THE LIBERATOR.
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, 21, CORNHILL,
BY
ROBERT F. WALLCUT, GENERAL AGENT.

☞ All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (*post paid*,) to the Agent. The terms are, TEN SHILLINGS—$2 50 per annum; or if payment be made within three months from the time of subscribing, $2 00.

☞ Six copies will be sent to one address for Twelve Dollars; if payment be forwarded in advance.

☞ Agents and Postmasters making remittances, for every three times for 75 cents—one square for $1 00.

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WM. LLOYD GARRISON, EDITOR.

J. BROWN YERRINTON, PRINTER.

NO UNION WITH SLAVEHOLDERS!
THE U. S. CONSTITUTION IS A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL.

☞ "Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their joining to the Constitution, three national provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God and man; and, thirdly, they stipulated, the exact ratio of the principles of popular representation, of a representation for slaves—for articles of merchandise, for chattels, for human beasts. . . . In reciprocal operation upon the government of the nation, to establish an artificial, unnatural, and slave representation, in the land of the free people, in the American Congress, and thereby to make the PRESENCE, THE PROPAGATION, AND THE PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

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

VOL. XVIII.—NO. 8. BOSTON, FRIDAY, FEBRUARY 25, 1848. WHOLE NO. 894.

REFUGE OF OPPRESSION

From the Fall River News.

UNITARIAN CLERGYMEN AND THE WAR.

We invite particular attention to the very able article on our first page from the Bristol County Democrat, in defence of the Unitarian clergy, and exposition of the designs and movements of certain Unitarian clergymen, regarding the Mexican War, has been extensively read, and so far as we have been informed, highly commended. It is eloquently written, close, manly, and brim-full of important facts on a grave subject, challenging, at this time, the serious consideration of all who repudiate under priestly interference in matters of a purely *political* character. In its finely arranged sentences, we think we recognize the genius of one full of one favorably known to most people, even beyond the State of Massachusetts. The appearance of the article is opportune. A large fraction, if not a majority, of Unitarian clergymen, have assumed a purely political attitude in relation to the Mexican war. Some of the old school, and most of the younger, undledged neophytes, warm from the lodges of new-fangled perfectibility—the Cambridge Divinity School—are trying their hand at *moral treason*, under the cloak of *religious duty*. Now and then one may be found consistent, consistency, under the plea of non-resistance; but for the most part, they come out flat-footed against the Mexican war only, being for peace on the Sabbath, the precise arguments of their Whig allies, against the war, spicing the whole, occasionally, with a few grains of affected piety, that are sometimes gilded to effect their distasteful pasting taste. With such, preaching political sermons is called preaching the gospel, and the verier of hot-house politicians must acknowledge himself outdone, in severity of language, when compared with these new-born advocates of this new *Christian fend!* We are not disposed on this occasion to endorse these remarks, nor is it all necessary that the article in our paper to which attention is called, covers the whole ground, and treats the subject much better than we possibly can.

SOUTHERN FREEDOM OF OPINION.

From the Westfield Messenger.

The class of 1847 in Williams College, of which the writer had the good fortune to be a member, among the good natural resolutions, formed before their dispersion, voted that each should subscribe for the paper of any member of the class who should enter the editorial profession. Our subscription lies about that many of them consider its binding, what was intended only as a playful compliment. One honest fellow, who is teaching school in Georgia, writes the following, which we publish as an instance of the strong prejudices which pervade the South:—

'You must excuse me for informing you that I cannot take your paper. The most bitter and violent prejudices are entertained here against everything Northern; and if I should be found with a paper in my pocket that advocated the Wilmot Proviso, as you undoubtedly do, I should very probably be subjected to the usual resort of Lynch law, besides losing the patronage of those who have sons and daughters. You may, however, send a paper to some one at the North, who is in need of information, and forward your bill to me at the end of the year, and you shall receive the amount in as good currency as Georgia can furnish.'

FEDERAL WHIGGERY BLUSHING AT ITS OWN TREASON.

Hudson, a federal member from Massachusetts of the black cockade stamp, introduced a resolution into the House on the 3d instant, to instruct the committee on military affairs to inquire into the expediency of requesting the President to withdraw the army in Mexico, and forthwith to make that country terms of peace, without claiming any indemnity for the expenses of the war. This decidedly federal proposition was voted down by an overwhelming majority—ayes 41, nays 173. The miserable traitors did not *dare* to act up to their professions. The dastardly cowards, when the hour of trial came, dared not accept responsibility, nor have the moral courage of carrying out their treasonable policy. They had the will to do it, but they lacked the moral courage. We know and we feel the yeas and nays, but have so much confidence in the patriotism of the Democratic party, that we venture to say, not a single Democratic member voted for this infamous proposition.—*St. Albans Republican.*

SIN AGAINST DEMOCRACY.

Aiken, a Democratic member of the Illinois Constitutional Convention, introduced into that body the following resolutions:—

Whereas Mr. HALL, in a sermon on the 11th day of July, in the Second Presbyterian Church, denounced the existing war with Mexico as being unjust; and whereas, such declaration ought not to be tolerated, more *especially* in a republican government;

And whereas, it is unbecoming a minister of the gospel to use such language in a gospel sermon, or before the young and rising generation; therefore,

Resolved, That said Mr. Hall be excused from holding prayer in this Convention for the future.

WHAT ARE WE FIGHTING FOR?

Perhaps the following passage from a Washington letter in the Baltimore Sun will throw some light on this question:—

'Nothing but a *complete subjugation of Mexico* seems to satisfy the present emergency. Foreign on the enemy and levying contributions were not agreed upon. The anxiety in every mind, consequent upon the war, is strongly depicted, and the universal cry is—*War in earnest! war, not for peace, but for conquest and subjugation*—a real, bona fide war, which supports itself, and seizes on the enemy's resources. *Unless we harass the Mexicans, carry destruction and loss of life to every fireside*, and make them feel a red of iron, they will not respect us.'

RESULTS OF FANATICISM.

The 'Southern Baptist,' in noticing the fact that Orion S. Murray, formerly a Baptist preacher, and the editor of a religious paper in Vermont, has recently been rejected as a witness in a civil court in Ohio, on the ground that he is an *atheist*, and rejects Christianity and the Bible, has the following comments on the course of this man:—In this manner has he been called to this cheerless and guilty state of universal doubt and denial? The reply is at hand: *He started in the downward road by becoming a rampant abolitionist.* His descent was of Satan. The words were loud and bitter. He says but one sin in the world—that sin was slavery.'

PROSCRIPTION.

The following is a copy of a notice posted in the Moyamensing Soup-house, in Shippen street, it may, some day, be valuable to antiquarians, as a relic of the dark ages.

NOTICE.

White people served in the house. Colored people served at the window, and in no other way.
By order of the Board.

SELECTIONS

SPEECH OF MR. PALFREY,

OF MASSACHUSETTS,

On the Political Aspect of the Slave Question.

(In Committee of the Whole on the state of the Union, January 25, 1848.)

(CONTINUED.)

Then came, for the strengthening and perpetuation of Slavery, the disastrous measure of the annexation of Texas, with its long train of *Political Aspects of the Slavery Question*, which I need not recapitulate, and still stretching far away into the unknown and threatening future. The first fruit of that proceeding was the Tariff Act of 1842, a measure which took the bread from the mouths of thousands of the working men of the Free States, and a measure carried by two votes cast at the other end of the Building, by men who had no more constitutional right to come in and act upon our affairs, than any two who might have been brought over from England, or France, or Algiers. The next blossoming of the tree was in the pending war with Mexico. Gentlemen please themselves with making distinctions between the occasion and the cause of that war. But nobody, I take it, doubts that, if Texas had not been annexed, war would not have taken place. Mr. Calhoun, whose sagacity all the world knows, evidently thought he could set fire to a barrel of gunpowder, and extinguish all when half consumed. He has lived to run the fuse, and to blow himself and others to pieces. We have spent an hundred millions of dollars, and are going on spending. No matter for the money, if it had only been buried in the deep blue sea, 'deeper than did ever plummet sound,' instead of being used to purchase so much disgrace and mischief. But it has been made to carry widowhood and orphanage into thousands of our own American homes; to write a chapter in our history for the execration and loathing of the civilized and Christian world, and the bitter shame of our own wiser posterity.

Of a system which leads to such political results—for, following the gentleman from North Carolina, I have not spoken of it as a question of humanity—that gentleman, who is a Democrat, a slavegist, and the gentleman from Maryland thinks that it ought to be regarded with respect and deference, 'the gentleman from North Carolina said (page 5,) that it is miscalled a 'peculiar institution,' for that it is 'natural among men,' and prevails widely throughout the South. I think he has been reading Rousseau, and mistaken the fictitious fragrant dreams that the savage state is the natural and blissful state of man. Rather he has been reading Hobbes, and has adopted from that vigorous champion of arbitrary power, the doctrine that Might makes Right, and in his school has contracted a love for Slavery and Force, and all that condition of humanity which, in his nervous but not dainty language, the philosopher describes as 'without arts, without letters, without manners, without society, and the life of man uncertain, disturbed, nasty, brutish and short.' I am not forgetful of the state of things in the ancient republics, and in the cultivated nations which followed, between the union of this country, as to affirm that Slavery cannot co-exist with a high civilization. But they have no natural or proper affinity. It is only by force of certain circumstances, that they are in contact. Slavery is natural to man, just as it is natural to him to drape himself with fig leaves and bear skins. As he rises above barbarism, he invents better arts, and tends to a better culture.—I know not but it was natural to man, as the Scottish philosopher of the last century maintained, to go on all-fours, and climb trees for regale on acorns. But in the progress of ages, he has learned to do better. Liberty, justice, humanity, are natural to man, just as it is natural to him to learn to calculate eclipses, and build marble palaces, and make books of science and poetry, and surround himself with the charms and graces of refined society.—And where is Slavery the 'practice of mankind?' Among the highly cultivated communities of the race? In England? In France? Or in Mozambique and Guinea? Sweden, Holland and Denmark have at length closed the procession of the civilized nations that have abandoned it. Out of these United States, I know not that it exists in any part of Christendom, except Brazil and the Spanish colonies. And in these colonies, its form is much milder than with us. Of its condition in half civilized Brazil, I cannot speak.

Again: the gentleman urged to this point the natural inferiority of the negro race (page 7.) He has no doubt examined, and knows how to suppose, the seeming paradox of those ingenious men who have held that the balance of power was shifted, and the scepter of the world passed from the colored to the white race, some twenty-five centuries ago, at the capture of Babylon by the Persians; and I presume he decides that question rightly. [Mr. Chairman, these cases are so abundantly well known, that I need not have referred to the Egyptians, and relied on the formation of the Egyptian skull.] The gentleman speaks of the Egyptians. Undoubtedly he has attended to the curious hint in Herodotus bearing on that question. The gentleman reads Apion, a writer not commonly in the hands of professed scholars, and he knows how to Polybius, and has weighed his merits and those of the other great masters in that department of composition, in such exact critical scales as to feel justified in placing him at the head of the list in respect to political sagacity (page 6.) He cannot have overlooked that singular passage in an ancient man, author of Hieroglyphics, in which the old chronicler has been thought to say, that the ancient Egyptians, the remote source perhaps of Greek civilization, were woolly-haired negroes. I do not defend that interpretation of his words. But it is no invention of any of your high-flying abolitionists of the present day; it has been received by grave and plodding English and German doctors, who read, and pondered, and smoked, and annotated, long before such a *lunus nature* as an American abolitionist was thought of. The gentleman has ascertained the complexion of the great capitals of antiquity, the Carthaginian Hannibal, and knows that he was a brother of the Lybians and Nubians whom he led to twenty years' triumphs over the sharp-beaked eagles of Rome. He sees how to dispose of the phenomenon of the French mulatto, Alexandre Dumas, that miracle of prolific genius. He can show that no stress is to be laid on such a case as that of the American Frederick Douglass, who, in the streets of New York, ten years ago a wretched slave, picking up scraps of the Bible in the gutters of Baltimore to teach himself to read, and three years ago, on the shores at New Bedford, without a day's schooling, I presume, in his life, yet now speaking the English language with a force and an eloquence which, I presume not to say, would be indiscredit to any gentleman on this floor. But I do not discuss the question whether the negro inferiority is to be traced to a congenital incapacity, or to the depression and low culture of many generations. It is a great problem. I wave for now it. It is too intricate and vast. Nor, determined either way, would it have any material connexion with the main question I have in hand, or directly bear on any measures now in the contemplation of this Committee. I have been but stepping aside a little way in the gentleman's track.

Again: he appealed to the 'failure of the emancipation of the negroes in the West Indies' (p. 6.) The gentleman gets his views of this from the English merchants, who try the question of success or failure by the amount of their imported sugar, coffee and sugar from the Islands. The fact he was understood to say that he had his information from those who had personally visited the Islands.] The statements of visitors, Mr. Chairman, are something. I have statements different from what have reached the gentleman, on which I am disposed to rely. I am very anxious to see the recent Parliamentary Reports, and have sent for them for the purpose of being aided to clear up contradictions. I have before me a table showing the amount of sugar imported from the British West India islands in five successive years. It is as follows:—

In 1841	125,225 hogsheads,	12,225	tierces.
In 1842	135,335 do	15,000	do
In 1843	141,100 do	12,640	do
In 1844	138,150 do	16,335	do
In 1845	157,200 do	20,275	do

Showing, on the whole, a constant and very gratifying increase of the exportation. But, supposing it were otherwise, the gentleman, like myself, I believe, is friend to the *Free-trade* principle, and if so, he knows the worth of the *Home Market*. Mr. Jefferson pointed it out long ago, and showed how, on account of the saving of the cost of transportation and for other reasons, good and weighty reasons, it was better than the foreign. And if part of the sugar and coffee which used to be sent abroad is now consumed at home, it may well be, it is the case to a large extent, in consequence of the negroes being now in a condition to indulge in such luxuries, and that, the decrease in the exportation is little to the purpose. And, supposing even that less of these commodities were raised, the negroes being disposed to turn more of their industry to other productions, cotton, for instance, or tobacco, or rice, or hemp, or anything—for the market or for their families, what then? The better the farmer can get his land with his farming, the more land will he be willing to pay; and with the rise of rents, of course comes the increase of the value of land and of the wealth of the proprietors. Is it not so? And is that failure, even in an economical point of view?

