution over, and I see nothing there but what I can cheerfully swear to support. I know not that the rest of the gentlemen will see fit to stand their hand, but I feel now as though I should. Please to let me know your light' upon the subject, and tell us what inconsistency there is in taking the respectable office of Senator, when chosen, and swearing to support the Constitution. Voting, you say, is a constitutional act, as much as holding office. Granted, for argument's sake. But what office is created we fear to vote because it is a constitutional act? J. M. F.

West Brookfield, Nov. 29, 1847.

☞ The *Christian Watchman* would fain persuade its readers that its own moral and religious 'standard' is higher than that of the *Liberator!* Does the Watchman know of an authority which declares, if any man say I love God, and hateth his brother, he is *a liar?* And has the Watchman said anything, or will it, in rebuke and condemnation of the life established in the Church, by the Rev. Stone Street Baptist Church (Rev. Mr. Hague's,) by which no colored man is allowed to purchase a pew there? Whose religion is this, which thus has respect to men, admitting the white man, and shutting out the colored man? Is it Christ's? Is it a religion which God can recognize? And which regard to such a religion, where stands the Liberator? and where stands the Watchman, *called* Christian?—w.

TALMUDIC MAXIMS AND OTHER SAYINGS. By L. S. D'Israel. James French, 78 Washington st.

Though a little care would have made this book ten times better, we are still disposed to call it a good one. We confess a love for any thing that smacks of the poverty, spite of the money slur of Lord Chesterfield; and among many of little or no value, the compiler has gathered some that are sterling gold. As to the Talmud, &c., our Christian eyes see nothing of it after its glittering appearance on the title-page. It may be sad ignorance on our part, but the long row of well known Hebrews that make up the assembly, struck us as 'old familiar faces' as Saxon and Christian acquaintance of long standing. If they be indeed Jews, they falsify prophecy, and having, in their long wanderings, lost all traces of their descent, are no longer 'a peculiar people.' Indeed, the monotonous Alphabetical arrangement reminded us of the well-worn Dictionary of Jonathan Maunder's convenient Tressuries, that we often thought these chickens could find a much nearer roosting place than the Talmud. When the author sells this edition, should he compile another, we would suggest that he should render it real service to the public, who have dosted on proverbs ever since the days of 'Poor Richard,' by republishing some of the well-known collections of national proverbs—not more scraps for copy-books, or moral laws—but the proverbs of old time, when words were pitiful coins, fresh from the mint of man's first experience, the currency of the common sense of all ages. This volume, though, is worth buying and reading.—w. F.

A. Willy, editor of the Liberty Standard (Maine) in defining John P. Hale's position in regard to the over-land slave-trade, says he does not deny the power of the government to abolish it summarily, neither is he prepared to *assert* it. This is what we suppose is meant by being in a state of betweenity. A pretty Methodist minister, that we experienced no opposition from him, although our friends applied to the trustees of the Methodist house, and obtained a vote that last evening of the session. May the blessing of 'him who is ready to perish' ever rest on those who help accelerate the downfall of that 'system' which is 'the sum of all villanies.'

An effort on finance produced a contribution amounting to about $4 dollars in aid of the cause, sixteen of which were by two individuals.

The quiet and good order of the meetings were in no instance we believe disturbed by boys of smaller or larger growth, which sometimes been the case; a fact that speaks for the civilization of the place.

T. P. LOCKE, *Secretary.*

LETTER FROM TRUMAN CASE.

RANDOLPH, PORTAGE CO. C. Nov. 13th 1847.

FRIEND GARRISON:—

SIR—In there not every reason for the Anti-Slavery friends to take courage and 'work away,' and 'pray on,' for the day of our triumph draws near. Certainly, we have much reason thus to do in Northern Ohio. Never did I witness as great a change, as has manifested itself within the two past years on the Slavery question. In Randolph, which lies ten miles South of Ravenna where you spoke the usual 'Liberty' vote at the last Governor Election was about 60 votes to 300. This year it stood at about 170! Richfield, the place where friends Smalley and myself first saw you, I understand it only amounted to 60!!

But I need not to instance; yourself are a witness of the interest manifested by the people. Perhaps this may be accounted for, by the fact that when the truth is sown the soil is less stony than years is; and less falls by the wayside; and but, though not least, we have none of your Gateswoods to some and devour it up. The greatest opposition here arises from the love of party, political and religious; political party, like the red dragon of John, stands ready to devour every man as soon as he is politically born, unless previous to their birth they stand fully committed to some one of the (great!) political parties. Years past the power of the Church with us has been much shaken; we have taught and I think that we have learned in evil to man Master, for we have but one Master even Christ—so that we have not as much opposition from that quarter as you have in the land of our Fathers.

TRUMAN CASE.

ANTI-SLAVERY CONVENTIONS IN PENNSYLVANIA. OUTRAGE ON FREE SPEECH IN FRIENDS' MEETING.

Our *friends* in Eastern Pennsylvania have recently been holding a series of Conventions, in which they have had the assistance of Henry C. Wright, James and Lucretia Mott, Charles C. and Cyrus M. Burleigh, and others, as speakers, and which appear to have been of great interest, having proved, as they say, 'a season of refreshing to the cause, and more than fulfilled our expectations.' They found a rich harvest all ready for the sickle of the reaper; and earnestly wished for new laborers to enter the teeming harvest-field.' In their account of the Convention at Byberry—the fourth of the series—they say:—

We think that the meeting made a good impression, and that those whose lot it is to till the portion of the anti-slavery field, have reason for encouragement in holding frequent meetings of the kind. Their Free Hall, which it was necessary to hold for the preaching of practical Christianity, when the cause of the suffering slave was denied a hearing in the house of religious worship, had been made to do good service to Freedom. We hope that there will be frequent meetings there. The true-hearted friends of the slave in that neighborhood are but little, and yet by sacrificing time to perform, and they would find these anti-slavery gatherings powerful auxiliaries in their work. That the enlightened and self-sacrificing influence of anti-slavery are needed in that region, melancholy evidence was furnished in the Friends' meeting for worship on Sunday morning. Stephen Rowland Mason, of Philadelphia, a member of the Society of Friends, was present at this meeting, and felt it to be his duty to preach. After speaking for some time, (we understand the substance of the sermon was the duty of the war,) he was interrupted and requested to desist. Charles Knight, a member of the meeting, and the father of a family who had attended the colored children from the school, suggested that the speaker should go to the Free Hall to preach such doctrines, as that was built for such purpose. One still more zealous, named Joseph Walton, expressed his opinion that if the speaker would not desist, it would be well that two of the young men should put him out of the house. The member of the Society proposing that another should be put out of the meeting house, because he chose to exercise the right of a member there! A member of the Society of Friends, a disciple of George Fox, proposing to eject by force, from the house of worship, a fellow member, because he spoke his own convictions of duty, and preached doctrines which were unpalatable to some of his hearers! Is this Quakerism? The only rebuke or remonstrance which this outrage upon another's rights could elicit from John Comly, was the expression of a hope that Friends would 'be patient, as the young man would, probably, soon close his remarks.' We are bound to state that our friend calmly maintained his right, and fulfilled his duty by speaking the truth, whether men would hear or whether they would forbear, and did not succumb to usurped authority over his conscience. Indeed has the Society of Friends degenerated, if its own members may not faithfully declare in ancient testimony against popular sin, without arraying against themselves the opposition of the influential, and even exposing themselves to personal assault. If an organization, sanctions such outrages as this which we have narrated, and the still grosser ones which have occasionally occurred, of the religious meetings of Friends, by suffering them to pass unrebuked, by permitting the perpetrators of them to maintain their honorable station in the organization, has it a right to the name of Christian?

