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FREEDOM'S

THE LIBERATOR.

WM. LLOYD GARRISON, EDITOR.

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REFUGE OF OPPRESSION

BROTHER GARRISON—The following article I have extracted from the last number of the 'Farmer's Monthly Visitor,' an agricultural paper, edited by ISAAC HITT, and published at Concord, N. H. I send it, in case that it may occupy a place in the 'Refuge of Oppression.' I need not say any thing in recommendation of its claims to such a position; for I think you will readily acknowledge that a paragraph more worthy of being branded with the scorn of every friend of Truth and Humanity has seldom fallen under your notice.—

Colony of 20,000 Blacks in Canada.—This Colony, settled in the fertile country between lakes Huron and Erie, seems to be flourishing. They have a Manual Labor School, called the British American Institute, at Dawn Mills, the head of navigation on the Sydenham River, 80 miles from Detroit, with a tract of 300 acres attached to the building. Among the new secular enterprises in progress is a large steam mill.—[Mec. and Farm.

The benevolent philanthropists of Great Britain may as well direct their labor of love, in emancipating the slaves in the southern United States from their masters. They will only lead their victims into great personal suffering, and ultimate destruction. The negro race, bond or free, can never flourish north of Mason and Dixon's line, in the U. States. In Canada, the whole of them are free, will starve and freeze in abundant comfort, while, through the generous Britons, interfering, in their mawkish pretensions to humanity, with American Institutions, existing by the force of things, attempt to colonize the inhabitable coasts of the Equinaux with monkeys from the torrid sum of Africa, as find a permanent home in Canada for the colored race who are enslaved, to leave the comfortable roofs prepared by their masters, for a better enjoyment of freedom at the North.—[Farmer's Monthly Visitor.

THE WAR WITH MEXICO.

An anti-slavery reader would naturally suppose that the following article from Hill's New Hampshire Patriot, the Boston Post, or the Washington Union. Not so. We extract it from the Albany Patriot, the organ of the 'Liberty League.'

We wholly deny that Mexico is innocent and meritorious. So far from it, we believe, from the first blow, and that without the least plausible justification—that everything had been done that reasonably could be expected of any government, to prevent a rupture. We are arguing this point as established beyond all dispute, of course we are conducted to results entirely vile and dissolute from our premises, and our friends. We have no doubt, that if the British government, for instance, had occupied the same position with respect to Mexico that our next next did, she would have hung every malignant man and child in the nation, or have blown them to atoms with scores of iron and lead. The next point of disagreement between us is this. It is assumed that the annexation of Texas is the guilty cause of the war. That is true in a certain sense; as it is true, that the discovery of America by Columbus, the settlement of New England by the Puritans, the rise of Cornwallis by Washington and Putnam, may, one have been the cause of it. That is, those events preceded it, and may either, or all of them, have contributed to it. But, we ask, is this the question returns, was that act—annexation—a just ground of offence? Such an offence is a justifiable ground for resisting up all the resources for an invasion of the United States, and actually to commence the attack? That is the point, and nothing else. Its very hard for us, as for our ancestors, that such act of government did not afford the slightest justification for the rage and resentment which have urged on different Administrations in Mexico, till they have met with a signal and most mortifying overthrow.

Upon this point, the facts lie in our minds thus. In 1821, the constitution of the Mexican States, which in itself features resembled our own, and was established in 1824, was suppressed by Santa Anna, and a central despotism of the most grinding and unbearable character substituted for it. The people of Texas, then, with deliberation, and with inter-ocean than the fathers of our old revolution could assign, revolted, and at the end of a severe conflict, achieved their independence. They maintained a distinct national existence and government uninterruptedly for eight years. All the leading powers of Europe, besides our own government, had acknowledged their independence and nationality. Mexico had successively sent three armies to subdue them, but without success, or the most distant prospect of it. For a long time she had abandoned the idea of recovering the revolted state and people. In the belief of these facts, without reference to ogles that might be possessed, it was our government, at the time, that no complaint could justly be urged against our government in the matter of annexing Texas. So we wrote, and so we spoke—and so we think. We are so now now to change that opinion. Most unhappily and wickedly, slavery contrived to give confection and drill to that whole movement; otherwise it would have been regarded by every true heart with unmixed satisfaction. But more, perhaps, has already been said on this subject, then its importance under present circumstances and prospects demands. Let it pass.