But, Mr. Chairman, I am ashamed to argue the question on such a basis. The future of West India emancipation! Do the gentleman and I speak the same language? Do I understand the gentleman, and does he understand himself? *Failure*, when 800,000 human beings have been quietly emerging in a day to men and women, endowed with the possession and care of their own bodies and souls, introduced into the relations of humanity, enabled to call their children their own, empowered to have husband and wife, brother and sister, in some intelligible sense. This, a *failure!* And mark the decision with which the gentleman speaks, as if sealed, to all that has been said, and nowhere more loudly than in these islands, of the danger of such a proceeding. Four hundred thousand negroes in Jamaica to forty thousand whites, the whites would have been but a mouthful for their vindictive maw, if vindictive passions had had their sway. But we can see evidence enough that their error, if that is a failure, will some one tell me what would have been triumphant and glorious success? I should be glad to be informed. The idea has not yet dawned upon me.

Once more: the gentleman took ground against the pretty common opinion that, as he expresses it, 'the continuance of Slavery is necessary to us as a nation'—(p. 2.) He will excuse me for saying, that rarely has it been my chance to fall in with any one who entertained such a notion. He has chosen between his premises and his conclusion. 'It may be remembered,' he said, 'that the view derived from the decennial census is well calculated to cause us to pause. The immense and increasing foreigners annually arrive in the United States, who settle down almost entirely in the Free States.' Do they? Well, and why? Because in the Free States the occupation of the laborer does not place him in a degraded *caste*, and because in the Free States the laborer, although he comes friendless, for him to send his children to, in which they can be trained under the same advantages as the richest, and from which they can start in an equal competition with the richest of their fellow-men. Is it strange that people go to the free States? Is it strange that people, who emigrated from the old Northern States *almost all go to the new Free States*, which, on the other hand, a very large proportion of the *emigration of the Southern States* goes into the Free States of the Northwest? Indeed! And what is it that sets the foreign population so decidedly and overwhelmingly in that direction, winning even the sons of the sunny South from the homes of their childhood and the graves of their fathers, and all the associations of kindred and of memory, to seek the hardships of an untried condition and a Northern sky? Was the intense desire for that equality and those social advantages which the presence of slavery absolutely excludes. 'This, I have observed myself,' the gentleman continued, 'is eminently true of the North Carolina emigrant.' And I may add, too, that, *but for this emigration*, population would increase in that State as fast as it would in any country, there being an abundant supply of all necessaries of life and of the entire civilization.—Ah! Mr. Chairman, 'much virtue is in' *but* as well as in '*if*.' '*But*' for this emigration, North Carolina would be peopled by negroes. *Because* of this emigration, it does not so increase. And what causes this emigration? The gentleman told us, what first struck me as a little strange, it is a supply of the necessaries of life, vulgarly so called. Of them, he said truly, they had abundance—plenty to eat, drink and wear. But of what are equally necessaries of life, of rights and privileges, equality of social position, and opportunities for personal improvement and advancement—the non-slaveholding North Carolinians have not enough, and therefore they go elsewhere in search of them, keeping down the population of the State, as well as adding to that of other States. It is a well organized community, the industrious classes are always the support and strength. This remark on the tendency of emigration to the Free States, and the consequence, I have heard from a North Carolina emigrant.' I should expect it, from the well-known good sense and independent character of the North Carolina yeoman, the 'poor white' and open spirit, which George Fox found among the planters of Albemarle, has not died out there, and it is not satisfied with inferiority and stigmatization. Let the Free States of Slavery, and they can live at home without either.

And when we have got at the cause which keeps down the population of North Carolina, and the consequence of North Carolina, we can answer the same question in other applications. We can see why Virginia, in the first half century of the Federal Government, increased her population from about three hundred thousand to a million in about a million and a quarter, while New York, on a much smaller territory, enlarged her numbers from about 340,000 to nearly two millions and a half, and her estimated property had become nearly three times as great as that of the State the most favored by nature of any in the Union. We can tell why Maryland, most delightfully situated, has 27 free inhabitants to the square mile, and bleak and barren Massachusetts, 58. We can explain how it came about, that Michigan, in ten years before 1840, increased her free population 574 *per cent*, and Arkansas, erected into a State about the same time, only 200 *per cent*. We understand the diffuse and unencouraging Virginia and Virginia in his day, and his indefinible discernment decried the cause to be in the laws for abolishing slavery, 'laws,' said he, for once too hopefully, 'which there by lending more certain gain than Maryland and Virginia must have, and that in a period not remote.' And his cousin wisdom pointed out the proper method of relief, as well as the crying need. 'There is only one proper and effectual mode,' he wrote to Robert Morris, 'by which it can be accomplished, and that is, by legislative authority, and that, so far as my influence will go, thank it, GEORGE WASHINGTON'S suffrage for abolition) shall never be wanting.'

The gentleman said, 'The supposition that the States would exclude from all the Territories of the United States an institution which prevailed so generally among them, seems improbable in itself, and those who maintain it may well be required to furnish the evidence. There is not, sir, in the whole constitution, any one clause, which, either directly or indirectly, favors the idea that Slavery was to be limited to the States where it then existed, or to be excluded from any part of the United States, (page 5.) I think, Mr. Chairman, that the Constitution, and it been faithfully executed, agreeably to the sense of the Convention which framed and of the people who adopted it, contains enough safeguards against such a wrong, and that, interpreted in its true meaning and spirit, it could never have been used to extend the benefits (if they were such) of the original partnership, to negroes, unless long enough, say, way, to the Free States—to new parties, not embraced in the original partnership. The gentleman, it seems, thinks otherwise; and, unfortunately, he has recent constructions in his favor. The past has come and gone. We may have opportunity to look at the question further, when funds are inexhaustible, as I esteem them, shall be attempted upon the liberties which it was expected to secure to the freemen who ratified it. Enlightened by the dismal experience I have had, even than I could, I now wish that the Constitution had uttered more positive and explicit prohibitions, though I have little belief that even they would have at all availed against such unscrupulous influence as have been in action to nullify it in all cases in which Slavery was concerned. But that no further precautions were taken is no matter of surprise. The gentleman nine read the debates of the Convention which framed that instrument, and of the State Conventions that ratified it, with very different eyes from mine, if he does not see that a big young friend, because he saw in him a sound fitted for lofty purposes. The young man felt a deep respect for the aged, able, and long-tried faithful friend of the oppressed; a respect which bordered on veneration. During several years of cordial intimacy, this mutually kind feeling continued in unabated force. The last time Garrison saw Clarkson was marked, in a striking manner, only a few weeks previous to the death of the former.

Mr. Garrison arrived in England in August, 1846. He came on a special mission, at the invitation of the Committee of the Glasgow Emancipation Society, with the view of aiding the agitation then which had been created in the Free Church of Scotland, chiefly through the instrumentality of Henry C. Wright of Philadelphia, who had been for a considerable time in these countries, lecturing and diffusing information by means of books and pamphlets, in many different towns in England, Ireland and Scotland, on the subjects of peace, temperance and slavery.

Our readers must be generally aware, that the Free Church of Scotland sent a deputation of clergymen to America, for the purpose of securing the sympathy of their Presbyterian brethren in the United States, because of their secession from the Scotch Established Church. That deputation sought for, and obtained, subscriptions there, to a large amount, and contrary to the wishes and feelings of a considerable number of their constituents. They collected in the Southern States, and from slaveholders, about fifteen hundred dollars, which they brought home, and lodged in the treasury of the Free Church of Scotland.

This grievous dereliction from principle—this unholy covenant with men-stealers—caused a widespread dissatisfaction throughout the churches in Scotland, which was increased by a letter by the honored seal and great ability of Mr. Wright. The excitement extended, and it was for a time expected that the stirring cry, throughout Scotland, of 'Send back the money—send back that blood-stained money,' would have resulted in the honest admission of error, and in the return of that which should never have been accepted. But this consummation has never been realized. The Doctors of Divinity still clutch their ill-gotten gains, and the probability is, that their despicable conduct will create such a dissension in their church, that honest men will withdraw from it, from an unwillingness to identify themselves with ministers who had so far forgotten their honorable calling as to strike hands in Christian fellowship with men-stealers. Scotchmen have not all fallen so low as to sanction such base conduct. They will, in large numbers, vindicate themselves, and clear their profession of 'the truth' as it is in Jesus' from so foul a stain.

At the journey of affairs in Scotland, Mr. Garrison arrived in England, and as soon as the venerable Clarkson heard of his arrival, he was desirous to see him. Garrison, accompanied by George Thompson and Frederick Douglass, (the latter now well known and highly esteemed by thousands in the United Kingdom,) soon paid a visit to Playford Hall. We have reason to know that it was a memorable visit, and that it made an impression on the survivors not soon to be forgotten. Mr. Clarkson, though feeble in body, received his friend with all the warmth of youthful affection. After a delightful interchange of sentiment with the still vigorous mind of one of the three friends took their leave of him with increased admiration of a man who had, through a life protracted much beyond the usual space, loved his fellow-men with singular devotion, and who, even now, when the lamp of life was expiring, was still burning in all its fervor for the good of his race.

When Garrison was bidding a last farewell to his venerable friend and father in the cause of humanity, Clarkson put into his hands his 'Lost Thoughts on American Slavery.' This is a valuable document, valuable for its testimony to the unbroken vigor of the writer's mind, and for the fine sentiments, and admirable principles, which it contains.

It presents an elaborate and well-reasoned argument in favor of the separation of the free from the slave States of the American Union. This document, which we have seen in manuscript, and which is written in a neat, plain hand, by the deceased himself, exhibits a sound understanding, and a mind undimmed by the frosts of age.

It is delightful thus to contemplate the close of Thomas Clarkson's life, which was throughout its entire course a scene of active and toilsome labors, which so at man not *phlegmatic* of an iron constitution

THE LIBERATOR

MEMOIRS OF THE LATE THOMAS CLARKSON.

BY JAMES HACKETT, OF DUBLIN.

We doubt not that most of our readers are aware, that Thomas Clarkson, after having attained to a ripe old age, has passed away from this life. This great and good man died recently, full of years and full of honors. His lamp burnt brightly to the last. His clear intellect continued unclouded until within almost the hour in which he 'paid the debt of nature;' although the corporeal and mental powers had been considerably weakened, and he was, in consequence, debarred from taking an active part in the promotion of the great reformation, or deed of justice, to which he had long devoted the best energies of his soul.

We do not mean to enter into any detailed account of the life and labors of Thomas Clarkson; but it would be scarcely pardonable to neglect so obvious a duty as that of placing upon record some short notice, at least, of one of the noblest and most persevering philanthropists of our day and generation, who has just departed from amongst us—who is no longer the possessor of a human frame in which but whose spirit, we trust, walks abroad, and will long continue to animate, the hearts of devoted men,—of men who, like this great exemplar, give their souls to the work of freedom, and to the promotion of justice and humanity throughout the world.

We deem it right to take more than a passing notice of the death of Thomas Clarkson, for the double purpose of paying a just tribute to departed worth, and in order to impress our readers the duty which devolves upon them, as men and immortal beings, accountable to God for the manner in which they employ their talents—of following the fine example set them by him whose life and death we would wish to see commemorated by living and acting proof that his mantle had descended on many who will willingly labor for the accomplishment of the great work to which he devoted his life.

Thomas Clarkson and his coadjutors did much for the enfranchisement and elevation of the African race. To Clarkson's memory must be accorded the honor of first attracting public attention in these lands to the deep wrongs inflicted upon the sons of Africa. He was soon seconded by other excellent men, among whom the name of Wilberforce stands pre-eminent. They were like a pair of brothers, embarked together in a holy enterprise, which they had vowed never to surrender while life remained. And their lives have attested the fidelity with which they adhered to their solemn determination. Although Clarkson lived to see the accomplishment of their object than Wilberforce was favored to behold; yet the few fleeting years which intervened between the death of these brothers in heart and purpose, will be scarcely noticed by the historian, as any increasement of the happiness of one over the other. Thus was Clarkson's outstretched eye saw accomplished, Wilberforce's soul must have enjoyed in the anticipation of, as it is left for those who tread in their footsteps to look forward still in confident expectation that the final triumph of freedom and justice is sure to bless mankind, whether they shall live to behold its glorious light, or whether they shall be but humble instruments in the hand of God, still to sow the seeds which other husbandmen will see covering the world with a golden harvest of happiness, peace, and comfort.

Clarkson lived to a 'green old age.' He was born on the 28th of March, 1760, and he died on the 26th of September, 1846; consequently, he had attained his 87 h year. At the death of his wife

beds, in Cambridgeshire; and his death took place at his residence, Playford Hall, near Ipswich. For more than sixty years of his life, he devoted himself with, we believe, unexampled zeal and perseverance, to the overthrow of the slave trade. In this he was well assisted by Wilberforce, and by many other excellent friends of the negro race. They were doubtless impressed with the idea, that if the trade in men were put a-head to, a very large part would soon fall to the ground. But herein a mistake was committed, which rendered the superhuman exertions of Clarkson, and the warm assistance of his co-workers almost valueless, in the promotion of the great end they had in view. They conceived that by stopping the supply of slaves in the different markets of the world, slavery must necessarily cease to exist. The reverse of this proposition is the truth. The *demand* for slaves must first cease, and then no supply would be needed. This light only broke in upon men's minds when experience proved to them that all their efforts to suppress the slave trade were ineffectual, because the demand for slaves overbore all obstacles. The efforts made for its abolition only served to increase its horrors, by stimulating the iniquity of the traders, who ran, and who still run, every risk, and who did every deed of villainy, because the certainty of enormous gain was held out, whenever they made a successful voyage. Hence the necessity of attacking slavery itself. Hence the truthfulness and value, to our great enterprise, of the watchwords of William L. Garrison of America, that 'immediate emancipation is the right of the slave, and the duty of the master.' The enunciation of this great principle startled men who were slumbering on their ears in relation to the cause, or pursuing an erroneous course for the attainment of emancipation. A greater impetus has been given to the cause of freedom within the last fourteen years, (which is about the period of the publication of that truth was proclaimed,) than it had received during the previous half century.