☞ The following, from the Lowell Courier, records the death of a good man. Though of the generation, from which an active participation in reform movements is not usually looked for, Mr. Ripley in many decided ways expressed his respect for, and sympathy with those movements. As one of the Christian body he welcomed the efforts which have been made, from time to time, to free that body from the influences which so long held it back from a true Christian activity, and gave his name to aid those efforts.—w.

SUDDEN DEATH OF REV. SAMUEL RIPLEY, OF CONCORD.—Rev. Samuel Ripley, of Concord, died very suddenly in his carriage, on Wednesday evening last. He had been to the colored people of one of his daughters, and other friends, who had spent a good Thanksgiving with him, and was returning to his home with them, when he fell forward and died instantly before the house of Mr. J. W. Wheildon, Esq. Mr. Ripley had just spoke to him, but he made no reply. A light was immediately struck in Mr. Wheildon's house, and Mr. Ripley was found to be dead. He had been conversing but a few moments before his death, with his friends, who were returning from a pleasant Thanksgiving.

Mr. Ripley was a son of the late Rev. Dr. Ripley, of Concord. He was for many years pastor of the Unitarian Church in Waltham. His age was 64 years; he had been subject to a disease of the heart, and it was probably of this that he died.

The Chicago (Illinois) Citizen, in an article on the colored population, thus speaks:

'We have made some inquiries into the condition of the colored people in this city. There are probably 300 colored inhabitants here. Many of them are persons of property—none of them are in the lowest stages of poverty—and the day is yet to come when any person has seen a colored person begging from door to door, which cannot be said of the people of any other origin, residing here. In moral character they stand on a par with any other class of our citizens.

VOLUME XVII.—NO. L.

TO THE SUBSCRIBERS TO THE LIBERATOR.

The subscribers to the Liberator are aware that the Committee to whom Mr. Garrison has entrusted the financial affairs of the paper, yielded last year, with hesitation and reluctance, to the urgency of some of its warmest friends, and against its private wishes, that it would be thereby much injured in the faith that its friends would be thereby much increased. It was stated, at the time the change was made, that it was a mere experiment, and, that if it did not entirely succeed, the former terms would be restored. Although a very considerable addition has been made to the subscription list, during the past year, it has not been sufficient to justify the continuance of the new arrangement. The subscribers are, therefore, informed that, from and after the 1st of January, 1848, the terms of the Liberator will be what they were previously to the commencement of this volume,—viz. ☞ Two dollars and fifty cents in advance, and three dollars after six months.☜

The Committee most earnestly hope, and most faithfully believe, that this change of price will produce no change in the substantial character of the subscription list. The friends of the Liberator are persons who regard its support as a Primary Anti-Slavery duty, and who will readily consent to this small, and additional burden, for the purpose of putting its pecuniary affairs on an entirely easy footing. They will remember that the odd half dollar, while it is but a small tax upon each subscriber, makes a difference of nearly or quite a THOUSAND DOLLARS, in the receipts! This statement will indicate to the Anti-Slavery public the importance of the proposed change, and we are sure will secure to it their cordial consent and co-operation.

FRANCIS JACKSON,
ELLIS GRAY LORING,
EDMUND QUINCY,
SAMUEL PHILBRICK,
WENDELL PHILLIPS.
Financial Committee.

Boston, Dec. 1. 1847.

☞ THE BAZAAR! ☜

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

Great quantities of the 'running pine' (as it is called in some places) will be needed. Many dozens of barrels full of it will not be too much. It need not be made into wreaths, as we are promised enough 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 hard-earned 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. ☞ All friends able and willing to aid in putting up the decorations previous to the opening of the Bazaar, are entreated to be in attendance for the cause's sake. Seasonable notice of the time will be given hereafter.

☞ The Boston Female A. S. Society at its last annual meeting, resolved to invite all the Anti-Slavery ministers of the city, in organizing a corps of laborers for the Bazaar (to be opened at Faneuil Hall on the 21st Dec.) in their respective congregations. They also voted to recommend the same course to all the Anti-Slavery friends throughout the Country.

This is an excellent suggestion. Let each friend of the cause, then, begin, though alone, to work for the Bazaar, and testify the respect due to all those ministers in his or her vicinity, who have heretofore befriended the cause, by asking them to extend the scheme of the Christian Church to their people, to give notice of a time and place of meeting for planning and preparing useful and ornamental work, appointing collectors to raise money for the purchase of materials, &c. &c.

Wherever a saving circle is now in operation, its numbers and efficiency may in all probability be greatly increased in this way, and where none exists, a single individual may create one, in any place where the slightest feeling of the cause is felt. Let an effort of this kind follow every Anti-Slavery lecture.

The hostility of the cities in Massachusetts towards the cause, is less than ever before. There will be more purchasers at the Bazaar: it is the responsibility of the Abolitionists to see to it that there are more goods. ☞ Nothing, either useful or ornamental, is either for food or clothing, can come amiss. Children's toys, needle books, hand-some Bags and Pin-cushions will be sure of a sale.

☞ The *Worcester Spy* (Whig) lately said:

'Democracy came up here to Worcester, and knocked out of Congressional office a Whig, who is a good man, and objurgated the man who offered it, a single resolution, (but which contained a great principle) that in the nomination of any foreign territory hereafter, there ought to be no human slavery except for crime.'

And the *Worcester Palladium* (Democratic) thus replied:

'And what did the Whigs do? They went to Springfield, and there hooted out of their convention, as if it emitted a bad odor, and objurgated the man who offered it, (Mr. Jeffrey) a simple resolution, (but which contained a great principle,) that in the annexation of any foreign territory hereafter, there ought to be no human slavery except for crime.

There's an old proverb about *six and half-a-dozen* which we think very applicable to these parties.—w.

INSOLENCE. An insult was deliberately offered to the respectable Unitarian congregation at Kennebunk, on Sunday the 21st inst., by him who officiates there as a clergyman. He gave notice of the approaching Thanksgiving, suppressed the proclamation of the Governor of Maine, and then had the audacity to announce the proclamation of the Governor of Massachusetts for Thanksgiving in that State.—*Argus.*

Certainly his congregation will thank him for this, for they likely to a dignified, courteous and able proclamation, instead of a mere mandate, edict. Many other clergymen have probably neglected to read Gov. Dana's proclamation, and to talk of 'insolence' on the part of a clergyman, for not reading this insulting document is ludicrous. These are 'high times,' when our Governor can dictate to our clergymen what they shall do and what they shall not, and require them to publish his order on peril of being called insolent if they refuse.