AN ABOLITIONIST IN THE INDIAN COUNTRY.

The Rev. S. B. Treat, we believe an agent of the American Board of Foreign Missions, has been carrying a short time in the Cherokee Nation, and we be by the Choctaws. This gentleman, we understand, is an avowed abolitionist, and his visit to the Indian country appears to be in a great measure, immediately connected with this subject. We learn that he traffled the missionaries who are supported by the Board, in the Nation, that the members of their churches had agreed to set their negroes free, or be deprived of the ministering services of the missionaries of the Board. And we are much gratified to learn that the members of the churches regarded the interference of the Board as highly impertinent, and declined freeing their slaves, under the penalty of losing missionaries.

We are disposed to testify to the usefulness of the missionaries, in the Indian country, and would much regret that they were withdrawn from that interesting field, where they have done so much good, and can yet do much more; but if they are to remain in the Indian country upon the condition that they be privileged to spread the infamous doctrine of abolitionism, we say let them go. We hope and trust that missionaries and abolitionists are not to be synonymous terms, and we believe they are not, for there are other missionaries among the Indians, who do not appear to have entertained any fears for their service.—*Arkansas Intelligencer.*

It is with unfeigned regret that we observe the foreign notice of the visit of the Rev. S. B. Treat, by our friend of the Intelligencer. We must confess, it is our conviction that the charge is incorrect, and calculated to abuse the public mind. It is our privilege to hold communion with the members of one of the churches under the care of the Board of the A. B. C. F. M. We have heard of no such proposal being made by Mr. Treat, as are laid to his charge—and are well assured that none such have been made.—*Cherokee Advocate.*

THE LIBERATOR

'EVANGELICAL' SCURRILITY.

The following article from the Boston Recorder, which appears in that paper as editorial, is quite equal, in its spirit of scurrility, to any thing ever contained in Bennett's Herald. We must open a new department in the Liberator,—the 'REFUGE OF PRIESTCRAFT.' Should we do so, our readers will find it rare entertainment. The Recorder is the chief organ of 'evangelical' piety in New England, and this is its best defence of its first day Sabbath!

THE ANTI-SABBATH CONVENTION.

The loading of this gun made much more noise than the discharging of it. It was but a 'quaker gun,' loaded with blank cartridge, and bursting in the first fire. At some of the sessions, there were but few spectators present; at others, the number in attendance was greater, comprising many who came, as a certain grave divine explained it, for exercise,—the pleasant follies of the scene pruning, or a violent shaking of the sides, which is said to be very helpful to digestion. For our part, however, we felt more disposed to weep at the sin, than to laugh at the fun. We took our final leave of the affair, concerned to the above effect, Theodore Parker and Ethiopian Serenaders, with a deeper regard for the Sabbath than we felt before.—That most of the speakers, against which allies in opposition to it only such a silly and senseless as is the greater part of those who responded to the Anti-Sabbath call.

As none were allowed to act as members of the Convention, but such as were agreed, beforehand, in the numerous and extravagant principles set forth in the call, it was but a small body. In fact, it was only the Garrisonian faction, who make up the anti-slavery and anti-banging meetings, made up over and over under one name and another. Among those who took a very conspicuous part in the business, were at least four who must be regarded as deranged persons; while others were perilously near the same sad condition; and others still would have been out and out, crazy, had nature only furnished them with a sufficiency of brains to render them liable to such a calamity.

The ablest speaker was that Burleigh, so much more famous for what is an his head, then for anything in it. His appearance is slovenly in all respects; except that mass of flowing ringlets and frizzled beard, which is evidently dressed with the most affectionate care. He seems affronted if those huge red curls, dangling down the reformer's breast and back, remarked that 'he could never write a message worth a cent all the year round.'