Clarkson's ingenuous mind and truth-loving disposition soon acknowledged the impregnable nature of the position occupied by his young and ardent American coadjutor. Between him and Garrison, a close friendship was cemented. The old man loved his young friend, because he saw in him a sound fitted for lofty purposes. The young man felt a deep respect for the aged, able, and long-tried faithful friend of the oppressed; a respect which bordered on veneration. During several years of cordial intimacy, this mutually kind feeling continued in unabated force. The last time Clarkson saw Garrison was marked, in a striking manner, only a few weeks previous to the death of the former.

Mr. Garrison arrived in England in August, 1846. He came on a special mission, at the invitation of the Committee of the Glasgow Emancipation Society, with the view of aiding the agitation then which had been created in the Free Church of Scotland, chiefly through the instrumentality of Henry C. Wright of Philadelphia, who had been for a considerable time in these countries, lecturing and diffusing information by means of books and pamphlets, in many different towns in England, Ireland and Scotland, on the subjects of peace, temperance and slavery.

Our readers must be generally aware, that the Free Church of Scotland sent a deputation of clergymen to America, for the purpose of securing the sympathy of their Presbyterian brethren in the United States, because of their secession from the Scotch Established Church. That deputation sought for, and obtained, subscriptions there, to a large amount, and contrary to the wishes and feelings of a considerable number of their constituents. They collected in the Southern States, and from slaveholders, about fifteen hundred dollars, which they brought home, and lodged in the treasury of the Free Church of Scotland.

This grievous dereliction from principle—this unholy covenant with men-stealers—caused a widespread dissatisfaction throughout the churches in Scotland, which was increased by a letter by the honored seal and great ability of Mr. Wright. The excitement extended, and it was for a time expected that the stirring cry, throughout Scotland, of 'Send back the money—send back that blood-stained money,' would have resulted in the honest admission of error, and in the return of that which should never have been accepted. But this consummation has never been realized. The Doctors of Divinity still clutch their ill-gotten gains, and the probability is, that their despicable conduct will create such a dissension in their church, that honest men will withdraw from it, from an unwillingness to identify themselves with ministers who had so far forgotten their honorable calling as to strike hands in Christian fellowship with men-stealers. Scotchmen have not all fallen so low as to sanction such base conduct. They will, in large numbers, vindicate themselves, and clear their profession of 'the truth as it is in Jesus' from so foul a stain.

At the journey of affairs in Scotland, Mr. Garrison arrived in England, and as soon as the venerable Clarkson heard of his arrival, he was desirous to see him. Garrison, accompanied by George Thompson and Frederick Douglass, (the latter now well known and highly esteemed by thousands in the United Kingdom,) soon paid a visit to Playford Hall. We have reason to know that it was a memorable visit, and that it made an impression on the survivors not soon to be forgotten. Mr. Clarkson, though feeble in body, received his friend with all the warmth of youthful affection. After a delightful interchange of sentiment with the still vigorous mind of one of the three friends took their leave of him with increased admiration of a man who had, through a life protracted much beyond the usual space, loved his fellow-men with singular devotion, and who, even now, when the lamp of life was expiring, was still burning in all its fervor for the good of his race.

When Garrison was bidding a last farewell to his venerable friend and father in the cause of humanity, Clarkson put into his hands his 'Lost Thoughts on American Slavery.' This is a valuable document, valuable for its testimony to the unbroken vigor of the writer's mind, and for the fine sentiments, and admirable principles, which it contains.

It presents an elaborate and well-reasoned argument in favor of the separation of the free from the slave States of the American Union. This document, which we have seen in manuscript, and which is written in a neat, plain hand, by the deceased himself, exhibits a sound understanding, and a mind undimmed by the frosts of age.

It is delightful thus to contemplate the close of Thomas Clarkson's life, which was throughout its entire course a scene of active and toilsome labors, which so man not *phlegmatic* of an iron constitution

and an unswerving spirit, could have undergone. At times these labors prostrated him, and it seemed as if he must sink under them. The recollection of these times up present men when great occasions demand their energies, so Clarkson's life was spared; his undaunted spirit seemed but to derive but fresh energy from the difficulties which beset his path.

Thomas Clarkson was for many years the honored President of the Anti-Slavery and Foreign Aid Society. Since his decease, that Society has been careful to proclaim to the world, that 'to the latest period of his existence, the Committee enjoyed his full confidence, and that the measures which they pursued in promoting the great objects of their association were in entire accordance with his mature judgment.'

We believe Mr. Clarkson united heartily with that Society at its origin, and that he willingly co-operated with its members till the end of his life. But that all their measures were in full accordance with his views, is, we apprehend, claiming too much for them; for it has been well known for years, that the sympathies of the British and Foreign Anti-Slavery Society have been in unison with the acts of the American and Foreign Anti-Slavery Society, which is a Society of comparatively recent formation, and which arose out of a difference of opinion and conduct in relation to the principle with the old organization association, of which Mr. Garrison is the acknowledged head.

The London Society and the new organization body in America offered a steady opposition to some of the modes of action pursued by the Garrisonians; such as the full acknowledgment of women equal rights with men in the anti-slavery movement, and the exclusion of all subjects of a sectarian nature; the non-voting theory, and a refusal to take office under a pro-slavery Constitution; and latterly, a determined and steady agitation for a dissolution of the Union. It is not necessary for us to enter at any length into these points of difference; it suffice it to say, that Mr. Clarkson not only gave his warm sympathy to the Garrison party, but, only a few weeks before his death, he presented them with the important document already referred to, which is a full and complete acknowledgment of the wisdom of the course pursued by the old organization Society, in relation to the subject of that association for non-intercourse with slaveholders.

We mention these facts in justice to the memory of Thomas Clarkson, whose enlarged mind led him to view with approval every new mode of operation which was in accordance with high principle, and which must, under the Divine blessing, advance the cause of human freedom; and we allude to these in justice, also, to that fearless body of men and women in the United States, who are laboring with untiring zeal and excellent judgment for the acknowledgment of the rights of their colored brethren.

We cannot conclude this short notice without so much from the acts of the Society of which he was the President, as to make him decline taking an active part in its proceedings. We only know, that for some years, (probably in some measure owing to infirmity of body,) he did not take an active part in them, and up to the decease of his glorious career on earth, his love of Mr. Garrison, and his approval of the course pursued by him and his friends, were clearly manifested. So that we do not think it quite fair of the British and Foreign Society to assume, that their late President fully approved of their course of action, and to publish this sentiment in the world as if it was the common opinion, or impression, that the Old American Society were deprived of the sympathy of the pioneer in their sacred cause.

We apprehend that Mr. Clarkson's loving nature and trusting sympathies, led him to continue a willing co-worker with the London Society, because he believed that it was still pursuing a course that was a conviction that, for a few past years, their course was energetic, and decided, and manly, as it ought to have been. Approving, as he undoubtedly did, of Mr. Garrison's bold line of policy, he must have considered that of the London Society often too cold and too timid to be successful.

We have now given a faint outline of the life of Thomas Clarkson. We have not entered upon the task merely for the purpose of placing upon record the name and actions of a good man, although that name well deserves to be held in affectionate remembrance. We are desirous also of stimulating other men, on the close of their great day of life, shall devolve, to pursue high and noble purposes with the same steady and unflattering aim. Let them remember that for more than sixty years of his life, that venerable man devoted his physical and mental energies to the noble purpose of promoting the freedom and happiness of his fellow men. Let them go to his grave, and there learn that he was not deterred by slothfulness. No good end was ever yet attained without much labor. Clarkson and his contemporaries wrought with vigor and constancy. Let all who, like them, desire to be benefactors of their race, work on in the same unselfish manner, and they will reap the same glorious reward.

We copy from the Morning Chronicle the following beautiful tribute to the memory of Clarkson:—

'Our obituary record of yesterday contained one announcement which will have been read with thoughtful and grateful emotion by all classes and sections of the community. The decease of the venerable Thomas Clarkson is one of those events, which, although devoid of approach, cast a shadow over the hearts possessed of reverence for the heart of a people, than occurrences directly and visibly influencing the course of public affairs. The peaceful termination of a life crowded with unremitting effort and brilliant successes in the cause of justice and humanity, and protracted far beyond the period at which life usually ceases to be a boon, and ceases to excite any feelings of poignant regret, except within the circle of immediate personal friendship and intimacy, the sorrows of personal friendship must be largely qualified by that sober and tranquil satisfaction with which we view the harmonious completion of a noble and beneficent existence. The death of such a great day of life shall devolve, to pursue high and noble purposes with the same steady and unflattering aim. Let them remember that for more than sixty years of his life, that venerable man devoted his physical and mental energies to the noble purpose of promoting the freedom and happiness of his fellow men. Let them go to his grave, and there learn that he was not deterred by slothfulness. No good end was ever yet attained without much labor. Clarkson and his contemporaries wrought with vigor and constancy. Let all who, like them, desire to be benefactors of their race, work on in the same unselfish manner, and they will reap the same glorious reward.'

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Of a life whose moral grandeur and external public results have consecrated the name of Thomas Clarkson for a brighter and more enduring fame than after years of the most skilful and successful warrior or statesman of his generation, it is difficult to speak fitly within the limits to which we must now restrict our remarks. The events of the decased philanthropist's career we have elsewhere recorded for those of our readers who will naturally desire to refresh their knowledge of the dates and details of a struggle which, in all except its great and permanent results, has long since faded into the past. But how to sum up the moral significance of an entirely so fruitful, and a character so energetic and commanding—a character, too, which, by its very simplicity, almost precludes that sort of analysis and commentary usually invited by the death of a great man?

Perhaps we cannot more truly and characteristically indicate the place which Thomas Clarkson will hereafter occupy in the ethical judgment of mankind, than by pronouncing him the noblest type and representative of that spirit of organized moral and religious effort for philanthropic objects, whose extraordinary development within the last century—mainly in consequence of the impulse first given by Clarkson and his coadjutors—constitutes a revolution more important than dynastic change itself. The overpowering force and singleness of the moral element of Clarkson's character, combined with the rare skill to do the work, and reap the honors, of that species of moral apostleship to which, from earliest manhood, he was irresistibly impelled, but kept him, through life, singularly exempt from the errors and extravagances into which the mode of activity is too apt to degenerate. His whole being and doing may be said to be epitomized in the youthful impulse that constituted his first inspiration. That intense and all-consuming moral earnestness which spoke of a hardly earned graduation, a prize competition, and made college successes and honors the occasion of an unbearable mental anguish, and constituted that triumphant literary sojiarto glad himself in a life-long struggle for life with the hideous realities which had formed the subject-matter of so honorable intellectual pastime, sustained itself in all its freshness and purity to the last. The unsleeping vigilance, the unsparing self-sacrifice, the courageous self-exposure to an obloquy that more than once benighted him on the very verge of literal bodily martyrdom, and the indefatigable, laborious and pains-taking industry, with which Clarkson began, carried on, and ended his warfare against a gigantic political wrong that seemed, when he commenced, as solid and rooted a fact as the British monarchy itself, were but the varied and prolonged expressions of that exquisitely sensitive moral truthfulness which rendered the compromise of a prize essay on iniquity and cruelty an intolerable mental torture. It strikingly illustrates the unity of a mind and character absolutely devoted to the task of studying the details of social wrongs, with a view to their redress, that the latest hours of the philanthropist's conscious existence were occupied with schemes for the correction of evils in the condition of merchant seamen, with which his early labors in the anti-slavery cause had incidentally made him acquainted.

He is gone from among us—but his work, and the spirit in which he worked, live after him. The idea so solitary and unpopular when was ripened into fact, and moved the world, and written itself ineffaceably in the codes of nations; and the faith in whose strength he worked and waited, may assure those who come after him, that the principal universality of the triumph of justice and humanity is already decreed by a Providence which apportions the moral successes of nations, as of individuals, to the simplicity and fidelity of their allegiance to moral principle.'

The mental anguish referred to in the foregoing extract, will be explained by the following quotation, from which it will be seen that Thomas Clarkson was only in his 26th year when his feelings were so keenly awakened to the wrongs of the African race that he was induced to devote the spring-time of his life in efforts for the relief of their miseries; and during the remainder of a period of time extending over sixty-one years, he was ever found at the post of honor and of danger, struggling for the freedom of men who could never know even the name of their benefactor:—

'In the year 1785, Dr. Peckhard, the Vice-Chancellor of Cambridge, proposed the following question to the senior Bachelors of Arts, as the subject of a Latin prose dissertation—'Is it right to make slaves of others against their will?' At this time, Clarkson was a senior Bachelor in the University; and having entered for a prize the previous year, he resolved to enter the lists again as a competitor. While studying the general question of slavery for the purpose of the prize essay, the whole iniquity of the negro slave trade burst upon his view. 'It is impossible,' he remarked, in his History of Slavery, 'to imagine the severe anguish which the contemplation of this case gave me. At the pleasure I had promised myself from the literary prize, I was exchanged for pain, by the astounding facts that were continually before me. It was one glorious subject from the commencing till ended; but it was agitated and uneasy, in the night I had little or no rest. I was so overwhelmed with grief, that I sometimes rose and closed the shutters in the whole night, and I no longer regarded my case as a mere trial for literary distinction. My great desire was now to produce a work that should call a vigorous public effort to redress the wrongs of injured Africa.'

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From this time, Thomas Clarkson entered on his work with unwearied zeal. He found that, the further he inquired into the evil of slavery and its traffic, the more diabolical and revolting did the system appear. That enthusiastic philanthropist, William Wilberforce, who was one of the principal leaders in this great work, and who devoted all the energies of his powerful mind to the subject, did not, however, enter the field in Parliament on negro until two years after Thomas Clarkson had taken a lively interest in the abolition cause. Between them an friendship existed. The great orator and statesman, 'Who should have the most honor, but who should do the most good.'