Although Gov. Dana may have accomplished one object of his proclamation by exciting prejudice among some of his thoughtless supporters, who have a natural proclivity to blindly gulp-down 'any and every' lie, he has not succeeded in over-awing or silencing the pulpit. Many will probably already have seen a set of resolutions of Water Street, this seaport, which, we understand, have been adopted, and subscribed by the press and silence the pulpit, and the noisy, hired and salaried patriots would have supreme control, and war and slavery flourish and extend.—*Port. Adv.*

The Speakership of Congress.—Telegraphic dispatches announce the election of Robert C. Winthrop, the Representative from Boston, to the office of Speaker of the thirtieth Congress. In the Whig caucus, we are informed that Mr. Vinton of Ohio, who was the Whig nominee for Speaker at the last Congress, received an almost unanimous nomination, but declined. The Democratic members met in caucus, but made no nomination.

The Boston Courier, in noticing the Sermon lately preached at the dedication of the Church of the Saviour, in this city, says—

'In there not a little tincture of arrogance in the name which has been given to this Church? Is it the Church of the Saviour, by any sense of the phrase, which may not with equal propriety be adopted by any other religious society? We have always thought that such appellations were the result of bad taste, to say the least, in their selection of names for their churches. The Church of the Saviour, the Church of Christ, the Church of the Disciples, are names no more the property of those who have appropriated them than they are of any other Church. 'The Church of the Divine Unity,' is a name given to a fashionable resort of the New York Unitarian Aristocracy. What does the name mean?'

Here is an advertisement cut from the last number of the 'Eutaw, Alabama Whig.' Read it, O ye Northern Christians, that go to the polls and vote for slaveholders, and blush for your own shame and the shame of your country!—*Christian Citizen.*

The sale of about *One Hundred and Sixty Negroes*, 44 Mules and Horses, 250 or 300 Pork-Hogs, Stock-Hogs, Cattle, Corn, Fodder, Oats, Plantation Tools, Cooking Utensils, &c., &c., will commence on *Friday, the 10th December*, at the plantation of John Jones, *deceased*, near Warsaw, Sumter County.

The sale will continue from day to day, 13th Dec., at the late residence of John Jones, *deceased*, in Greene County—say *One Hundred and Fourteen* or *One Hundred and Fifteen Negroes*, 33 Mules and Horses, 7 Yoke of Oxen, Pork Hogs, Stock-Hogs, Cattle, Road Wagons, Ox Wagon, Horse Carts, Cart Wheels, Cotton Gins, Corn, Fodder, Oats, Plantation Tools, &c., &c.

The terms of sale, twelve months credit. Notes with two approved securities—interest to be added from sale. All sums under $20, cash.

WM JONES,
JOHN F. EVANS, Administrators.

Property at the South.—We notice in looking over the Southern papers, that at the late sitting of the Court of General Sessions in Darlington district, South Carolina, Judge Wardlaw presiding, James Carlisle was brought to the bar charged with stealing a negro slave, the property of Mr. R. W. Pledger of Marlboro' district, to which charge he pleaded guilty, and was sentenced to be hung on Friday, the 25th day of February next.

It is only a few months since a trial was reported in which a master was arraigned for killing his slave. In this instance he escaped punishment. In this state the South is there at present any law which inflicts death upon a master for putting to death his slave; nor is there any law which inflicts death for the steal a free man and sell him into slavery. It is true the people of those States can frame whatever regulations they think proper. But in this instance there appears to be an inequality in the laws which has hardly a parallel in this country.—*Evening Post*

Compliment to the Pope. A great meeting was held at the Tabernacle, New-York, on Tuesday evening to express sympathy with Pope Pius IX. and commendation of his measures of improvement and reform. The Mayor of New-York presided, and the Mayors of Brooklyn and Jersey City were among the Vice-Presidents. Letters were received from ex-President Van Buren, James Buchanan, George M. Dallas, Reverdy Johnson, ex-Governor Seward, Thomas H. Benton, Governor Bouck, John C. Spencer, Edward Everett, D. S. Dickinson, and John A. Dix, in reply to invitations to attend the meeting. An address and resolutions were reported by a committee, were read by Horace Greeley, and after addresses by B. F. Butler and other gentlemen, they were unanimously adopted, and copies were ordered to be forwarded to His Holiness, after which the meeting dissolved. In addition to the letters which were read to the meeting, letters were received from Rufus Choate, Washington Hunt, Gov. Pennington and Chief Justice Hornblower, of New-Jersey, Gov. R. P. Ramsey, Lieut. Gov. Fairchild, and Rev. Dr. Potter, expressing sympathy with the objects of the meeting, and regretting the pressure of engagements which prevented their attendance.—*Boston Courier.*

THE SUPREME COURT OF INDIANA has pronounced the black code of that state to be unconstitutional. It made it a crime for a free negro to enter the state without giving bonds.—*Pennsylvanian.*

Death of Dr. Moriarty. We regret to learn that Dr. Moriarty, the City Physician, who has so faithfully attended to his duties on Blackwell's Island, taking care of the foreign paupers during the past season, has fallen a victim to that fatal disease, the Ship Fever. He was in the prime of age, and died on Saturday night, at the house of John Hancock, his father-in-law, in Beacon street. His loss will be severely felt by a numerous acquaintance and by the city at large.—*Courier.*

Winter Quarters.—The Transcript states that many of the Irish laborers discharged through the suspension of work on the Western Railroad, Works, are applying for admission into the alms-houses of the adjoining towns and cities.

Railroad Smash.—On Friday last, upon the Western Railroad, between Springfield and West Brookfield, two trains, both going the same way, came in collision, by which one of the locomotives and fifteen freight cars were more or less broken up. No person was injured.

The financial year of the Western Railroad, closed with the month of November. The receipts for the year exceed $1,300,000.

Censorship of the Press in Mexico.—Our army officers may understand the Congress at Vera Cruz so, and they probably have all the modern improvements of war for killing off the greatest quantity of men in the smallest compass. But if we may judge from some of their operations in civil affairs, they are a thousand years behind their day. The editors of the Eagle and Sentinel of Vera Cruz have been imprisoned, and their office has been broken up, for the reason that the paper was not made perfectly conformable to military regulations.—*Boston Courier.*

We observe several journals that mention in very flattering terms a recent lecture of Dr. Morton, (of Ether celebrity) called the dentometer, by which he can ensure to patients a more complete fit and easy working of artificial sets of teeth, than has hitherto been thought practicable even by the most skillful of the profession.

Whatever may be the merits of Dr. M's. more recent mechanical improvements—and we have no fear that they are overrated—we are reminded of our own personal knowledge of an operation of the greatest delicacy, performed by him some two or three years since, by which a gentleman's teeth were cut a roof to his mouth, and lacking front teeth, had this seemingly irreparable defect remedied with surprising success, by Dr. M's insertion of an artificial roof and teeth, thus giving to the patient for the first time, the power of articulate speech. We observe that one of these gentlemen's tools is among the specimens in Dr. M's case—and we are unwilling, knowing the almost inestimable benefit which a similar one conferred, thus to forbear from the notice of any one whom it might relieve, from its being placed among more striking productions of Dr. M's skill. It certainly has been a great calamity, that if we are should not rather say his merit—by such operations, and even much more eminently by his recent gift to the world of the hitherto unknown properties of Ether, to confer such practical benefits upon his fellow-creatures, as falls to the lot of but few men in an age. We trust he will find his reward both in reflecting what suffering he has mitigated, and the not less necessary and more substantial form of increased professional emolument. Office fee is at 19, Tremont Row.—*Boston Emancipator.*

DENTISTRY. The progress of the Dental Art, for the last few years, has been so rapid as well as in the ornamental, has been greater than most any of the mechanical professions. People now-a-days not only have new teeth made and nicely fitted to their mouths, but in some instances have supplied parts of the jaw, and also the roof of the mouth, palate, &c. Whether the time will ever come when a complete tongue can be made to supply the place of a worn out one by much usage, the future can only make known. We have lately seen a set of teeth made and administered to, by of this town, at the establishment of Drs. Grandin & Dudley, of Boston, which for beauty of finish, neatness of soldering, and firm work, are equal to any specimens we have ever seen. The job, we are informed, was an exceedingly difficult one; for the natural teeth had so far decayed as to leave a free passage through the jaw to the nose. This cavity has been covered up by 1 in gold plate, nicely fitted, and in the whole appearance and utility of the teeth, are as good as is possible for art to compete with nature. We are always willing to bear testimony to the successful operation of any ingenious expedient for the comfort of those suffering from any of the 'ills that flesh is heir to,' and we therefore cheerfully make the above facts known for the benefit of our townsman, Dr. A. S. Dudley.—*Norfolk Democrat.*

LATEST FROM MEXICO.