The most influential speaker, whose dictates, whether opposed or not, swayed the whole course of things, was the abundant Garrison himself. At every turn in the business, his hand grasped the steering oar; and let his galley-slaves row with what intent they would, he guided all things at his will.

H. C. Wright was also on hand, with the air of one who affected to know the ropes, and pass himself off as a seasoned tar. But the Garrisonian Ethiopian, Frederick Douglass, was the man on. His main peculiarity as a speaker, is the heavy, straight-forward, and double-bronzed impudence of his lying. And having once uttered a falsehood, he evinces the most zealous partiality, which shows that he cleaves to the mendicant's maxim, 'that the glory of a lie is to stick to it!'

Another prominent spouter on the platform was Mrs. Foster, much the abler speaking, we were forcibly struck with the fact, that the exercise of total depravity, as illustrated in this lady. Of graceful mien, with a pleasing and benignant aspect, and an address and tone of voice naturally amiable traits of character, which, in the view of many, disprove the doctrine of depravity, it was yet evident, by a peculiar expression which she uttered, that her soul was rankling against the kingdom of God, and his Christ. She reminded us of the following passage in Knox's History of the Reformation; 'Jezebel, when she heard of the death of her son, Ahaziah, sitting in his own judgment being by sum of his sins familiarly demanded what be the death of the Queene? If their be not in her (said he) a proud myne, a crafty wit, and one resolute heart against God and his Trentil, my judgment faileth me.' P. 292, Edit. 1732.

But we pass from the persons to the performances. While we were present on the first day, the chief outcry was against the intolerable oppression of the Sabbath laws. Now, if there are any laws in the statute book which are a dead letter, they are those which prohibit the violation of the Sabbath. But by the way they were talked of in the Convention, one would suppose that they were enforced with a most cruel and oppressive rigor.

If had been decided, at the commencement of operations, that none should be allowed to speak in the Convention, who would not subscribe to the long and intricate general principles in the call.—There were some to whom this restraint of free discussion was very distasteful; and the forenoon of the second day was chiefly occupied in an attempt to rescind this rule. One speaker said, that an adversary of their cause had told him, that when the last Convention of the kind was held several years ago, free discussion was allowed, and Amos A. Phelps went in and 'used them up' in such a rate, that they dared not show themselves again during his life-time. But now, to avoid a like discomfiture from some other champion of the Sabbath, they had precluded the chance of any thing being said in its favor. The speaker remarked, that if the Sabbatarians could 'use him up' in argument, he was willing to be 'used up;' and if they would only do it handsomely, he would say 'used up.'

S. S. Foster spoke forcibly on the same side; and did himself some credit by his honest consistency. Last evening, said he, I held up the Sabbath, in this house, to scorn and ridicule, in the name of God, and I think you will think I have done this, if I had supposed that the friends of the Sabbath who were present, were listening to me with great interest and profit. I was very, Mr. President, however, under the dictation of Garrison, was voted down; and meekly bowed his neck to the yoke, without further remonstrance.

W. L. Garrison tried, though with a very sheepish look about the corners of his eyes, to repel the idea, that the Sabbath was not disposed of by arguments, which caused them, on this occasion, to flinch from free discussion, of which he and his clan used to be so fond of boasting. No man, that knows us, said he, with an effort to swagger the business through—no man that knows us will ever charge us with flinching from the test of discussion! 'But one woman will, though,' exclaimed the shrill pipes of Abby Folsom, whose running commentaries relieved all the debates.

Mr. Garrison's main pretence for sewing up the lips of the friends of the Lord's Day, was, that this was simply a meeting of professed and avowed Anti-Sabbath men and brethren, and not for discussion. They were now to do something. Heretofore there would be meetings for discussion in abundance. This was the Dutch justice in Knickerbocker, who used to decide the case first, and then hear the pleas of the lawyers afterwards, so that he might not be bothered by making up his mind.