About this period, Clarkson threw his whole soul, with youthful ardor, into the holy cause he had embarked in. He visited many towns in England, in search of information, and to gain friends. His motives were misjudged, and his character calumniated. In Liverpool, he narrowly escaped with his life. It is recorded that, in that town, a number of merchants surrounded him on the quay, and endeavored to push him into the river. He visited France in 1789, where he remained six months in the prosecution of his object, and after travelling thousands of miles on the continent, and having given evidence, he returned home, where he still labored untiringly. His great object was to obtain correct information respecting the means employed to procure negroes on the coast of Africa. After unheard of labors, and indescribable perseverance, he at length succeeded. It is stated that he travelled upwards of thirty-five thousand miles on these occasions, and that a great part of his journeyings were performed in the night time; and he kept up a correspondence during seven years with four hundred persons, writing annually a volume besides, in favor of the new body. The great labor and mental excitement affected his health for some time.

Mr. Clarkson was the author of several works, among which may be named—History of the Abolition of the Slave Trade, 2 vols.; Thoughts on the Necessity of Abolishing Slavery; A Portraiture of Quakerism, 3 vols.; Life of William Penn, &c. &c.

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THE LIBERATOR.

BOSTON, FEBRUARY 25, 1848.

JOHN P. HALE ON NO WISH TO INTERFERE WITH SLAVERY.

In the U. S. Senate, on Friday, the 11th instant, that body proceeded to consider, in Committee of the Whole, the joint resolution of the House of Representatives, expressive of the thanks of Congress to Major General Winfield Scott, and the troops under his command, 'for their distinguished gallantry and good conduct in the campaign of 1847.' The said resolution having been read a third time, and the question being on its passage, Mr. Hale, of N. H., proceeded to give his reasons, (after first saying that he had 'no disposition to trespass (!) on the attention of the Senate,') why he could not consistently or conscientously vote for the resolution. To justify the vote he was about to give, he alluded to a parallel case in the British Parliament, on the 27th of November, 1781, when a motion was made that the thanks of the House should be given to Sir Henry Clinton and Lord Cornwallis, for the gallantry exhibited by them against the American rebels in the reduction of Charlestown and the victory at Camden—which motion was manfully resisted by Mr. Wilkes and Mr Fox, as they regarded the war upon the Americans as one 'of glaring injustice and wretched policy.' Mr. Hale then said—

I can record no vote of thanks to any of the officers of this army, for having engaged in a contest which every feeling of my heart and every dictate of my judgment condemns. The resolution speaks of glory. That glory I have no share in or desire. We have won no glory in this war which I desire to share, for it has been acquired in a cause which I believe has been unjustifiable, and in a manner I care be no glory without justice. There can be glitter and there can be glare, but no glory separate from truth, righteousness and justice; and believing that the whole of this transaction, from beginning to end, instead of adding anything to our national glory, has detracted from it—that, instead of clothing our national banner with glory and honor, it has rendered our name a shame and a reproach to the friends of free principles, wherever the history of our doings in Mexico is known; I cannot, as one humble individual, withhold, now and forever, any vote of thanks or approbation to those who have been instrumental in carrying on the war.

So far, good. On Mr. H. taking his seat, Col. Butler, of S. C. rose, and said he was 'somewhat astonished at the views taken by the gentleman from New-Hampshire,' and tried to give him a severe castigation, in the true overseer style. Now read the remainder of the paragraph:—

Mr. Hale. The honorable Senator from South Carolina says, that I have undertaken to cast obloquy upon the officers of the American army. I certainly have said no such thing—*I have intended no such thing*. I believe that the officers engaged in this war could never have my thanks. I could not think them for anything they had done, because it was impossible, in my mind, to separate the actors in the war from the war itself. Then simply as a view of showing that I was not without precedent in my course, I referred to a fact in history, *bearing no inference whatever upon me*. The severe philippic which the honorable Senator has thought proper to pronounce upon the precedent which I have cited, must be levelled against the honored statesman who stood up in the Parliament of Great Britain, and maintained the cause of the American colonies—the cause of human liberty and human rights—against the power of the Mother Country, when then endeavoring to crush the spirit of freedom, bursting into life in these colonies. *I have not undertaken to mark out, for a single individual, the course he is to pursue on this floor, in reference to this subject; nor do I ask any to follow that course which I myself adopt*. But so long as I have the honor of occupying a place here, I must follow my own convictions, let them lead me where they will. When I cannot follow my convictions, I will not come here. The honorable Senator has referred to some remarks which I made the other day, upon the occasion of presenting a memorial in reference to the subject to which he alluded. I think that the Senator understands the character of those remarks, and the course which I adopted on that occasion, in terms which, to say the least, if he had known all the facts, he would have thought, that I had given the character of that memorial? Did it ask the Senate to transcend any of its acknowledged powers? No. It was a memorial drawn up by a society of gentlemen, who believed that the doctrine of the justifiable employment of physical force, and simply asked that the American Government would use the powers vested in it, under by the Constitution, for the removal of that which they deem to be an evil. The memorialists could not be heard. Their petition could not be received by an American Senator.

Mr. Butler. I did not exactly allude to that part of it, and perhaps, indeed, I should ask pardon of the Senate for referring at all to what was not altogether germane to the immediate subject before it; but if I recollect right, there was a memorial or paper of some kind, asking an alteration of the Constitution, to enable them to interfere with that institution of the South. On another occasion, however, I may advert to this matter; and I have been very much mistaken if the circumstance that the gentleman on all subjects of this kind stands very much alone.

Mr. Hale. I am quite willing to stand alone, provided I stand on my convictions. I mean, sir, I vote as I talk. I do not come here to make a speech, denouncing this war as unjust and unconstitutional, and then stultify myself by voting men and money to the President, to carry it on. My speeches and my votes shall be, at all events, consistent with each other. While I think as I do, I shall vote as I speak. I do not know but I may be alone in that; but whether it be so or not, I shall so act, and leave it to be said, whether it is a reproach to me or others, that I am thus alone. Permit me to say to that honorable Senator, in *all kindness and with no disposition to be offensive*, that he entirely mistakes and misapprehends the character of that portion of the American People whom I am supposed to represent in this subject. Once, for all, let me say, that we *desire no interference with, nor disturbance of, the existing institutions of the States*. If the institution of which you speak be a blessing, blow yourselves, why if it be a curse, stagger under it as you may; but let us remain free from it—*let us alone. It is all that we ask*. We do not ask you to permit me to say, that our efforts will not cease, our exertions will not weary, until we have done what we can to relieve ourselves of any share of reproach or responsibility in respect to that institution, the great and crying evil. *We do not pretend to interfere with it*, then, but we say, 'keep it to yourselves.' Do not come in your aid to the South, and, in the last point of endurance, to carry on an aggressive war for its prosecution, sustenance, maintenance. Do not desire us to join with our States, interfering with its existence, and, in claiming its protection, claiming, disenfranchise us. We bear a great deal about the far-famed compromises of the Constitution; we go into the State of New Hampshire, before a justice of the peace, with the certificate of any one claiming me as his slave, and you may drag from the embraces of my family, and all that I hold dear. The habeas corpus and trial by jury are in a moment trampled in the dust, and slavery rides omnipotent over all the guaranties of the Constitution. I say that I have sought to be relieved. *We make no war upon you. That is all we attempt*, and so far as we are enabled to do so, we will continue to exert our influence to maintain the integrity of our institutions against these encroachments. *Beyond that, we have no desire to go. Beyond that, here never gone*. The Senator, then, entirely misunderstood the character of the efforts made by me, if he gave them any other character. A single word in regard to the matter immediately before the Senate. I have spoken, I think, and I may not have been misunderstood when I said, that I did not characterize the acts of the officers of the army. I have spoken of the war in which they are engaged. I believe that the Mexican war, and what would we have thought of Chatham, for instance, whose manly eloquence was exerted in denouncing the aggressions upon the liberties of the colonies, if he had joined in the vote of thanks to Cornwallis and Clinton? That is all that I have maintained. I believe this war to be unjust, and, therefore, I cannot vote for the thanks of Congress to be given to any one who has had any agency in the prosecution of that war.

And it is the Presidential candidate of the Liberty party, who talks in this style about the enslavement of three millions at the South! the man, as the papers of that party affirm, 'whom God has put on high' to be the leader of the anti-slavery movement! Let him! If he has the disposition to be offensive—(how very considerate!)—we (himself and those whom he represents) desire no interference with nor disturbance of, the existing institutions of the States'!—Let us alone—it is *all* that we *desire*, all that we ask!—We do not pretend to interfere with slavery in the South, and have no wish to do so; and we war upon you!—We shall continue the attempt to maintain the integrity of our own Constitution, and *our own institutions, against the encroachments of slavery*. Beyond that, we have never gone—BEYOND THAT, WE HAVE NO DESIRE TO GO!!

This, then, is the length and breadth, the height and depth, of Mr. Hale's abolitionism! Is it not as pure a specimen of utter selfishness and local pride as can any where be found? We will not say, it is in the spirit, but it is certainly very like the language of Cain—'Am I my brother's keeper?' Slavery will make no aggression upon him, Mr. H. says he will make no assault upon it! If it will make no encroachments upon the rights of the North, the North will wage no warfare against it! He assures the haughty, brow-beating South Carolinian, that he merely stands on the defensive, and that he has no desire or intention to carry the war of sentiments—to act at all aggressively against the infernal system! 'Hands off,' is all that he and they ask! If that be granted, no matter how many slaves are held in chains, and subjected to torture, and driven with the lash, and stripped of all human rights, at the South—it is none of our business!

These extraordinary and most shocking declarations are published in the Emancipator, with no expression of regret at their utterance—with no dissent from the positions taken by Mr. Hale!

A RICH SCENE IN THE U. S. SENATE.

Among the members of the Senate is a terrible fire-eater from Mississippi, by the name of Foote, who has made himself ridiculously conspicuous for his rant and bluster at the present session. The following rich scene in the Senate is described by the Washington correspondent of the Boston Courier:—

Mr. Foote rose and upset his little pepper-pot upon Mr. Dix. I am gentleman must be a Senator, he is rightly named. He will send off like a lump of wet powder. This man has all the insolence and ignorance of his tribe—we mean that class of Southern men who have the peculiar characteristics of slavery and Lynch law. They are men who are possessed of seven devils, at the very least, and their ignorance is as great as their wickedness. Why, Mr. Foote apparently believes that *hanging* is a good thing to destroy the spirit of Northern and extreme radicalism. Why, you little imp, he thinks that hanging is the end of the church.' And there is nothing which will so invigorate the growth of what is termed 'fanaticism' (which is a word of very indefinite and capacious meaning, and which is used by the pandemonium of the Southern and Northern Democracy, as such insulting epithets as the freedom of speech and the press, as Mr. Foote has made use of against the Senate!—We long for the day when the clouds of ignorance shall gather themselves up into the heavens, from which they have descended, and which the political spirit of *force* which there prevails, makes its way into Congress to disturb the harmony, rouse the passions, and excite the anger of the representatives of freedom. The doctrine in all slavery countries is, that free discussion *shall not* exist.—And it is the doctrine of the South, to a great extent, at the North. The bowie knife, and the pistol, is the remedy. This atrocious doctrine is broached in Congress by men of Mr. Foote's stamp; and the Senate of the United States is the Senate, who has considered it his duty to place an insult upon it, and crush it to powder. An occasion arose last session, when that precious specimen of a Christian, (and, by the way, a Democrat, like the Wilmot Proviso;) and arose again yesterday, when a champion of freedom was demanded to enter the lists against the insolent and ignorant spirit, and fall in the attempt. Mr. Crittenden, for once in his life, failed to meet the expectations of some of his Northern friends. As was well remarked by a distinguished gentleman from Ohio, 'he is the end of the church.' And there is nothing which will so invigorate the growth of what is termed 'fanaticism' (which is a word of very indefinite and capacious meaning, and which is used by the pandemonium of the Southern and Northern Democracy,

TO REFORMERS. NO. I.

Suppose that you had a house, so defective in the foundation that all your efforts to remedy its radical defect were unavailing; that the cracks and crannies increased in spite of your cobbling; that you found that all your corking, plastering and painting sufficed, if any, but a temporary relief, leaving at every stage the building a little worse, and nearer to its final destruction. Now, would you continue your tinkering, if you knew the real cause of the disorder? or would you, after having carefully examined the foundation, and carefully go to work, and make that perfect, disturbing the inhabitants as little as possible, yet warning them that all changes, even from bad to good, are troublesome, and sometimes dangerous, to those then in occupancy?

This would probably be your course, in regard to the house. Now, suppose the state of society at the Christian Era to have been, as sacred and profane history represents it, full of corruption and injustice, civil and ecclesiastical; should the mending process begin at the bottom, or the top of society? — that is, should the suffering people, after having discovered the true causes of their suffering, go to work to remove the evil themselves, or should they wait for the *miraculous* intervention of those who *profited* by the *disorders* to find and apply the remedy; a *remedy* which would certainly deprive *them* of a large portion of their *assumed privileges*—their vested property rights, as they called them—*divine rights*, as they pretended? We find this pregnant question answered by Christ and the Apostles. They saw and felt the evil, they knew the true cause, and sought the remedy in the proper place. They spoke as plainly and as boldly as the times and circumstances would permit; they made some progress, but soon, very soon, a declension became apparent, and corruptions and innovations in Christianity continued to increase to the middle ages, at which period they had arrived to a pitch which the common sense of human nature could no longer bear. The suffering multitude, when they found that their shepherds, to whom, in confession, they confided their inmost thoughts, were selling them to the wolves, and rioting with these wolves on their spoils, became dissatisfied. Then came, after slow progress in knowledge, and long suffering, the Protestant reform, which has been variously qualified by historians; but none have *proved* it to be a radical reform, I believe; and some speculative divines of the present day consider Religion, among other things, as always progressive. Progress is of two kinds, up and down. Let moral philosophers decide which has been the progress of Protestantism.—Change innumerable have taken place, and are still in progress; but the ministers, without exception, tell us, that we do not improve. Something, then, must be wrong at the foundation, and this tinkering and plastering is about as effectual as a plaster on a wooden leg.