ASSEMBLING OF THE MEXICAN CONGRESS. BATTLE BETWEEN THE TROOPS OF GENERAL LANE AND THE MEXICANS, UNDER GENERAL ROSA—PEACE OFFERING TO MR. TRIST—PROGRESS OF THE TRAINS—SANTA ANNA, &c.

☞ A steamship Alabama, sailed from New Orleans on the 18th of November, and arrived at New Orleans on the 23d. The news she brings is very by this channel is five days later, and though of no particular importance, is of considerable interest.

We give from the Picayune and Delta, a detail of the intelligence received by the Alabama.

The great train, numbering something like 600 wagons, left the city of Mexico on the 1st of November, and arrived at Vera Cruz on the 15th, without molestation or hindrance, save a few shots fired at it from hills in the rear.

On the 2d of November—the second day out from Mexico—a courier of the enemy was captured with letters from Atlisco, Orizaba, Tehuacan and other places.

The Mexican population of the city of Mexico was up to the 6th inst. On the 16th, a private express arrived at Vera Cruz with intelligence up to that date. El Monitor Republicano of the 4th inst., says that on the 1st, a sufficient number of members of Congress were assembled for the transaction of business, and that on the following day they would probably open the session.

There was a report at Vera Cruz, when the Alabama sailed, but on what authority is not known, that a battle had taken place between the troops of Gen. Lane and a force of Mexicans, some 3000 strong, not far from Puebla, and has routed him entirely. As the story goes, a party of Mexicans, with forty wagon loads of tobacco, under a small guard of their own countrymen, left Puebla on the 6th November for the city of Mexico, and on reaching San Martin they were attacked by Rea and his men several of the wagons captured, and the rest of them made good their retreat to Puebla. Gen. Lane at once mustered a force and set out after the guerrillaes. At Tepeyac he came up with the rear guard, and dividing their forces, and their route was complete. We give the story as reported at Vera Cruz.

The notorious Padre Jarauta had sent in to Gen. Patterson, proposing to give himself up, provided he could have should come to him by Gen. Patterson, and him back word that he might expect no favor.

Report has it that this guerrillaes chief has gone off toward Queretaro, accompanied by only some thirty of his men. The Texan and Illinois regiments mounted battalion, have broken him up completely—routing him from all his strong-holds.

The road all the way to the city of Mexico will soon be safe for the smallest parties.

If a solemn Congress in Mexico is to be credited, the members of the Mexican Congress have determined to hold their sessions at Morelia, the ancient Valladolid.

Gen. Butler arrived at Vera Cruz on the 17th ult., and was received with the honors due to his rank. Within three or four days previous to his arrival, several cavalry and light horse troops, between two thousand and three thousand landing on the 17th and 18th. It was thought that Gen. B. would march for the city of Mexico within a fortnight, and with something like six thousand men.

Correspondence of the Delta.—City of Mexico, Nov. 8.—We are all at a perfect stand, and anxiously awaiting the disposition of our Government. The city is much more quiet than it has been for many years; indeed, it is as well regulated as any city in Christendom. The only disturbances occurring are caused by an occasional drunken soldier falling in with the *leperos* at night, which usually results in the assassination of the soldier. Many of the families who left during the siege, are now returning to their homes. The wounded are recovering, and the general health of the army is good. Day before yesterday the Archbishop paid a visit to Gen. Scott. His Holiness was received with marked distinction by the General-in-chief.

The remains of the Mexican army are scattered about in small bodies, where they can be more easily supported—not more than five hundred at any one point.

The following are additional items received by the Alabama. The Genius of Liberty has stopped its edition, its editor is in prison.

A revolution had broken out in Guadalaxara, in favor of the election of Farias to the Presidency. A sanguinary engagement ensued b twen his troops and a mob headed by priests. In the action General Gamboa was killed, and others of Farias' party were killed. The church party was victorious. Parades is at Tulacingo, and has openly pronounced in favor of monarchy, seconded by the garrison at Masedan. Some of the Mexicans have become still more implacable hatred to the Americans, and express no desire for peace.

The Mexican Congress at Queretaro has removed to Morelia to be rid of the military by which it is over awed.

Canales was encountered near the capital by a small American force, and defeated with some loss.

The Propeller Phenix.—200 *Lives Lost.*—Accounts received here this morning do not vary from those which arrived yesterday. The steamboat Phenix, left Detroit on the 21st inst., within about 15 miles of Sebewaygan, and about the same from Manitowaus, was discovered to be on fire in her hold.

She had been compelled to put to sea, being unable to procure sufficient anchorage in Manitowa Bay, where she had gone for shelter. This fire was soon extinguished, but this was no sooner done than it broke out in the forward front of the boiler deck, having been communicated from the boilers. The vessel was about two miles from the shore. The greatest confusion prevailed after the second discovery of fire, as it then appeared that there was no hope of extinguishing it.

A rush was made for the small boat, which would have rendered it inoperative unless, but Mr. David Bliss, of Cincinnati—gentleman whose name should henceforth be had in perpetual remembrance among those who navigate the Lakes—drove the crowd away, and having taken Capt. Sweet, the commander of the propeller, from his berth, where he lay sick, and directing as many to follow as the boat could safely carry, the boat left for the shore, Mr. Bliss voluntarily remaining behind.

The propeller *Delaware* hove in sight about the time that the small boat left, but was unable to arrive in time to save those who board from destruction. Before the Delaware reached the spot, the burning vessel had sunk, and all on board were either burned or drowned, with the exception of two, who were picked up.

Mr. Bliss perished among the rest. It appears probable that 240 lives were lost. One hundred and fifty of the passengers had recently arrived from Holland. This is a greater destruction of life than has ever occured at one time upon these lakes.

The Captain and crew of the Delaware extended every assistance in their power.

The Phenix was insured for $15,000, of which $5,000 were in the Buffalo Mutual, $4,000 Fire and Marine, and $6,000 North-Western Insurance companies.

We understand that there was on board a large amount of merchandise, including 40 or 50 hogsheads of sugar, and a great quantity of dry goods, etc. It is estimated that this is less than the $50,000 or $100,000. Probably much of it was insured in New York as is usual.