Mr. Benson, president of the Convention, took the same ground with Mr. Garrison. None must speak who could not say 'Amen' to all the heresies in that long-winded call, because this is a meeting for *business*, and not for discussion. The answer and sewed-up lips of Mr. Foster, were manifest from the fact, that throughout the two days, scarce any business was transacted or attempted, but the time was wasted in speechifying by discussions confined to one side of the subject. If the members were all agreed in the dogmas of the call, and had come together, simply for the transaction of business, they might have made short work. All that needed to be done, was to hear and adopt the call and resolutions, which Mr. Garrison drew from the capacious reservoir of his cost-pock-et, as soon as the Convention was organized by the choice of officers, and to adopt them *nem. con.* Other resolutions and reports might have been heard and adopted to the end of the chapter. But no. No one thought about business, except, indeed, it was proposed to remove the Bible from the desk, for one in his life, was in favor of the previous question. After this, these hypocritical reformers must cease to tax their opponents, when these latter do not wish to be pestered by the ravings of mad-caps, with being afraid of free discussion.

We must not close without remarking, that notwithstanding all that was pretended, the signers of the call did not all understand it alike. Theodore Parker brought in a set of resolutions much milder than Mr. Garrison's, and quite different in some other respects. He was for abolishing the compulsory Sabbath law; but would much prefer the observance of the day as a voluntary thing, and with some reluctance as to the manner of keeping it.—This proposition, however, met with no favor from the 'reformers' present, who declared that if thus much was conceded to the Sabbatarians, they would soon recover the full amount of their demands. Mr. Parker, however, said he was an infidel, and a man; and exhorted him to own it boldly and honestly.

The whole concern broke up late on Friday evening, after one of poor Abby Folsom's tantrums, which consigned her to the wash house. Not that she is any more insane than most of her associates; only she has less 'method in her madness.'

We did not expect, of course, that the proceedings of the Convention would receive the approval of the Recorder; but we did not suppose that that paper was capable of descending so low in the use of Billingsgate language.

Here is another notice of the Convention, in a very different spirit. We copy it from the Prisoner's Friend.

ANTI-SABBATH CONVENTION.

This Convention closed on Friday, at a very late hour in the evening. It was very well attended. A large number of speakers occupied the time, a list of whom is given in our weekly account of meetings. We attended some of the sessions.—The speeches were listened to with the deepest attention. The amiable and accomplished Quakeress, Lucretia Mott, of Philadelphia, gave an address replete with purity and sound sense. There were many startling facts presented. Among others was the fact that we must not kill an ox on Sunday, though we may kill a man! We must not 'work on our farms, but may work in the jails and prisons!' Our ancestors, the Puritans, were so severe in their provisions of the Jewish code; that many did not even question the *righteousness* of an act, but the *propriety* of it. Yet, in defiance of a religious portion of this strange provision, that liquor should not be sold on Sunday, but might be disposed of on Monday, as it should be, there are now worse to rain men on one day than another.

We believe the discussion of this question will be attended with good. More hereafter.

DISSOLUTION OF THE UNION.

MR. EDITOR:

We are a nation of slaveholders, united to slavery by the bands of our social compact, which provides that 'persons held to labor or service in one state, under the laws thereof, fleeing into another, shall be delivered up,' &c. I might cite other clauses and provisions of this compact, but I forbear, as no candid mind will deny that it throws its broad sanction over the whole system of American slavery.

The fact that three million slaves clank their chains on our soil; that here mothers are robbed of their babes; that all the endearing and tender relations of life are torn asunder; that the voice of weeping, lamentation and woe ascends from the soil once watered by the blood of our ancestors in defence of liberty; that our country is not yet sufficient to arouse this nation from its sleep of death, to resent the glorious truth, that 'ALL MEN ARE CREATED EQUAL.' But such is not the case. We listen to the unutterable outrages of the slave system with the most indifferent ease, as a tale of rumor! Our hearts have become callous to the woes and the claims of the pining bondman. Whence has flown the love of liberty that inspired the breasts of our noble ancestry? Let the spirit that nerved their arm to 'deeds of noble daring' mock the craven cowardice and crouching servility of their degenerate sons!