Now, who will have the courage to start a new reform? Must it be a Calvin or a Luther, or some one not tied down to the forms, or under the peculiar circumstances, they were subject to? The modern Calvins and Luthers, if they be sought for among the Protestant clergy, will be found, like their conquered predecessors, in close alliance with the oppressors of the people—at least, in all the 'old world'—and some say that their predilections are that way in this new world; which, if true, is very strange, and argues more ignorance than might be expected in America, where the people—the middle classes—defray almost the entire support of the clergy, and supply the pulpits from their own body principally.

Reformers, then, in America, have got to inquire, who are the disinterested friends of a reform, before they venture to make a start, and enlist them with such important powers as are necessary; for it is unreasonable to suppose that any class of men will, as a class, certainly, or even as individuals of that class, zealously and honestly support and promote any change, whereby they would be the losers, which to clergy certainly would be, if not all of the *profits*—*lucrative forms* of religion were dispensed with.

Here, then, a mighty obstacle to reform presents itself. The clergy are found everywhere prominent in all our reform meetings. (!) They seem to think that, without some of their *peculiar institutions* and forms, no reform is possible; clergy must be the *wooden wedge*, and from their laboratory. They cannot, or will not, separate the cause of mundane morality from revealed religion, or permit any one to carry out a system, even on speculation, through fear which of these several interests shall be pursued to its ultimate analysis. The clergy, all these matters, will not trust to human intelligence and powers: even for things entirely human, they must begin their labors by praying for supernatural aid. So do the Pagan warriors, in all their wars, or almost; but we have no proof that any of their battles were in any degree aided by their prayers, although the rich offerings of the combatants were very acceptable to the officiating priests of augurs.

I have great respect for the learned and liberal clergy, and make all due allowance for the difficulties they labor under, when trying to reconcile worldly affairs with the prescriptions of Christianity. I cannot doubt that these difficulties will remain insurmountable, so long as these matters are united or jointly; and I am convinced that the only true way of promoting religion and morals, while they are connected as a whole, is by treating of them separately. If women require prayers in all things, even in the ball room,—or *worse*, as in Spain,—why, such women had better not meddle with social and moral reforms. Let the priest come into the meeting for social reform in his quality of man; his clerical vocation has no more to do with the business, than that of a doctor or an apothecary would have; and I am not sure but a sedative potion, administered by the doctor to the members of our Legislature, would not do them more good than the prayers they so impatiently listen to, or fly from.

Some of the enlightened and liberal clergy begin to think, and a few of them have had the courage to say, that the gloomy religious system of the Jews, and their biblical followers, the Puritans, is not conducive to anything deserving the name of religion; and are willing, without becoming Puseyites, to borrow of the Catholics a more treatment of the Sabbath, make religion a matter of greater joy than of great gloom and melancholy. The objection on the Catholics is simply to hear a mass by mass, which lasts about twenty-five minutes, and the rest of the day may be passed in innocent recreations. Wherever religion tends to make that interval which is harmless, it multiplies crimes, by supplying temptations, and instead of promoting social and social order, it mars them; for the disobedience to these injunctions of false religion, which is no crime of itself, begets a habit of disrespect for other laws, of real and imperious obligation; so that what becomes criminal by disobeying foolish, useless and unnecessary laws. This evil is tenfold greater in a country where there is no fixed religious standard of obligation; for even when the civil power improperly interposes, people yield to the superior power in a state of disorder, and consequently the foolish law makers, have less respect for their acts, and disobey the law whenever they can do it with impunity.

As I may possibly be allowed to burthen your paper again with my thoughts, will you please to tell me, if you can, a definition of the word Religion, which will be acceptable to all classes of Christians, and on which wise legislators can frame laws? Such a definition is quite necessary for my future purposes. F.

(¶) This is a mistake. As a body, the clergy are totally hostile to all such meetings.—Ed. Lib.

A REMARKABLE MAN.

'Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;
'Full many a flower is born to blush unseen,
And waste its fragrance in the desert air.'

To bring to light one of these gems of the first water, and to point out a flower of uncommon fragrance, is the object of this communication.

The person I would introduce to the public is Orsan Bronson, who lives, in poverty and obscurity, in the western part of Belchertown. He is a middle-aged man, and has a family, consisting of a wife and three small children. His dress, in conformity with his circumstances, is coarse and unfashionable, and his manners, though generally correct, are slightly tinged with bashfulness and rusticity; in short, his appearance is that of an ordinary laborer. He obtains a meagre support by cultivating a few acres of his own, and working by the day for his more prosperous neighbors. In his habits, he is temperate, domestic and retiring, and seldom goes far from home, or attends any public meeting.

He was unknown in his retirement under disadvantageous circumstances. Fortune neither smiled on his birth, nor visited the home of his nativity. An orphan and a pauper at an early age, he was left to the care of cold-hearted and unfeeling strangers; and, as a natural consequence, had but very little schooling. Being deprived by his situation from mingling with the higher classes, and living remote from the institutions of learning, he has never enjoyed the friendship or society of learned men.

But, notwithstanding all these discouragements and disadvantages, he has become a prodigy of learning. By devoting those moments of leisure and relaxation to study, which most others spend in idle gossip or hurtful dissipation, he has acquired a thorough knowledge of all those sciences usually embraced in a college course. In mathematics, his attainments are pre-eminent; so much so, that he solves the problems in the higher departments merely for amusement. He can

'measure earth, weigh air, and state the tides,
Instruct the planets in what orbs to run,
Correct old time, and regulate the sun.'

In the dead languages, he has made respectable proficiency. As a writer, he is distinguished for originality of thought and clearness of diction; but his articles are frequently too scientific for ordinary readers. He has an intimate acquaintance with Scripture, and is a firm believer in its inspiration; but his religious opinions do not coincide with those of any existing sectarian creed. He is a Deist, regard him as an eccentric character, but they are incapable of forming any proper estimate of his learning and genius. 'The light shineth in darkness, and the darkness comprehendeth it not.' If he were placed in a position favorable for the exercise of his talents, he might render important service to the world; but, owing to his situation in life, and perhaps, also, to the peculiar construction of his mind, he will never rise to his proper level, or find his true position in society by his own unaided efforts. Unless he receive a 'call' to a higher sphere of usefulness, it is probable he will die, as he has hitherto lived, unnoticed and unknown. G. F.

(☞ We have had entrusted to us a manuscript, written by this early 'remarkable man,' on a subject of the deepest interest to multitudes—the Coming of Christ. We commence its publication, not to excite controversy, but simply on account of the author, and the originality of his views.]—Ed. Lib.

THE COMING OF CHRIST.—NO. I.

1. Judaism, while it acknowledges the inspiration of the prophets, denies that the Messiah has ever come into the world. It appears like a denial of the truth of inspiration, so plainly and entirely have predict his coming, at a time long since passed. During the captivity of the Jews in Babylon, Daniel was instructed, as by an oracle of God, that 'from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince,' would be seven weeks, and three score and two weeks,' making sixty-nine weeks. The Jews readily understood a week to signify seven years; and hence the length of time here pointed out is 483 years. (Dan ix. 25.)

Now it is extensively established, even by scripture record, (Neh. ix. 7, 8,) and acknowledged by the Jews themselves, that such a commandment did go forth, more than 2000 years ago; consequently, the point of time designated must lie in the past, by more than 1500 years. Hence, Judaism is at variance with its own scripture; this one passage of which, so clearly expressed, is sufficient to determine the question, if we admit the record of God's oracles. But other sectarians, besides Jews, often affect to slide over propositions of scripture, whose meaning cannot consistently be misunderstood, while they attach important conclusions to language more equivocal, or of uncertain meaning. There appears, in this, a want of candor—a want of honest inquiry after truth—a want of willingness that people should know the truth. This spirit of sectarianism is not of God, but 'loves darkness rather than light,' refusing to come to the light. Avoiding this, therefore, let us search after the truth, and live by its dictates.

2. It may be profitable for Christians to examine the proposition we have quoted from the prophet Daniel. The 69 weeks, which fall between the going forth of the commandment to rebuild Jerusalem and the coming of Messiah, are divided into two periods. The first period contains 7 weeks,—that is, 49 years,—in which time the city was rebuilt, and which terminated, according to history, with the death of Nehemiah, the last Jew who governed this people, under the Persian monarchs. The second period contains 62 weeks,—that is, 434 years,—after which, it was predicted that the Messiah would come. But the prediction goes on to state, that after the second lapse of time, (verse 26,) Messiah should be 'cut off.' Hence, it appears that the same point of time, which is designated for the coming of Messiah, is also designated for his being 'cut off.' We hence infer that, when he came, he was 'cut off;' that is, was slain.

From this conclusion, it follows that Jesus of Nazareth did not assume the title of 'Messiah the Prince,' or the Lord's anointed Prince, until his crucifixion and death. His sufferings with men was the time of humiliation; and, during this period, he wore the form of God, and thought it not robbery to be equal with God, yet (Phil. ii. 7) he made himself of no reputation, but took upon him the form of a servant, and humbled himself, and became obedient unto death. That he made himself of no reputation, shows that he assumed no titles of grandeur, by acts in his Father's name, and judges no man. Whatever may have been his rank and title in the heavenly world,—whatever may have been his right to claim authority and exercise it over men,—we find him a man of sorrows and acquainted with grief.' We find him 'despised and rejected of men,' reviled and persecuted, driven to the mountains and deserts, to escape his blood-thirsty enemies. And 'when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judges righteously.' Here was no exercise of authority; and further, he himself was a servant of the law of Moses, which he observed during his minority. Nor is it till the close of his ministry, that he orders any observance, differing from those of this law; nor does it appear that he would, at this time, have annulled any part of this law, had the whole Jewish nation believed and acknowledged him to be the Son of God. He came not to destroy the law, but to fulfil every jot and title thereof.

3. He who came to save his people from their sins—who was the resurrection and the life—who was the only name given under heaven, whereby we can be saved—he was despised and rejected of men; He whose works were benevolence to the sick, raised the *dead*, and cast out devils,—who did no sin, neither was guile found in his mouth,—he was brought to the ignominious death of the cross!

Let us pause, and inquire why was all this? Was it through ignorance? Was it because they did not know him to be a teacher sent from God? Did they, with so much testimony before them, believe him to be an impostor, a deceiver? We doubt not the affirmative answer to these questions, in many instances; but that a majority, including the rulers, knew him to be the Messiah, the promised Christ, we are not convinced of his character and mission, appears impossible. His works were sufficient to convince them. Nicodemus acknowledges this, as he came to Jesus by night, as though afraid or ashamed to be seen conversing with him. When the soldiers, who guarded the sepulchre of Christ, gave an account of the angel who rolled away the stone from its mouth, was it ignorance which induced them to hire these soldiers to lie? Certainly not. If we consider the question in reference to the pharisees, firstly, it will appear that their motive was wholly selfish. Great veneration was paid to them, and their influence, among the Jews, was almost unlimited. 'The pharisees,' says the historian, 'ruled entirely the common people, and had their votes for every religious office.'

Nor was their popularity confined to the Jewish nation. Their Bible, the Old Testament, had been translated into the Greek, the most popular language of the age; and a multitude of proselytes, from the surrounding nations, had bowed to their law. And, by those who were not actual proselytes, the God of the pharisees was regarded as the God among the gods of the nations, and the Jewish prophets as the purest oracles in the world, and the pharisees as the interpreters of those oracles. Hence many powerful men, Greeks and Romans, captains, governors and princes, received the Bible, and venerated the Jewish religion. Much in the New Testament might be quoted in proof of these assertions. 'King Agrippa,' said Paul, 'believest thou the prophets? I know that thou believest.'

It is not wonderful that, being the professors of a religion so popular, these self-righteous hypocrites were lifted up to such a height, it is to be wondered at that they were unwilling to renounce the honors which they held—to become the followers of Jesus—to acknowledge themselves sinners, poor and lost without sovereign grace. Jesus taught that, except ye become as little children, ye cannot see the kingdom of God.' He explained upon his followers that they should not be called rabbi. To confess his doctrine, and follow his injunctions, would destroy all their high pretensions; and, to surrender these, was too much for their hollow, unsanctified hearts to do. These pretensions were principal their pride and interest; and hence, since pride is always selfish, selfishness kept them from the truth. How many, alas! in this land of gospel light, as it is called, fall under the same condemnation!

Again, considering the influence which the pharisees exercised over the Jewish people, it is not wonderful that the nation did not follow Jesus. Besides, they had been taught to look for worldly aggrandizement in the coming of Christ. Giving a literal interpretation to some of the prophecies, they expected he would appear in power and honor—would establish a temporal kingdom—would take to himself a kingdom of this world—and would not only free them from a foreign yoke, but give them dominion over the Gentiles. Even his disciples had this opinion, and believed, to the time of his crucifixion, that he would actually do these things. After his crucifixion, said one of them, 'We trusted that it had been he who should redeem Israel.' Even after his resurrection, so far had they sustained this impression, they asked him, 'Lord, wilt thou at this time restore the kingdom to Israel?' These examples serve to show the universality of this belief; and, consequently, the Christ who came—the meek and lowly Jesus—the man of sorrows, the poor and distressed—the friend of humble and contrite sinners, was not the Christ for whom the nation was looking. This Jesus had no comeliness, no beauty, that they should desire him; he was a root out of dry ground. He was not a politician; to break the Roman yoke from off the nation, seemed not to enter his thoughts. He was not a lawgiver—did not seek to establish a kingdom on worldly honor. The pharisees derided him; and, unquestionably, a large share of the people believed him to be an impostor. But, so great was the influence of the pharisees, that many, even among the rulers, who actually believed on him, 'did not confess him, lest they should be put out of the synagogue.' (John, xii. 42.) The praise of men, worldly honor and worldly favor, attended the religion of the pharisees; while through their influence, shame and disgrace, the scoffs and frowns of the world, attended the followers of Jesus.