Since the above was in type, we find some further particulars in the Buffalo Express, which we subjoin:

'Yesterday afternoon the steamboat Wisconsin arrived, bringing a corroboration of the calamity, with some particulars in relation to it.

Capt. Robinson, of the schooner, saw and conversed with one of the survivors of the fire, who came off the propeller Delaware, and gathered from him the following particulars:

On Sunday, 21st inst, the Propeller Phenix, having on board some 200 men, women and children, emigrant passengers, bound for Milwaukee, Sebewaygan, and a crew of about 20 persons, and 40 cabin passengers, bound for Chicago, made Manitowoc Bay, Lake Michigan, in heavy weather for shelter from the gale. She let go her anchors, but the sea was so heavy that she dragged them, and to save themselves from shipwreck she put to sea again.

She had proceeded to within about fifteen miles of Sheboygan, being about equi-distant from that place and Manitowa, and about six miles off shore, when a fire was discovered in her hold. Every effort was made to extinguish it, and with good effect.

But she was doomed to destruction, for they had no sooner mustered the fire in the hold, than it broke out between decks, and in a few minutes reached the boilers. The wind was quite fresh and blowing directly on shore, which accounts for her being so far off land.

The propeller Delaware hove in sight about the time the boat left, and sure hopes were raised on board, that she might arrive in time to save them from destruction, but it was a vain hope.

The boat that left for the shore arrived in safety, but before the Delaware could come up with the burning vessel, she had sunk, and all on board, except two persons, had perished, either by fire or flood. Mr. Bliss fell a victim to his efforts to save others—he being among the lost.

This calamity involves a greater destruction of human life than has ever occurred in our sweet, upon these waters. Most of those on board were foreigners. Only 20 saved from 270 persons. Eight of the crew, we understand, are among those saved.

Death of Friend Fuller.—The Syracuse Journal announces the sudden death of Friend Fuller, of James C. Fuller, the well known Abolitionist. He was taken sick on Monday with bilious cholic, and died early Thursday morning. His wife and most of his family are now on a visit to their friends in Europe.—*Utica Gazette.*

Liberality in England.—Rev. Hinds Howell of Bridestowe, England, a Tractarian, refused to let the corpse of a liberal and benevolent gentleman, J. G. Newton Esq., be taken into the church during the reading of the funeral service, because he had two dissenting meeting-houses standing on his lands!

Quick Work.—Under the new arrangement on the Western Railroad, the distance from Boston to Springfield is 7, A. M. and arrives at Springfield at 10 1-2 Distance 100 miles—Time 3 1-2 hours; or nearly 29 miles the hour.—*Springfield Republican.*

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 or the instinct of self-preservation in view of the encroachments of tyranny, and the dangers of sin, or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honor and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or 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 can 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 consequence. Hence, from 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 will 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; not in making the proposition so degrading to the morals of our nation, that the government should become the tributary of this wrong, but in effort for well-ordered 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 death. It shall save them from the sin of living on the side of the oppressor, from 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 remunciations; and in its prosecution, 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 nobler treasure in this world, and a sense of spiritual life besides, to which the in 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 P. ILLIPS,
HELEN E. GARRISON,
MARY MAY,
ELIZA LEE FOLLEN,
HENRIETTA SARGENT,
SARAH SHAW RUSSELL,
SARAH BLAKE SHAW,
MARY ANN CHAPMAN,
LOUISA LORING,
CATHERINE SARGENT,
CAROLINE WESTON,
HANNAH TUFTS,
MARY YOUNG,
ELIZA F. MILLER,
MARY WILLEY,
CAROLINE F. WILLIAMS,
SUSAN C. CABOT,
ANNE WARREN WESTON,
ELIZABETH A. SMITH,
ANN S. ROBBINS,
MARIA LOWELL,
SARAH H. SOUTHWICK,
FRANCES MARY ROBBINS,
ANN R. BRAMHALL,
LYDIA PARKER,
HARRIET T. WHITE,
HARRIET B. HALL,
ABBY FRANCIS,
HARRIET M. JACKSON,
ANNA R. PHILBRICK.

THE BAZAAR!!

THE FRIENDS IN THE COUNTRY are entreated to strip the woods of the running evergreen, BEFORE THE SNOW COVERS IT. The quantity needed could be bought for about $200 dollars. The abolitionists are entreated to save this sum by *gathering the greatest quantities they can*, as they may be assured that the gain (by the increase of attraction) will be no less than the saving. ☞ The more red cedar the better, also. THE FRIENDS IN THE CITY are entreated to be at the Hall at 3 o'clock on Thursday P. M. the 16th, (or if a municipal meeting should prevent, on Friday morning 9 o'clock A. M.) when many persons can be employed and will be indispensably needed at the same time (in order to finish seasonably), as there are parts of arches i. e. 42; and if each friend will come furnished with a hammer and a paper of large six-d tack nails, much time will be saved and all confusion will be spared.

THE REFRESHMENT TABLE, which has been so important a means of former success, *depends entirely on the liberality of friends*, and supplies of every kind are asked in all confidence of every promoter of the cause. Milk, eggs, butter, cream, fowls, pies, ice-creams, apples, cold meats of every kind, cake, bread, tea, coffee, [ready for making] butter, cheese, and every kind of produce will be most acceptable, because profitable to the cause.

A simple table will be prepared for the ladies whose attendance is indispensable as salesworoen, and whose homes are distant from the hall; and for this the managers solicit supplies for the cause's sake.

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, $100 worth of goods. Here at once is the required $10,000 of goods. There are ten towns in each county of Massachusetts, which might each easily send in $5 00 worth, and equal $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 $100 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 spiritized, packed and stored, to aid in other years, when the cause's exchequer may

POETRY.

INEQUALITIES.

BY ELIHU BURRITT, A. M.

As leisurely along the *Pass* I went,
Feasting a quiet heart and open eye,
With the wild beauty of the hills and sky,—
Of floating cloud, and granite battlement,
Yielding the soul to the strong sense of love,
Of awe, and wonder, and delight, which came,
And warmed a pulse with a holy flame,
Caught from all things around me, and above;—
This thought was upmost, among all the rest,
Shading the pleasant sunshine of my breast;
O'er all the earth, what myriads of our race,
In toil and dust, mid want, and grief and blood,
Wear on their lives—from Nature's genial face
Shut ever, from the cradle to the tomb!

THE SAME.

Cramped in the teeming city's narrow lanes,
In dingy cellars, noisome, dark and drear,
Where clad in rags, swarth, squalid penury reigns,
They drudge and delve from hungry year to year,
Bound by Necessity's hard iron bars;
In cold, dark cells; in low mephitic mines,
Where the glad living sunlight never shines;
Even in shops, where honest Labor stands,
With sweaty forehead and with hardy hands,
Earning by daily work his daily bread;
So life weary with toil—millions in all lands,
Blind to the glory which our God has spread
O'er all his works; deaf to the joy that rings,
Like music, from the heart of all created things.

THE SAME.

This should not be;—Injustice Crime and Wrong
Have mutred the beauty of that perfect plan
Which God spread around the cradle of Man;
The weak have bowed their necks before the strong;
Themselves and others, selfish power and sin
Have cursed and trodden down; and so this fair
And goodly temple of the earth and air,
Is made a jail, to shut its dwellers in:—
Father in Heaven! we know this should not be:
Thy children should have power and leave to go,
Sometimes, at least, out to that glorious show,
Which thy light hand created and made free,
To glad their thoughts, and lift their souls to Thee,
By the green hills and plains, the rivers and the sea.