The love of gain and the spirit of ambition have corrupted the moral sense of this nation, until humanity itself is offered a willing sacrifice. The sublime sentiment of human brotherhood, and the golden precepts of morality, are buried beneath the piles of 'exclusive rights,' 'native inferiority,' and the paltry dogmas of expediency. How incompatible with the profession, that we are a free, Christian nation!

But I purpose to show that our best interests demand an immediate and entire dissolution of our union with slaveholders.

First, we place, that are our best interests? Are they not those identified with the practice of righteousness and the execution of justice? Who will deny that holiness, justice, and truth, embraced in the life, afford the strongest guarantee of individual and national happiness?

Is it holy and just to enslave our brother, or to assist in doing it? If not, then are we at war with the supreme law, by remaining in union with slaveholders.

Have we counted the cost of these monstrous sacrifices to the Moloch of slavery? Have we pondered well that truthful declaration, 'Whatsoever a man soweth, that shall he also reap'? If we are oppression, we must inevitably reap its bitter fruits.

Let us bend those beacon lights in which history points us, of nations which, to satiate their ambition and thirst for power, sacrificed the eternal principles of justice and benevolence, and strewed their pathway with the blood of slaughtered millions.

But, says an objector, 'a dissolution of the Union would prove destructive to our interests of commerce.' I reply, that every dollar that accrues to commerce by virtue of our covenant with slaveholders, will prove a direct curse to this nation. Talk of promoting the interests of commerce at the cost of liberty! As the contemptible sophistry! Shall we place a higher estimate upon commerce than upon man, and shall we enslave and imbrute the latter to promote the interests of the former? Let the thought be scorned!

But it may be well to look at a few facts touching this point, which I copy from the 'Free American.'

'The nation is divided into two great systems of labor. The *free labor*, covering only two *fifths*, while the slave labor system covers THREE *fifths* of the territory of the United States. The free labor system more than supports itself, while the slave labor impoverishes, degrades, exhausts and sinks to wretchedness three fifths of the geographical limits of the United States. Why is this? The South has greater natural resources for wealth and prosperity than the North, and yet there they are sinking under the withering, blasting curse of slavery. *This has a disastrous effect upon the free States.* A great internal trade is carried on between the North and South. We purchase their products for sale, ship a portion of them to foreign countries, and keep the rest for our own use; but we sell many millions more of the items annually, then we buy of them. The balance of which is a *total loss* to the North. Their slave labor systematically impoverishes them to meet its expenditures, renders them *incompetent* to pay this balance. Indeed, *it takes all this balance to supply the necessaries of their slave labor system.* The sums thus drawn from the surplus earnings of Northern industry, through the channels of trade and our money institutions, every year to meet their wants, are immense. A committee was formed after the great break down in 1837, to ascertain, as far as possible, the amount that the North have lost in the South for an indefinite period; and the following facts have appeared. *They are truly startling.* Maine, New Hampshire, and Vermont, have lost in the South, $102,000,000. Massachusetts, Rhode Island and Connecticut, $196,000,000. New-York, $200,000,000. New Jersey, $102,000,000. Philadelphia, alone, $72,000,000. And Ohio, $87,000,000. Making an aggregate of $856,000,000 or dollars! which have flowed, like the waters of the Mississippi, from the fountains of your industry, to support Southern idleness and arrogance. The bankers of Southern bankruptcy have made a clear sweep over the North every five or six years, during the last forty years. Our manufacturers, merchants and capitalists have been prostrated and ruined, and the effects have fallen back upon the mechanics and laborers. This originated that wicked and miserable *bankrupt law.* The South, wishing to *republicize* their Northern debts, have made it by means of a great *free tax* on business, being aided by North-ern men who had been ruined by Southern bankruptcy. You are now suffering these heavy taxes and embarrassments, and are, by tolerating American slavery. Well hath MOURN.' Yes, your pockets, your children, your schools of learning, your benevolent institutions, are all now suffering as the result. *Loss of arm other source of taxation as the consequence of that impoverishing slave labor system.* It renders them incompetent to pay the expenses of the general expenses of the General Government. Hence 13,666,666 dollars, out of every 83,000,000 that the government expends, are for the support of slaveholders. Hence—*is, in fact,* thrown annually upon the *free labor portion of the country.* Nothing is plainer than the fact, that if the slave system does not support itself, it cannot do a farthing towards meeting its proportion of governmental expenses.'