4. Had the pharisees confessed Jesus, and followed his injunctions, it is probable that Christianity would, in a short time, have overspread the Jewish people; and, had the Jews confessed him, it seems that the world would soon have been Christianized. But it appears that the pharisees shut, in a great measure, the kingdom of heaven against men; for, neither entered not the kingdom of heaven themselves, and those that would enter, they hindered. Such was popularity, and such it is; such was and is the influence of a popular, selfish, proud and unholy priesthood. The church of Rome presents many features of the same character; and are there not similar examples presented by other churches? What sectarian has not sought popularity? and what sectarian, having acquired popularity, has not exercised it in attaching shame and disrepute to opinions at variance with his own profession?

It cannot be denied that we, as was the case in Christ's ministry, many are led to believe on doctrine, merely by its popularity. The ignorance which many apparently honest professors manifest, in relation to their own profession, is proof of this. Nor can it be denied that many, now as well as then, prefer the world's honor and honor, what they do not believe. They fear the consequences of professing their honest opinions. The loss of friends, of reputation, and perhaps of lucrative employment, is feared. They love the praise of men, and are ashamed of what they believe to be the truth. The sacrifice appears too great, and the consequences may strongly urge it. So hard is it to renounce the world; to deny every worldly lust; to deny self; to take up the cross, and follow Christ, with the wherefore he goes.

5. It cannot be denied that we, as was the case in Christ's ministry, many are led to believe on doctrine, merely by its popularity. The ignorance which many apparently honest professors manifest, in relation to their own profession, is proof of this. Nor can it be denied that many now, as well as then, prefer the world's honor and honor, what they do not believe. They fear the consequences of professing their honest opinions. The loss of friends, of reputation, and perhaps of lucrative employment, is feared. They love the praise of men, and are ashamed of what they believe to be the truth. The sacrifice appears too great, and the consequences may strongly urge it. So hard is it to renounce the world; to deny every worldly lust; to deny self; to take up the cross, and follow Christ, with the wherefore he goes.

6. We must remember that, 'if any man love the world, the love of the Father is not in him.' We do not confess Christ, according to the light given us, we come under condemnation; for 'the condemnation is, that light is come into the world, and men love darkness rather than light.' And further, our duty is, not only to confess the light which we have found, but to search for more light. We, if we shall improve the talents given us, and thus we shall grow in the knowledge of God. 'If any man will come after me,' said Jesus, 'let him deny himself, and take up his cross, and follow me.' To do this, unreservedly, is a great thing. It is, in the language of Jesus, the loss of life. And in the language of the apostle, the man who follows Christ is dead with him, 'from the rudiments of the world.' (Col. ii. 20.) He has surrendered all which gives value to life, in the view of the carnal mind. He has given himself away forever. Worldly honor and shame are alike unheeded by him. It is for the praise of men, but of God, that he seeks.

But Jesus has left us a promise: 'Whosoever, says he, 'will lose his life, for my sake, shall find it.' (Matt. xvi. 25.) The Christian is dead to the world; but he is raised to newness of life; he has a life, 'hid with Christ, in God.'

A WORD TO SLAVEHOLDERS.

Brethren,—Consistency is a jewel that few can justly claim; but, certainly, there is none on earth who cannot claim it with as much propriety as you can. You are enthusiastic in awarding praise to George Washington; your ingenuity has been exercised in order to manifest signs of your admiration of his virtues; heaven and earth have been ransacked for laurels to place on the brow of the hero of the revolution.

Let another hero of similar virtue rise among the black population of this country, and you would behold him as a traitor, and worthy of the halter; and should he be caught, death in his person, while the universe would be explored for epithets to heap on his spirit. Your forefathers receive your highest eulogy, for resisting a tax on tea. You think it was slavery, seventy years ago, to pay a tax on tea.—*You*, a tax on tea and coffee is the very essence of freedom! You are willing to pay it yourselves, and oblige others to do it, for the purpose of killing off Mexicans, to make room to enslave Africans!

You applaud Lafayette for his efforts in the cause of freedom; you would hang a Frenchman of equal virtues who should attempt to assist the slaves to gain their rights!

You say, ignorant men are better attended to under the direction of the wise; therefore, the wise should enslave all others. If this be the fact, you will certainly lose no time in selecting some neighbor more sagacious than the rest, to assume the special ownership, and with whip in hand let his authority reign supreme.

You say that 'slavery is the corner-stone of our republican edifice;' and also, that all men are endowed by nature with certain inalienable rights, among which are life, *liberty*, and the pursuit of happiness.

You say, the Bible sanctions and upholds slavery; but you refuse to let the slaves read the Bible.

You say, 'Give us liberty or give us death'—and then add, 'Give us slavery, or we will dissolve the Union, because it is the best thing in the universe.'

You say that you love freedom, but you hate the abolitionists because they love it.

You say that you love liberty, and at the same time love every one that loves slavery.

A few words to the Henry Clay school of slaveholders. You say that slavery is an evil of great magnitude, and should be abandoned as soon as convenient; but, that Africa is the place to commence, originated the whole concern, and intends that it shall be a blessing to all parties; so that every one is standing in his own light, in attempting to overthrow it, and it is worse than puerile to aim at such impossibilities.

You declare, most emphatically, that you do not want land of Mexico for the purpose of extending slavery, but at the same time refuse it, when offered on the condition that slavery shall be excluded.

You say that slavery is a moral evil, a political evil, a social evil. You agree with England to assist in arresting the progress of African slave-trade. Will you assist in stopping the American slave-trade? Will you enter into treaty with Mexico, and agree to assist her in keeping slavery out of her own territory? She is weak, and cannot prevent the inroads upon her soil; will you help her keep the acknowledged evil from her borders? Or will you join the Calhoun band in shouting, 'Slavery, or war!' 'No more territory!' for fear it should be made free if acquired; and then encourage the settlement of Mexican lands with slaves, and in a few years have another Texas scrape?

Your friend and brother,

M. T. JOHNSON

Short Creek, Harrison Co. Ohio,
11th of 2nd mo. 1848.

THE PETITIONS.

All persons having in their hands copies of the Petition for Secession from the Union, or having in their hearts to help forward this work of righteousness and humanity, are requested to see that the petitions are filled up as quickly as possible, and forwarded to some member of the Legislature, or, if preferred, to Dr. Cornhill, Boston, to the care of Samuel May, Jr., who will see that they duly presented. *Friends, do not make longer delay!* Let no one hold back!

(☞ Residents of Boston, who are prepared to sign this Petition, are urgently requested to call without delay at the Anti-Slavery office, 21 Cornhill, and record their names.

The War. In the U. S. House of Representatives—Mr. Palfrey, of Mass., offered a resolution, that the war should end now, and that no more money should be spent in the prosecution of the war with Mexico.

Mr. King, of Mass., proposed that the President should be requested to open communications with Mexico, secure a peace with Mexico, and he advocated the amendment in a speech of five minutes, in regard to the war. The resolution stated that more than thirty thousand men were killed or wounded among the Mexicans, and some 7000 Americans. Blood enough had been shed in this cause, and he thought it was time that some determined steps were taken to secure peace. The amendment was rejected as irrelevant.

Mr. Palfrey proposed a bill to impose a direct tax for the payment of expenses incurred in support of the war, and agreed that those who wanted the war ought to pay the taxes for its prosecution. He did not want the war. His constituents did not want the war. It was a war against freedom and the free states; it was a war against the rights and the welfare of the country; and his constituency, with many others, wished to see it closed.

The Loan Bill. The following are the ayes on the $16,000,000 loan bill, which passed the House of Representatives on the 17th ult.—Thursday:—

Messrs. Adams, Hale, Hamlin, King, Palfrey and Rockwell of Massachusetts; Canby, Crowell, Fishback, Giddings and Root, of Ohio; Hubbard and T. Smith of Connecticut; and Wilson of New-Hampshire.

Messrs. J. Q. Adams and Grinnell of Massachusetts voted for the bill, and Mr. Abbott was absent.

Warlike Operations on the Pacific. A letter from Mazatlan gives the particulars of the taking of the port of Guaymas, on the eastern side of the Gulf of California, Oct. 20, by United States ships Cyane, Levant and Portsmouth. The town was bombarded forty minutes, and the Mexicans retreated from the place retreated in the night. The town was much injured.

On the 17th of November, the Americans being all on board of the Levant, the Mexicans came into town, when Capt. Selfridge landed with one five men, and engaged the enemy, who were strongly posted, and drove them out, killing forty or fifty.—Capt. Selfridge was slightly wounded.

On the 18th of November, Lieut. Bartlett, with 25 men, was ordered to the Rancho, from 150 to 200 Mexicans with two pieces of cannon. They repulsed several desperate charges, and the Mexicans were defeated with from twenty to thirty killed, including their chief.

Col. Burton was attacked two or three times by three hundred Mexicans, but the Americans were always successful.

The fighting was going on at the last advices.—There had been an engagement at Guadalupe, in which the American loss was 1 killed and 13 wounded, while the Mexican loss was much larger, and the latter force was defeated.

Education of Colored Children in Ohio.—A bill passed the Ohio House on the 8th inst., relative to the education of colored children in that State. It provides that in every town, village or township, where there are twenty colored children, a school may be organized for such children, with directors and officers for such schools. It also provides that school taxes paid by colored persons shall be appropriated to such school for such purpose. It expresses by exclusion colored children and schools organized for them from all participation or benefit from the school fund, but gives such schools the benefit of any money or property donated to them. It also provides that no colored child shall be admitted into schools with white children, to enjoy the same benefits, where any parent of a white child in such school, or any legal voter, whether having a child in such school or not, makes any objection to such child being so admitted. Infamous Ohio!

FOREIGN MISCELLANY.

Queen Victoria, according to the late London papers, has summoned Dr. Simpson, of Edinburgh, the first who employed chloroform in obstetrics, to London. If she gives it the benefit of her example, it will probably be introduced into general use.

Lieut. Burke, of the Bombay Engineers, has published a pamphlet, in which he states that one of the salt beds of Scinde contains an area of 300 miles of salt, on an average thickness of 3 feet, or a supply equal to the consumption of 100,000,000 of people for 1600 years.

The monks of St. Bernard, having refused to pay the wages of the labourers who cut the snow, (10,000,) have abandoned the monastery, which has been taken possession of by the soldiers of the Diet.

The Bank of England has reduced its rate of interest on bills of exchange, and the leading discount houses of London are lending at call for 2½ per cent.

The German papers continue to speak of the overwhelming force of the Austrian army in Lombardy; they estimate the force of that army at 100,000 men.

At Madrid, the influenza seems to have brought every thing to a stand-still in that city. Four members of the cabinet, viz., Narvaez, Sotomayor, Beltran de Lis, and Sartorious, are confined to their beds.

Death of the King of Denmark.—Christian the Eighth, King of Denmark, and Duke of Schleswig, Holstein, and Lauenburgh, died on the 19th of January, at Copenhagen. He was born on the 18th of September, 1786, and succeeded to the throne on December 3, 1839.

A great free-trade banquet was held at Manchester on the evening of January 13th. Upwards of 2,500 ladies and gentlemen were present.

The *Norwich Mercury* mentions that Wombell's elephant, which was supposed to be more than 100 years old, died of extreme age on Thursday fortnight.

The *Post* says that Lord Morpeth is to be elevated to the peerage, the leadership in the Lords being too much for the age of Lord Lansdowne.

During a late storm, 180 bottled-nosed whales were driven on shore at Haroldswick Island in the Orkneys.

The unusual prevalence of fever in London is shown by the fact, that during the last thirteen weeks, it has been fatal to 1248 persons.

A general meeting of the professors of the University of Koningsberg (Prussia,) was held lately, at which, by a majority of 22 against 18, the resolution was carried, that, in future, Jews, as well as Christians, should be admitted to the professorial chair of that University.

A colossal statue is preparing for erection, at Haarlem, in honor of a citizen of that place, Laurent Koster, to whom the Dutch ascribe the invention of printing.

The Jesuits are pursued unrelentingly every where. Orders have been issued by the government of Venezuela to forbid those driven out of Switzerland to remain more than two or three days in that kingdom.

A correspondent of the Dublin *Freeman* announces a melancholy fact—that Rev. Mr. Moore, a Presbyterian clergyman, committed suicide, yesterday week, in the jail of Antrim, Ireland. The unhappy gentleman was confined for debt.

Death.—Miss Caroline Fredrica Herschell, sister of the celebrated Sir William Herschell, the astronomer, died at Hanover on the 17th of January, at the age of 98. She was distinguished as an important assistant to her immortal brother, and as a diligent corrector of several catalogues.

Baltimore, Feb. 18—1 o'clock, P. M.

During the dramatic performance at the Museum last evening, a fire originated in the building, which slightly burned the roof. There was a crowded audience at the time, and for a short time the scene was one of the most frightful confusion when the alarm was first given. The saloon, where the performances are given, is a large one, and the participants came hurrying and tumbling down stairs at a great rate.

The loss of life, if any, was entirely confined to females, the efforts of parents and husband to protect their charges, the devotion of lovers clinging to their betrothals, the fear of mothers for their helpless children, and some lungs tumbling cataract-like down the stair-case, afforded a spirit-stirring scene, which I can laugh at now, at a fortunately short distance, sitting in a frock bodice, a body coat or two, Sunday bonnets and a few capes and shawls among the missing.

Henry, the slave in Mrs. Sprigg's boarding-house, Washington, who was sold to a slave-dealer by his mistress after he had bought himself of her, and paid her a few hundred of the 'few' dollars, has finally been set at liberty through the exertions of several Members of Congress. The female miscreant who sold him to himself, and then to a Negro-trader, was unable to disgorge a good part of the latter plunder. A further sum of $180 was subscribed, and his freedom secured—Henry shall steal and sell him again.—[N. Y. Tribune.

Ship Fever.—The Erin's Queen lately arrived at New Orleans from Liverpool, with 255 passengers. The ship fever broke out on the voyage, and, at the former captain, Donaldson, and twenty-seven passengers, died on the voyage.

There are now twenty-two patients sick with the above fever at the Charity Hospital, although that establishment is only calculated for the comfortable support of about 550.