RISE!

BY T. BUCHANAN READ.

Who are ye who sit and murmer
O'er your grievance hard and long?
Who are ye whose necks are trodden
By the iron foot of wrong?
Wear ye not God's mighty image?
Rise! assert it, and be strong!

Can ye see your wives and children
Under old oppressions cower,
And not feel your right arm aching
With the fulness of their power?
Rise! a life of idle groaning
Is not worth one well-wrought hour!

Able bodied, idle minded!
Do you weep beneath your pain?
Or, with empty cant of Freedom,
Do ye stagger with your chain?
Hear ye not your weaker brother?
Rise! or wear the curse of Cain!

Will ye sit in dust and ashes,
Gazing on the proud and great?
Know ye not that soul and sinew
Must achieve their own estate?
Rise! to action—or in garrets
Dream, and so deserve your fate!

Are ye Freemen—Freemen truly?
Do ye act as Freemen do?
Are your rulers not your leaders?
Are they thirty years your foe?
Rise! with purpose firm, and teach them,
They must first be ruled by you.

Unto you belongs the vessel,
And the freedom of the sea!
Will you bear your servants dictate
What her freight or laws shall be?
Rise! and hurl their errors over,
Like the worthless chest of tea!

From the London Punch.

A CRY FROM THE CONDEMNED CELL.

THE CASE OF MARY ANN HUNT.—It having been satisfactorily ascertained, after proper medical examination, that there is every reason to believe, that this wretched woman is quite well in health, her execution is stayed by order of the Sheriffs of London and Middlesex.—*Times.*

Two prisoners in a cell
Where felons, doomed to die,
Are garnered for the gibbet, dwell;
The time of each is nigh;
A murderess and a babe unborn within that dungeon lie.

Ere this the wretch had died,
But the law abstains
From taking human life, whose tide
Doth flow in guiltless veins.
The human, innocent, waits till she hath passed her travail's pains.

Prepare the bed and see
The woman that ye tend;
And then prepare the gallows-tree,
To be a felon's end,
Soon as a mother's anguish shall have ceased her frame to rend.

Prepare the swathing bands,
The hempen cord prepare:
Alike ye tend the hangman's hands,
The nurse's tender care;
The infant to the cradle—to the drop the mother bear.

Oh! weary, day on day,
To this unhappy soul,
To count the hours that pass away,
Alike ye watch the moments roll;
And view, through childbirth's agonies, the scaffold as her goal.

Her crime, though nought can screen,
Yet, ere her course be run,
That what her sufferings will have been
For all that she hath done.
Surely Death's bitterness is past for that most wretched one.

Think on the anguish dread
That hath avenged her deed;
Think how that woman's heart hath bled,
If life-blood bled—you need.
And 'eye for eye,' and 'tooth for tooth,' be still your law and creed.

A QUAKER CHRISTENING.

Not long ago a tippling set
Were in convivial conclave met;
Cider, with rum and sugar mixed,
Swigg'd till eyes, tongues and limbs were fixed;
That they could scarcely see or talk,
Or sit, or stand, or much less walk;
As sober Quaker happened in,
And viewed the sad disgusting scene;
Then asked the landlord brisk to tell,
What liquor made them so unwell.
'We call it *Sampson*, friend,' quoth he—
'Quoth Quaker 'It is strong, I see;
But I would call it *Phineas* rather
For '*twill not let the people go.*'

GEO. THOMPSON'S SPEECH.

(*Continued from first page.*)

a pound is all that is finally realized by this unhappy subject of the British government in India. 'In Guzerat,' says General Briggs, taking for the basis of his calculation the evidence taken before Parliament, '74 millions of cotton may be raised on seven acres of land, giving 106 pounds per acre. This cotton estimated at 2-1-2d. per pound, yields to the cultivator, more than twice at Dharwar, will sell for £1 1s., from which, if we deduct 16s., we have scarcely more than 25 per cent. of the profit to pay the rent, the expense of cultivation, and for the return of interest on capital, while the government receives 75 per cent. of the whole produce as the rent. The cultivator of England, it is to be remembered, must look to India for cotton while such imposts prevail.' Such is the testimony of an East India officer, who has made the hard-fated Hindoo, depending upon cotton-growing his study for many years [cheers].

Let me now ask you to go with me to Bengal, and see how the matter stands there. Among the journals published in India, there is one the most conspicuous for the caution with which all its statements are put forth, and its reluctance to bring charges against the government, that the *Friend of India*, edited by John Marshman, Esq., of Serampore. From a number of that journal dated the 11th of March last, I make the following extracts:—'The deficiency in the cotton crop of America, and the rise in the price of that staple of our home manufactures, has naturally turned the attention of the public to the subject of cotton in India, where the plant was indigenous in the days of Cæsar. Our manufacturers look to the boundless fields of India in the hope of procuring a supply for their looms; but unfortunately they look in vain. In Bundelkund (a large district of the Allahabad province to the South of Delhi) the supply has fallen from sixty lacks (600,000,000lbs) to one (or 100,000,000lbs.) At Bombay, the cultivation has been gradually dwindling, and there is every reason to apprehend that it will shortly become extinct. The export of cotton from Bombay to China, which formerly gave employment to so large a portion of the population, and gave such flourishing, has been gradually contracted; and unless some adequate remedy can be supplied in time, this branch of trade must shortly close altogether. (Hear, hear.) The *Friend of India* then goes on to give a specimen of the process by which the cultivation and export of cotton, so essential to the prosperity of a district equal to that of England, is deliberately annihilated by those who administer the revenue system under the East India Company. Names, dates and official documents are quoted. 'The Sooruth, in the province of British Bundelkund, which is the great cotton district on this side of India, most clearly demonstrates the impolicy of our management. We have never before us a valuable report of the settlement of Zillah Humeerpore, by Mr. Allen and Mr. Muir, of the civil service, which supplies us with facts of the utmost value, and with information that may be turned to the best account at the present moment. It teaches us the most important lessons. It shows how the prosperity of a district may be ruined, and half a million of its inhabitants reduced to absolute destitution, in the shortest period of time. It tells us how a prosperous collector may ruin, not only the condition but the prospects of a district, depopulate its villages, and convert its smiling fields into barren wastes.

'Our rule commenced there in 1806, and for the first ten years our fiscal administration was just and equitable. 'The forbearance and happy arrangements of government appear to have given their full effect in developing the resources of the country. The Zemindars (the land owners) were in a flourishing condition; their tenantry satisfied and happy, and the district which had formerly been a scene of uninterrupted devastation, or predatory incursions, presented a picture of industry and contentment.' In 1816, a year ever memorable in the annals of that unfortunate province, Mr. Scott Waring, the collector, took charge of it, and formed a new settlement of the rent (government tax.) In the western districts he raised the assessment thirty, and in the eastern districts, no less than forty-six per cent! The result of this oppressive system in the eastern division soon became apparent in the ruin of the Zemindars, the destitution of the poor ryots (the cultivators,) and the desolation of the province. Of the total number of villages, amounting to 621, only 139 were preserved by the original Zemindolers. Of 137 villages brought to sale during this period, assessed at two lakhs and thirty-five rupees (£32,500) only no less than sixty-one were purchased by government, because there were no bidders at all, while the remaining seventy-six which were sold for other parties, realized only thirty-nine thousand rupees (£3,900) or about four months' rent! Every man of substance who agreed to take the villages, on the necessary of the Zemindars, became a bankrupt. Such was the result, in the eastern district, of Mr. Waring's exertions at the revenue screw. In the western districts, the proportion was 175 villages thrown up their lands rather than agree to his exorbitant demands. 'It would be useless to recount,' says Mr. Muir, 'the sickening detail of descending family ruin, which, according to Mr. Waring, fled only because the real value of their estates was beginning to come to light, or of desolated villages, whose lands it was said were thrown out of cultivation merely to produce a decrease of assessment. No one who has not toiled through the details of each village can conceive the extent of alienation of property or the misery produced by the depopulation of villages, the ruin of estates, and the disruption of society which have prevailed in this unhappy country.

'Misfortunes seldom come singly. After Mr. Waring, whose name is never mentioned in Bundelkund without a malediction, and to whose memory like that of an ogre, he used to frighten disobedient children, came Mr. W. H. Valpy, who entered into his estate with benevolent intentions and good hearty turn to the revenue screw. Then came the gradual discontinuance of the company's advances for cotton, which had formerly exceeded the revenue of the province, and finally the calamitous seasons of 1830, 1834, and 1836. The hand of man had been succeeded by the visitation of God, which the *Englishman* describes as prevailing in the Broach. But it is found impossible now to realize the same amount of revenue which was so forcibly obtained before the calamitous advent of Mr. Waring. It is to be hoped, therefore, that the lesson thus taught us, that over-assessment will defeat its own object, and destroys the prospects of the exchequer for a long period of time, will not be lost on us.

'To the Commissioner of Revenue, at Bombay, we particularly recommend the following extract from Muir's report:—'Had we been contented with the revenue of 1816, and have relinquished only to equalize it, the district would, without doubt, have continued to flourish; extent of cultivation would have kept pace with the increase of people and inhabitants, and the concomitant advantages of trade and commerce would have added to the riches of the country, and to the ease and comfort of the natives, on which the cotton is raised, to a sum varying from eight annas to one rupee a bigah—that is on an average, to about one-third of the assessment which the *Englishman* describes as prevailing in the Broach. But it is found impossible now to realize the same amount of revenue which was so forcibly obtained before the calamitous advent of Mr. Waring. It is to be hoped, therefore, that the lesson thus taught us, that over-assessment will defeat its own object, and destroys the prospects of the exchequer for a long period of time, will not be lost on us.

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(Loud expressions of indignation.) In conformity with these representations, the rent-roll was granted nearly four years before by the authority of the Governor and Council of Bombay, and upon the faith of which the inhabitants had planted and spent their all, were cancelled at a moment's warning, the lessees were turned out of possession without the slightest compensation, and the ruin reaped, not merely of them, as well as the persons who had advanced money to them on the security of the government leases, ruined their creditors. This, too, all this was done in 1838, and in 1840 the directors of the East India Company sent to the United States for cotton, and paid a premium for it, at the very time these beggared and ruined natives how to grow cotton. (Hear, hear, and cheers.)

Let me now tell you what the pecuniary result of this system has been as respects the prices paid for cotton by the manufacturers of this country. It has been shown that the average price of the three kinds of American Uplands in the markets of the United Kingdom during the dear year of 1836 was 7-1-2d. per pound, and the official accounts proves undeniably that, from the year 1785 down to the present time, the grower of Surat cotton would have received no more than the price of 2-1-2d. per pound, if freed from the company's preliminary land-tax of 1 1-2d. per pound, and liberated from all interference with his affairs, although, by his knowledge, says Mr. Brown, 'but especially my late father's personal and practical experience through more than half a lifetime, he could sell at a price of 1d. to 1 1-2d. per pound, paid to the native growers, free from tax, would have been remuneration sufficient; it has accrued from the production of any quantity of cotton, which the wants of England have required during the last six years. At all the ports, I have been in affluence of the conviction that the same price would have paid the grower in every province in India, where the remoteness of the place of production. Adding 1d. per pound for transport and the profit of the importer, a price of 2 1-2d. to 3d. per pound is the remuneration which the East India Company and the proprietors of the company, good East India cotton would have been laid down in London and Liverpool. What is the price which the Lancashire manufacturer would have been by having the command of the staple at this medium price, they themselves best know. But taking the average of the prices remunerative for every description of United States cotton, in the year 1840, it no more than the average price paid for Uplands, namely, 7d. 1-2d. per lb. Look at what they paid to the American 2 1-2d. per lb. more than the natural price of cotton, if the growth and the manufacture had been in the United States, perhaps fifty. Upon the total quantity received from the United States, this sum amounts to £3,236,252. This was the excess of price they paid last year. But this year, owing to the short crop in the United States, the consequent rise in every market, the scarcity of food throughout the kingdom, and the demand for tonnage in the United States for the purpose of shipping every pound of spare food to where food was wanted, in consequence of disease of these concurrent visitations, it is computed by the *Economist* that the manufacturers have to pay from four to five millions sterling more to the American for the short supply of the present year, than for the more abundant one of 1840. The following is the account for the two years will therefore stand thus:—

	£
1846.—Ordinary enhanced price paid	3,236,252.
1847.—Above natural price of E. India cotton	5,236,252.
Excess of price paid in two years	8,236,252.
Extraordinary enhanced price over 1846	£4,500,000.
Excess of price paid in two years to the United States for cotton,	£14,972,504.

Do the losses of the manufacturers end even at this point? It would be a very superficial examination of the subject which would lead to any such conclusion. This sacrifice is only the beginning of what they have to suffer. In consequence of the high price of food occasioned by the absorption of the national capital as well as of the profits and wages of individuals in the purchase of dear food, the price of manufactured goods, instead of keeping pace with the rise in the price of cotton, has sunk much below this level, from the falling off of the usual demand for the goods. The manufacturers are compelled to hold and lock up their capital, or to sell at a loss in order to keep their mills working and to pay the wages. The United Kingdom, purged with English gold exported to pay for his corn and cotton, keeps aloof, until manufactured goods have still further fallen in price, when it will be more profitable to him to import goods than to receive gold. He then enters the market, and it is by his purchases that the prices are at the lowest point of depression, that the drain of gold is stopped; or, in other words, it is by the sacrifice of the accumulated profits of the manufacturers that the exchanges are ultimately restored, the derangement of commerce remedied, and the balance in favor of England is restored. Wherefore, that it would be better for the manufacturers to ask the East India Company to accept five millions, subscribed to the undertaking, and in return suffer the natives of India to grow cotton, free of land-tax, for the people on this country, than to carry on the cotton trade under the existing system. Five millions so given in 1845 would have saved nearly fifteen. Mr. Brown eloquently concludes his remarks on this subject by saying—What has created and produced the cotton of the United States, which has, at the same time, freed its waste, attracted its immigrants, metamorphosed its population, peopled its towns, founded its manufactures, built up its commerce, and fed its trade, furnished its revenue, found scope for all its energies, and last, though, unhappily, not least, perpetuated, the bonds of its slavery, and its connection with Africa? It is not more abundant land than England has possessed in India, nor a more fertile soil, nor a more industrious population, nor a more skilful, more intelligent, more active, more enterprising, more independent, more humane, more Christian, more civilized, more free, more moral, more religious, more of peaceable, industrious subjects; nor is it any decline in the native vigor and persevering enterprise of England, when, by a free, self-sustained and unbiassed, or even to exert their free scope in guiding and governing men and subduing nature, under the spirit and energy of a single parent law and institutions. Since it is undeniably not one of these superior advantages, which is the cause of the striking and different results, which have followed the same race, during the same period of time, in India and in the United States, I trust it is impossible that the people of England, when they find, and see the results, will suffer the curse of barrenness with which India has been fatally stricken, or the poverty in which its people are steeped, to be perpetuated. It is a conception of speech and the studied concealment of facts, to the account of the will of Providence and the ordinances of God.'