Accident on the Long Island Railroad.—A Man Injured.—On Saturday afternoon, the train freight train from Farmington was coming out of the Bedford station, a man named Kelsey, who was walking on the track, was overtaken by the train, and in a shocking manner: the head was severed from the body, and the ribs cut in pieces, some of them adhering to the wheels of the car. There was a doubt about the engine at the time of starting prevented the engineer from seeing the unfortunate individual, who is said to have been a very intemperate young man, about 26 years of age, a stone mason by trade.

Killed.—Mr. Charles H. Sherman, of Bridgeport, assistant conductor on the Housatonic Railroad, fell upon the track at South Cornwall, on Friday, and was instantly crushed to death by a locomotive. Mr. Sherman was about thirty years of age, and has left a wife and child.

Extraordinary Occurrence.—In St. Louis, Feb. 6th, as a Mrs. Sullivan was driving her carriage from home from a funeral, the horses attached to their carriage took fright, and rushed into a pond. Before assistance could reach them, both Mrs. S. and her daughter found a watery grave.

Mrs. Sharp, a vocalist of some note, from New York, fell from the steamer Fashion, on the Ohio, a few days since, and was drowned. The accident occurred below Rising Sun, Indiana.

Shocking Accident.—Mrs. James Lanman, widow of the late Judge Lanman, of Norwich, Ct., was so frightened by a bull, which was taking fire, that she died on Saturday, the 11th inst.

Fatal Accident.—Mr. Peleg B. Sherman, postmaster at Lonsdale, R. I., while riding through Pawtucket on Sunday evening last, was thrown with great violence from his sleigh in consequence of his horse running and becoming unmanageable. He struck upon his head, and with such force that his skull was fractured. He lingered until Wednesday evening, when he expired.

Fatal.—On Monday of last week, Mr. William Prentice, of Becket, Mass., was thrown under his sled, by the cattle suddenly starting, run over and killed.

Melancholy Accident.—The Charleston Courier states that seven negroes left that city on Tuesday morning, 8th inst., in a small boat, for the purpose of procuring oysters. On their return to the city, they encountered the wind storm that prevailed in the morning, and were all drowned.

Death by Strangulation.—Miss Eliza Vance, a young woman residing in Prince street, with her three sisters, while eating supper on Tuesday evening, was suddenly seized with a piece of meat lodging in her throat. Drs. Ayre and Book were immediately sent for, and the meat was extracted, but she breathed only once afterwards.—[Boston Advertiser.

A number of colored persons, both free and slave, were arrested in New Orleans on Sunday, the 5th inst., for the crime of assembling to worship God! A New Orleans paper mentions as an evidence of their criminality, that one of them had a bible and three prayer books.

(☞ Intelligence comes from Washington, that the venerable John Quincy Adams was suddenly struck with palsy, while in his place in Congress on Monday, and was not expected to survive.

If any one wishes a handsomer working set of teeth than Mr. Morton is exciting away at some invisible provisions in Dr. Morton's case of specimens we have only to say, that he is very unreasonable. He cannot with a discovery by which one's teeth may be taken out without his knowing it, he will put in a set which may be worn with equal unconsciousness. There is no equal to the finish about the teeth and their fittings, which foreign competition can hardly surpass. Judging from these specimens, one need only go to Mr. Morton's 19 Tremont Row for his story.—*Mass. Ploughman.*

(☞ A gentleman from Vermont writes as follows:

Cambridge, Vt., June 18, 1846.

Mr. Seth W. Fowle, Dear Sir,—For several years past, my usual good health has been occasionally interrupted by spells of coughing, produced by colds. A year ago last winter I was brought to the verge of the grave by a very severe cough, accompanied with pains in both sides, between the shoulders, &c., &c., which, with long continued night sweats, and other alarming symptoms, reduced me so low that my friends despaired of my recovery. I consulted physicians, but I tired the venom of their trade of the day, but none of them cured me. At last I procured Dr. Wistar's Balsam of Wild Cherry, and it cured my life! I have not enjoyed better health for many years; therefore I can recommend others who need it, to try it. SAMUEL BENTLEY.

None genuine unless signed I. BUTTS on the wrapper.

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

PARKER PILLSBURY AND LORING MOODY,

Agents of the Mass. Anti-Slavery Society, will lecture as follows:—

Chatham,	Saturday,	February 26.
Orleans,	Monday,	" 28.
Brewster,	Wednesday,	March 1.
Dennis,	Friday,	" 3.
Yarmouth Port,	Sunday,	" 5.
Hanselmin,	Tuesday,	" 7.
Sandwich,	Thursday,	" 9.

The friends of the slave in these towns are requested to make the most of this time to give the greatest possible effect to the labors of these Agents.

WILLIAM W. BROWN,

An Agent of the Massachusetts Anti-Slavery Society, will lecture in the towns named below, as follows:—

Westboro',	Friday,	February 25.
Southboro',	Saturday and Sunday,	" 26 and 27.
Framingham,	Tuesday,	" 29.
Saxonville,	Wednesday,	March 1.

QUARTERLY NON-RESISTANCE MEETING.

A Quarterly Meeting of the New England Non-Resistance Society will be holden in Worcester on Saturday and Sunday, the 27th and 28th of March ensuing. It will commence on Saturday, at 2 o'clock, P. M., and close on Sunday evening. Friends of the cause in Worcester will greatly oblige the Executive Committee by any assistance they may render in the way of procuring a suitable Hall, or making provision for the comfort of friends from abroad. ADIN BALLOU, *Pres.*

Wm. H. Fish, *Rec. Sec.*

NOTICE.

Rev. Charles Spear will deliver an Address in Lee Street Church, Cambridgeport, next Sabbath evening, at 7 o'clock, on the Proper Treatment of Discharged Convicts.

WANTED.

A young Englishwoman, desirous of devoting herself to the education of colored children, wishes to procure a situation as a teacher, either in town or country. Address, or apply, at the office of the Anti-Slavery Standard, New York.

OBITUARY.

Mrs. Elizabeth Williams died at her residence in Hingham, Mass., on Feb. 2, 1848, at the advanced age of more than one hundred years. Her friend to mourn the loss of her much respected husband, Mr. Isaac Williams, who died in the revolutionary war, who died May 3, 1831, in the seventy-ninth year of his age.

The decease of Mrs. Williams was strikingly characterized with kindness, humanity, and true benevolence; indeed, these virtues constituted a feature in her nature which was greatly found in others. For her sobriety, exemplary character and goodness, she was held in high esteem by all who knew her. She was a lineal descendant of the aborigines of the Penkapogue tribe, and possessed strong natural abilities. What remains of a large family, and of her personal friends, have the great consolation to mourn her loss; but all may feel a solace and consolation in the reflection, that if any enjoy future bliss as the reward of their virtuous conduct, she is in the fulness of that enjoyment. Mrs. Williams, however, never made a profession of religion, except by her *practice*; but she was generally esteemed by all, save one of God's own disciples, always loving her neighbors as herself, always forgiving, patient, and never RETALIATING; ever sympathizing with the poor, the sick, and going about doing good, even to those who might be considered enemies to her or the race of man. Suffice it to say, she was a living eulogy of one so worthy, that if mankind all were possessed of her spirit, there would be all peace and no discord, and those who fight would find their swords into ploughshares, and their spears into pruning-hooks. H. W. F.

ADMINISTRATOR'S NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the estate of JAMES LEONARD, late of Soloas, in the county of Suffolk, seaman, deceased, and has taken upon himself that trust, by giving bond as the law directs. And all persons having demands upon the estate of said deceased, are required to exhibit the same; and all persons indebted to said estate are called upon to make payment to

WENDELL PHILLIPS,

Boston, February 14, 1848. *Administrator.*

BOOKS!

THE SLAVE, or Memoirs of Archy Moore.—Seventh edition. Two vols. in one. Price 38 cents.

Letter to the People of the United States, touching the matter of Slavery. By Theodore Parker—25 cents.

Slaveholding examined in the light of the Holy Bible, by William Henry Brisbane, 25 cents.

History of the Mexican War, by Loring Moody, 20 cents.

The Church as it is, or the Forlorn Hope of Slavery, by Parker Pillsbury, 25 cents.

Despotism in America, by the author of Archy Moore, 25 cents.

The Grecian Sculptor, comprising the songs of the Hutchinson Family, without the music,

POETRY.

From Frederick Douglass's North Star.

THE FUGITIVE.

'If thou mayest be free, use it rather.'
(1 *Cor.* vii: 21.

Quick, fly to the covert, thou hunted of men!
For the bloodhounds are baying o'er mountain and glen;
The riders are mounted, the loose rein is given,
And curses of wrath are ascending to heaven.
Oh! speed to thy footsteps! for ruin and pillage,
Like the hurricane's rage, gather thick round thy path;
And the deep muttered curses grow loud and more loud,
As horse after horse swells the thundering crowd.
Speed, speed, to thy footsteps! thy track has been found;
Now, *sport* for the *rider*, and *blood* for the *hound!*
Through brake and through forest the man-prey is driven;
Oh! help for the hopeless, thou merciful Heaven!
On! on to the mountain! they're baffled again,
And hope for the woe-stricken still may remain;
The fast-flagging steeds are all white with their foam,
The bloodhounds have turned from the chase to their home.
Joy! joy to the wronged one! the haven he gains,
Escaped from his thraldom, and freed from his chains!
The heaven-stamped image—the God-given soul—
No more shall the spoiler at pleasure control.
O, shame to Columbia, that on her bright plains,
Man pines in his fetters, and curses his chains!
Shame! shame! that her star-spangled banner should wave
Where the lash is made red in the blood of the slave.
Sons of old Pilgrim Fathers! and are ye thus dumb?
Shall tyranny triumph, and freedom succumb?
While mothers are torn from their children apart,
And agony sunders the cords of the heart?
Shall the sons of those sires that once purchased the chain,
Turn bloodhounds to hunt and make captive again?
O, shame to your honor, and shame to your pride,
And shame on your memory ever abide!
Will not your old sires start up from the ground,
At the crack of the whip, and lay of the hound,
And shaking their skeleton hands in your face,
Curse the germs that produced such a miscreant race?
O, rouse ye for freedom, before on your path
Heaven pours without mixture the vials of wrath!
Loose every hard burden—break off every chain—
Restore to the bondman his freedom again.
Then shall Mercy, delighted, look down from above,
And smile to behold us, a nation of love;
And silenced for ever over mountain and glen,
Shall be the wild shout of the hunters of men.
Here righteousness shall in abundance be given,
Like the plenteous showers descending from heaven,
And angels descending, will herald again,
Peace, peace upon earth, good will toward men.

W. G. H.

A BEACON TO THE BEWILDERED;

OR, THE EXPERIENCE OF JOHN NORIE OF NEW-HAMPSHIRE.

Thus far in this valley of tears,
O'er life's rugged journey I've come;
I now am well stricken in years,
And soon I expect to get home.
I've lived in the dotage of the world,
When Alchy held absolute sway,
While down to destruction he hurled
His victims in fearful array.

Rum brings to the once cheerful hearth
The bitterest anguish and pain:—
'Tis Satan's vicegerent on earth,
And wretchedness comes in his train.
Afflictions and sorrows abound
Within the poor drunkard's abode,
While he in the grog-shop is found,
Profaning the name of his God.

I've seen my companions laid low—
Cut off in the midst of their prime,
By rum, that inveterate foe—
That parent of slaughtered of crime.
Some perished from home, and forlorn;
No kindred nor relative near;
With none but the stranger to mourn,
Or drop the compassionate tear.

For *three paltry cents*, I have seen
The rumseller deal out the curse,
While poverty meagre and lean
Peep'd out of his customer's purse.
The tipplers would guzzle new rum,
And eat the greasy pickaroon,
And when they set out for their home,
Had business *both sides* of the street.

I've seen the once promising son
Drink deep at the maddening bowl,
Till reason was hurled from its throne;
Then he in the gutter did roll.
I've witnessed with pain and regret,
The deep degradation and woe!
Such scenes I can never forget,
Where life's purple current shall flow.

I've witnessed the struggles of some,
Who strove to escape from the snare;
So strong was the thraldom of rum,
At last they gave up in despair.
No tee-total pledge was there then,
The brightest of hopes to inspire;
No kind Washingtonian *friend*,
To pluck them as brands from the fire.

I've seen with unmingled delight,
The dawn of a happier day,
When parties and sects can unite,
The tee-total flag to display.
The people have opened their eyes—
A time of rejoicing has come—
The public begin to despise
The murderous traffic in rum.

As soon as the pledge I had signed,
I found there was work to be done;—
'Twas clearly made known to my mind,
I'd some little errands to run.
I've heeded the voice from within,
And tried to be faithful thus far—
Old Alcohol's ranks we must thin,
And speed the good temperance car.

BE CALM.

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes,
More than his sickness, or his poverty?
In love I should; but anger is not love,
Nor wisdom neither: therefore greatly move.

Calmness is great advantage. He that lets
Another chafe, may warm him at his fire,
Mark all his wanderings, and enjoy his frets;
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds: the bow that's there
Doth often aim at, never hit, the sphere.

TRUTH.

Truth is a heavenly principle—a light
Whose beams will always guide the willing right;
A fixed star—a spotless, central sun,
In the mind's heaven—unchangeable and one.

REFORMATORY.

THE SABBATH—THE BIBLE.

DORCHESTER, Feb. 14, 1848.

MY DEAR FRIEND:

I observed, in my last, that the greatest obstacle to a right understanding of the Sabbath question would probably be found to be, *false notions in regard to the Bible*. Bibliolatry, I call it! I know the hallowed associations that cluster around it, feel the influence of those associations on my own mind. The everlasting truths therein proclaimed, the powerful indaurements therein set forth to a pure and holy life, the awful denunciations of God's vengeance against hypocrisy and wickedness, the great and gorgeous parade of the old Hebrew worship therein displayed, as it were, a panorama of the religion of the antique world; the national odes and religious poetry swelling therein from the glowing hearts of the patriotic and devout of a far distant age; the gush and tones of an elder brother therein recorded, coming down to us distinct and clear, amidst the din of all the woes to which Christendom has been subject for the last two thousand years, soothing us under affliction, confirming us in our holy purposes, and, as we ascend from eminence to eminence in the career of human duty, cheering, as it were, from the distant past, the modern poetic watchword of the noble and aspiring—Excelsior, and yet *Excelsior!*—who knows anything of these, and does not acknowledge the powerful influence of the Bible in the formation of his character?—Even the thousands and thousands in Christendom, who know not, from personal examination, a single sentence it contains, are under its talismanic influence, through the interpretation they receive of it from others. There is in the very fact that the religious associations of so large a portion of the human family cluster around the fragmentary records of the past, which constitute the Bible, something grand and imposing. The religious heart of Christeidom beats, as the Bible bids, or is *supposed* to bid it to beat. Yielding to the influence of priestcraft and imposture, all that the most violent anti-priest-man can clai m, still priestcraft and imposture cannot work without some foundation to work upon. They cannot impose upon the religious element in man's nature, unless man has a religious element to be imposed upon; and they cannot enforce, century after century, and among millions and millions of people, a reverence for the Bible, or Koran, or Shaster, unless there be, *or be supposed to be* something in the sacred books, which harmonize with the religious aspirations of the human heart, and meets its religious wants. Priestcraft and imposture have done their baleful work in all ages of the world; but they are not the *only* agents that are to be recognized in the world's religious history. Burning martyrs have been spoken, true hearts have gone, brave spirits have suffered, for the religious advancement of the race. Truth as well as error has been in the field.—God as well as evil has been evolved from the struggle. Priest has influenced layman, and layman has influenced priest; and however much we may blame the priest for what he has or has not done, we would not consider him as the *only* one who has some short of his duty.

I repeat, our religious associations cluster around the Bible. It is called by the most sacred names, which the language can command; properly understood, these names are highly appropriate. The application, however, is not to be pressed too closely. It may, for the sake of distinction, be called Holy Writ, the Oracles of Truth, the Word of God, because it contains the gems, as it were, of religious truth, gathered together from an indefinite past; but we are not, on that account, to withdraw from its ordinary rules of construction and interpretation, that we apply to other books. The fact that the Bible is called the Word of God, does not require us to believe a philosophical absurdity, because it is therein stated, nor to recognize two absolute contradictory statements as perfectly harmonious, because therein inside. Truth is only truth because it is found in the Bible, but because it is truth; and error is as much error in the Bible as anywhere else. The fact is, we must go behind the veil; we must enter into the very Holy of Holies. We must transfer our reverence from the book to the real truth which the book contains. We should (if we use the word priest to designate the clergy both of Catholics and Protestants) aid us in making this transfer?

Take, for example, the allegory in the first chapter in Genesis of the Creation of the World. Will the priest, or will the people either, allow us to treat this allegory with freedom? Will they allow us to accept that which is true in it, and reject that which is manifestly untrue, and contradictory to the records which man has been invited to read, from the beginning to the present moment, in the heavens, in the earth, in himself, proclaiming our have God created on the earth? Is it not, in the language of Scripture, that 'he worketh hitherto'? Why is it necessary to elevate the account of the creation of the world in Genesis, above similar accounts in the literature of Greece, Rome, China, Hindostan, and other nations, excepting in so far as the former may be more consistent with philosophical in itself, and may agree more nearly with the facts, which the scientific investigation of the earth and the heavens is constantly bringing to light? Among all nations whose literature has come down to us, we find descriptions more or less absurd, more or less beautiful, of the creation of this visible universe. Among nations also which have not risen high enough in civilization to have a written literature, we find similar accounts handed down, from generation to generation, by oral tradition. The problem of Creation has been before man from the beginning. It stands before him yet, and will ever, as a solution. Taking the account in Genesis for what it really is—the best account which its author could give of the mode in which the earth and the heavens came into being in their present aspect, from his own philosophic speculations and scientific investigations, or those of his age—and it presents, in one of the most beautiful pictures that have come down to us from the past. Take it for anything more than this, and you go too far. You claim for it what it does not claim for itself. The supposed necessity of taking the Mosaic account of the Creation as miraculously inspired of God, and therefore a necessary component of the Bible, has caused revolutions which this material universe has undergone, in coming to its present visible form, has led perhaps to as much foolish interpretation, to as much learned manouvering, to get rid of a difficulty, as any one thing that can be mentioned. It is but recently that the geologists have taken account of a fact—a fact, whose impression of a fern leaf, which had been embedded in the solid rock, hundreds and hundreds of feet beneath the surface of the earth, without first looking at the Mosaic text, and seeing if the impression is mentioned there. If he did not find it there, he would hardly pass it by-weight. He would hardly believe there was any impression at all. In the Mosaic picture, 'the evening and the morning were the first day.' Not so in the geological interpretation. Day doesn't mean day, but some myriads of years, or, in the true technical style, a *geological period*. Now, this attempt to *criticise* away the plain and literal meaning of the Mosaic account is unnecessary and useless; nor is it necessary to make this account agree with the observed phenomena of the earth, or these phenomena with the account; and geologists are beginning to throw off the yoke. They are beginning to let the Mosaic picture stand as it is—a beautiful picture of the *thought of the past*; and they go forward examining the phenomena of the earth, which are continually coming into view, and drawing from these phenomena such conclusions as to them may seem most reasonable. Among geologists, there is beginning to be a strong appreciation of the value of the Mosaic account.

Now, it is on this legendary account of the creation of the world, that the great body of the people rest for the divine authority of the Sabbath. They go to the fourth commandment, and, in this connection, is, in their mind, only a re-establishment of the original institution. The reason why a seventh part of time should be devoted to rest, and kept holy to the Lord, is, in their mind, of universal application. It commemorates the resting of God from his work in the creation. The reason given to the Jews is an *additional* one, serving to enforce the observance of the day upon *them*, from the peculiar circumstances in which they had been placed. This reason *did not take the place* of the primary one, but was added as auxiliary to it. Thus the *resting of the entire* body of the people, whether they use the same process of reasoning or not; and the people are right. If this Mosaic account of the creation is what it is claimed to be, the people are right, and the priests are right. So I say again, if we would go to the bottom of this subject, we must correct the false views which are entertained of the Bible.

I wish to be distinctly understood in all that I have said, that I am not arguing against the observance of one day in seven, by mutual and voluntary consent, as a day of rest, and for the benefits resulting from such a universal rest. Nor do I with any material changes to be made in the usual ceremonies of our present Sunday. I am arguing only against the Jewish idea of rest, and the authority by which it is attempted to *force* that idea upon us. True Christian freedom on this subject is all I ask. I have written too long already.—I must stop.

I. S. S.

Wm. Lloyd Garrison.

SUNDAY NO SABBATH. NO. III.

Extracts from a work, entitled 'SUNDAY NO SABBATH,' *by Charles Larkin, of Newcastle, Eng.*

Mr. Larkin exposes and censures with becoming severity, the presumptuous attempt of Sabbatarians in pretending that the Sabbath law is in force, and yet daring to modify or soften down the requirements of the law, so as to accommodate it to their own inclination or convenience. His words are as follows:—'But if they assume a right to abate in their own observance from the ancient scriptural and Jewish Sabbatical rigour, why do they not assume a right of abatement? And is it not presumption in them to prescribe their diminished rigor to us, and to the Jews, and to claim a right to set up their amount and modicum of holiness as a standard whereby to judge all other men? They reject the law of God as promulgated in the old Scriptures by the legislator of Israel, and yet they have they to place themselves in the chair of Moses, and, while abrogating his law, put forth, as a new law, a little lid, a fragmentary piece of Judaism of their own? If they have a right to diminish, I have a right to diminish, you have a right to diminish. If they lop off one observance, we can consistently, and consequently, with such proceeding in this *diminuendo* style, we will not leave a patch or fragment of the law standing. In fact, we make the law what it is not, we make it wax, which each of us, in his presumption, may pinch and twist, new model and fashion into what form we please. Dealt with thus, I ask, what is the law? It is commanded by our reverence and obedience in its full integrity, it ceases at once to be a law to us.'

He then proceeds as follows:—'The fourth commandment, then, is law for the Sabbatarians, and for the Sunday; for the Jews, and for the Christian. With the abolition of the Saturday as a Sabbath, that law disappeared; and for the observance of Sunday as a Sabbath, there is no law at all. If there be, point it out. I am ready to submit to the law of Christ and his Apostles. To the mere ordinances of Sabbatising Parliaments I refuse submission. I will not bow and scorn your puritanical and half Jewish Sabbaths. I recognize no authority in Parliament to impose a Sabbath on me; and I trample the ordinances of Sunday, and of puritanical and Judaizing Parliaments under my feet.

Christianity has no Sabbatical institution. The fourth commandment was not for us, but for the Jews. The Decalogue was not for us, but for the Jews. Not only the fourth, but the whole ten commandments, the whole law, moral and ceremonial, has been repealed, and, in abolishing, do you not believe this? Then to retort upon you the language of Mr. Chapman, you are infidels, and the Sabbatarians are infidels, and the authority of the Evangelists, You do not subscribe to the doctrines and theology of Paul. You that would instruct us are ignorant of the Scriptures.'

All the texts which Sabbatarians use as advice for Sabbath observances, are extracted from the Old Testament; they draw, and can draw, none from the New. The Jewish Sabbath, which these texts operate on the public mind, operates from error, ignorance, and misconception. The Scriptures, old and new, are generally bound up in one volume, and second and third pieces in the hands of the people, as if both were of equal authority. Thus bound up and promulgated, they are called THE BIBLE, and the whole is looked upon with equal reverence as the word of God; and every text that is quoted is regarded as demanding implicit submission and obedience. The ignorance of the Scripture, that 'he worketh hitherto'? Why is it necessary to elevate the account of the creation of the world in Genesis, above similar accounts in the literature of Greece, Rome, China, Hindostan, and other nations, excepting in so far as the former may be more consistent with philosophical in itself, and may agree more nearly with the facts, which the scientific investigation of the earth and the heavens is constantly bringing to light? Among all nations whose literature has come down to us, we find descriptions more or less absurd, more or less beautiful, of the creation of this visible universe. Among nations also which have not risen high enough in civilization to have a written literature, we find similar accounts handed down, from generation to generation, by oral tradition. The problem of Creation has been before man from the beginning. It stands before him yet, and will ever, as a solution. Taking the account in Genesis for what it really is—the best account which its author could give of the mode in which the earth and the heavens came into being in their present aspect, from his own philosophic speculations and scientific investigations, or those of his age—and it presents, in one of the most beautiful pictures that have come down to us from the past. Take it for anything more than this, and you go too far. You claim for it what it does not claim for it self. The supposed necessity of taking the Mosaic account of the Creation as miraculously inspired of God, and therefore a necessary component of the Bible, has caused revolutions which this material universe has undergone, in coming to its present visible form, has led perhaps to as much foolish interpretation, to as much learned manouvering, to get rid of a difficulty, as any one thing that can be mentioned. It is but recently that the geologists have taken account of a fact—a fact, whose impression of a fern leaf, which had been embedded in the solid rock, hundreds and hundreds of feet beneath the surface of the earth, without first looking at the Mosaic text, and seeing if the impression is mentioned there. If he did not find it there, he would hardly pass it by-weight. He would hardly believe there was any impression at all. In the Mosaic picture, 'the evening and the morning were the first day.' Not so in the geological interpretation. Day doesn't mean day, but some myriads of years, or, in the true technical style, a *geological period*. Now, this attempt to *criticise* away the plain and literal meaning of the Mosaic account is unnecessary and useless; nor is it necessary to make this account agree with the observed phenomena of the earth, or these phenomena with the account; and geologists are beginning to throw off the yoke. They are beginning to let the Mosaic picture stand as it is—a beautiful picture of the *thought of the past*; and they go forward examining the phenomena of the earth, which are continually coming into view, and drawing from these phenomena such conclusions as to them may seem most reasonable. Among geologists, there is beginning to be a strong appreciation of the value of the Mosaic account.

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in divesting them of their authority, we take away every semblance of an argument for the Inspiration of a Sabbath-point of Christianity. The very word is Hebrew, and smells of Judaism. It is redolent of circumcision and abstinence from pork. It reminds one of long beards and gabardines—of long prayers and the Sanhedrim of High Priests, and Scribes, and Pharisees, and all their malice, falsehood, and hypocrisy. If we take the Sabbath, we must take the Jewish idea of Sabbatism, which is an impossibility. In fact, we must take the whole law of Moses; not only the Sabbath, but all that was dictated to him on Mount Sinai. There can be no half-way privilege or authority to select or cut out a small portion of the ancient law, and tell us that we must observe this fragment of Mosaic Judaism, while they reject the remainder from the observance of the rest. This is caprice and tyranny. We must adopt the whole, or reject the whole. We must either DISPLACE JESUS and substitute MOSES in full authority, or we must depose MOSES, and enthrone CHRIST. If the Old Testament be authoritative, the New is false and false. There can be no coincidence from several authority between them. If the former had been faultless, the second would not have been given. Possessing the second, we retrograde in taking up with the first. The first, besides, in law, the last will entirely supersedes and recals all that is contained in former ones; they are rendered null and void. The New is proposed to be so modified merely as a codicil to a former will, and having with it a concurrent authority, but as a new testamentary document, complete in itself, repealing all former, one in law, and yet assuming supreme, absolute, and undivided force and authority in all matters of religion, as containing the last and ultimate wishes and commandments of the sacred and divine Testator. In this New Testament, then, is contained all my religion; and I place myself in direct opposition to the attempt to introduce any portion, even, the slightest, of the former into the latter. I have no disposition to be converted into the sort of hybrid monster which the Sabbatarians would make us—half Jew, half Christian. I will have none of their *pieni pannicular* rags and patches of Judaism stitched by these Sabbatizing tailors on the seamless robe of my Christianity.

The Sabbatarian contends that as the law of the Sabbath is one of the ten commandments, it must be part of the moral law, and therefore binding on men and binding forever. Our author replies that this is mere assertion, and proceeds as follows:—

'Because a command of a positive and ceremonial nature is introduced amidst commands of an essentially moral, and, therefore, permanent character, it does by no means follow as a clear and necessary consequence, that it is, itself, of a moral and positive nature is to have the same permanence and eternity of obligation as the Moral Commandments, which are enunciated amidst ceremonial