I have now endeavored to show the bearing of this question upon England and upon India, and to point out some of the causes of the depressed price of cotton from India. It is hardly necessary to dwell upon the anti-slavery view of the subject, for it is generally understood by you. I will, however, venture to ask your attention to the views entertained by certain parties. What say the Southern Americans, speaking through the press of New Orleans?—'By the blessing of heaven, the Southern planter is enabled to raise the noblest weed that was ever given to the comfort of the human family—a weed, destined to make a new era in modern commerce, if those who raise it have spirit and virtue enough to scorn and defy the banking and speculative quackery of the day. I have no idea that the slave-holding race could maintain their liberty and independence, if compelled to labor. It is that which gives us our energy, our enterprise, our intelligence! and commands the respect of foreign nations. The Egyptian may look with devotion to his Nile, as the source of the power and wealth of Egypt: the pilgrim and inhabitant of the Holy Land may look to the Jordan for life, and take comfort from the belief that he has washed away his sins—the Hindoo may worship the Ganges, under an idea that Vishnu descended Brahma from its enfolded flowers; but a genuine slaveholder in South Carolina will ever look with reverence to the cotton plant, as the source of his power and his liberty. All the parchments upon earth could never protect his rights, or secure his peace and freedom, in this age of modern society. If he expects to preserve the peculiar institutions of his country, and transmit them to posterity, he must teach his children to hold the cotton plant in one hand, and the sword in the other, ever ready to defend it.' What say the abolitionists of the United States?—Cotton is now the great anti-abolition influence of this country. In whatever shape opposition to the cause of emancipation manifests itself—whether in the Church or State—in a mercantile or ecclesiastical association—it may be traced directly back to the cotton-bale. Were English and French manufacturers supplied with Indian or Egyptian cotton, the demand for slaves from Virginia and Maryland would cease—the growers of men and women for the cotton-planting region would find no market for their human staple, and, as a consequence, slavery would be unprofitable, and, as another consequence, Virginia immediately would be free. Thomas Jefferson, 'that all men are created equal'; the Virginia divines would very soon discover that slavery is incompatible with Christianity. Northern men whether of the old or the new school, Slavery now lies entrenched behind its cotton bags—like General Jackson behind his cotton bales at New Orleans—British or even American abolitionists to dislodge it by moral suasion, we fear will prove as ineffectual as those of General Jackson's Kentucky riflemen, barricades of the American camp, on the 8th January, 1815. We call them, upon the abolitionists of Great Britain, to aid in the extinguishment of slavery and promote, to the extent of its power, the cultivation of cotton in the Indies. By so doing they will promote the cause of humanity—humanity—and will confer an incalculable benefit upon ours—they will lift the crushed millions of India from the degradation—and strike off the chains from three millions of American slaves. We confess that one of our main reliances, under God, for the bloodless termination of slavery in this land, is the increase of cotton cultivation in the peninsula of British India.'

What were the words of the venerable Clarkson, written fourteen years before he penned his last of the World's Convention for the abolition of Slavery, held in 1840. 'How, then,' he says, 'can you get rid of this (American) slavery? Only by changing their conduct. There is but one way; you must endeavor to make them feel their guilt in its consequences, and to induce them to do everything in their power to affect their temporal interests. You must endeavor among other things, to have the produce of free tropical labor introduced into the markets of England and secure all them here, and if you can do this, your victory is sure. Now, that this is possible, that this may be done, there is no question. The East India Company alone can do it themselves, and they can do it by means that are perfectly moral and justifiable, according to the principles, which, by the cultivation of the earth and by the employment of free labor. They may, if they please, not only have the key of the Chinese Empire and the slave trade, but the advantage of increasing their revenue beyond all calculation; for, in the first place, they have to pay the Chinese twenty times more than equal to the supply of all Europe with tropical produce, in the second place, they can increase their revenue from sixty to ten millions of free laborers to work; in the third, what is of the greatest consequence in this case, the price of labor will there not be one-tenth of what it is now, sixpence per day.—What slavery can stand against these prices? And here I would observe, that this is not a visionary or Utopian statement. Look at the American newspapers; look at the American pamphlets which have come out upon this subject; look at the opinion of the celebrated Judge Jay on this subject also; all, all, confess, and the planters, too, confess—but the latter with fear and trembling—that if the East India Company would but encourage the cultivation of tropical products in India, and carry it to the extent to which they would be capable of carrying them—it is all over with American slavery.'

At the risk of wearying you, I have laid my views before you at considerable length. I trust you now perceive the nature of the objects to which I desire to devote myself (loud cheers.) Is it not a glorious cause? after which I am contending? Long, long have I looked to India with emotions which God alone has penetrated. The study of that country, from the history of its people, and the demand for it, its subjugation by England, and its future destinies, has been the passion of the last eight years of my life. Long, long ago I made a vow that I would live for the benefit of that country (loud cheers.) Have I your permission to redeem that vow? (long, continued cheers.) Let me tell you, that I did not make that vow until I clearly perceived that he who labored for the good of India, was at the same time the truest and warmest friend of this country, and the most efficient promoter of the extinction of slavery and the slave-trade (cheers.) Have I not shown you that I sought for the prosperity of England' and 'freedom to the slave? (applause.) This was the motto I chose for a small newspaper I started on the Cotton Question. It is the motto still. Will you adopt it? (cheers.) Well then, as I told you at the time I was a candidate for your suffrages, I shall be the servant of my constituents, and, if I shall be superior wisdom to my main silent (cheers.) The question, I have brought before you this evening, involves a fact to which I wish you to grant me permission to devote myself, and that you might be enabled to form an enlightened opinion respecting its merits, its magnitude and its importance, I have delivered the address now brought to a close. I now ask you, if you participate in my views regarding the vital importance of this question to the interest and happiness both of the people of England and of India? (loud cheers.) Have I your sanction to give myself to the advocacy of this question? (renewed cheers.) Will you support me in the course I may be hereafter enjoined in calling the attention of the country and the legislature to it? (great applause.) Will you allow me hereafter, if I see fit, to use your name as your constituents, as co-laborers in this work on the question? (loud cheers, which lasted for a considerable time.) Let me, then, use your name one another. You have encouraged me on the threshold of this great work. In making the claims of India hereafter, I shall be your representative in parliament and throughout England, I shall have the firmest persuasion that I am acting in conformity with the best interests of my adopted country and the just rights of our conquered fellow-subjects, and of the enslaved throughout the world. I shall now submit the following resolution, which I have sustained every clause of it, save that which refers to the natives of India as customers for our manufactures; but it must be remembered, that