Facts like the above might be multiplied to an indefinite extent; but enough have been adduced to prove that our union with slaveholders is attended with no pecuniary advantage; that commerce only suffers by virtue of that union.

'But,' says another, 'a dissolution of the Union would be a declaration of war.' This objection comes with ill grace from those who urge it, inasmuch as they entertain no hatred of war, *in itself considered.* They would drench the earth in human gore, to extend or perpetuate human slavery, spread the carnage and desolation of war the world over, to subserve their ambitious designs; but the talk of war in behalf of the millions crushed beneath the giant arm of tyrannic power, is fraught with terror to their seemingly pious souls. This government is rioting on the life-blood of three millions of men, women and children—declaring an eternal war upon every right to which humanity is entitled—and the very defenders of this most ungodly crusade would fain have us believe that they deprecate war! If we have entered into an allegiance with slavery, from which war alone can absolve us, then let the cry be WAR! If compelled to choose the doom of slavery, or the results of war, for its extermination, for one, I say, serve us THE LATTER. Rather than see my brothers and sisters sold like beasts in the market, would I see them slain, contending for their rights. Give me liberty, or give me death, is the sentiment of all who deserve the name of freemen, and would transmit the glorious inheritance of liberty to coming generations. Give me the glorious death (if such it may be called) of him who knew his rights, and knowing, dared assert them; but let it never be said of me, that I died a cringing coward, beneath the footstool of the tyrant. I would preach no quiet submission to those, whose hopes and hearts are withering under the blasting curse of slavery; and although a dissolution of the Union might prove an incentive to insurrection, yet I would say, 'Dissolve the Union!'

But the cry of war is only raised to frighten the cowardly and simple. The 'good and true' are not intimidated or driven from any just and holy position, by any such consideration. War, for the last fifteen years, has not come nigh our homes; but the fruit of slavery and it must ever be so, while slavery exists. If we would share the blessings of peace, let us cease to be the allies of slavery,—to be the minions of those who declare war upon the right to which humanity is entitled.

Yours, for the overthrow of despotism,

'MECHANIC.'

Milford, March 9, 1848.

From the 'Nineteenth Century,' a new Quarterly Miscellany, published in Philadelphia.

OUR COUNTRY.

BY W. H. FURNESS.

I have spoken briefly of our free and social organization as a cause of gratitude. The state for the individual, and the individual for the state, are this is the great principle of our social fabric, imperfectly realized as yet, but still recognized, and ominously coming forward into broad midday light. Now, first, if, dissolving our minds of all prejudice and bent, we will only observe the free tendency of things here, as it is shown, under our aspect of our affairs, we shall be astonished at the progress of the past few years, in relation to the most exciting of topics, it seems to me we shall be ready to go down upon our blessed and ever-blessed country, and say, 'Thank God!' The bondage of the African race has existed on our soil almost from its earliest settlement by its European colonists. At first, and for years, good men and true were engaged in the trade in human flesh without one misgiving, without feeling the sin involved in their business, and human beings were bought and sold as beasts of burden. Very soon, however, it was found to be a wasteful and ruinous business. It was soon deemed a curse to the country, and it was pronounced in the first draft of the Declaration of Independence, as one of the causes justifying that Declaration, that the British King had forced upon these colonies. The serious effort, however, was made to abolish it, and the evil grew till its very magnitude seemed to have paralyzed the energy of the nation. Men have been standing in utter dismay, with folded hands, while the number of slaves in the land has increased to millions. At last, one solitary voice spoke out and declared that holding men as property is a wrong, a sin before God, a violation of his will and law, and, as such, the slaveholder must cease from it instantly. He who first made this declaration, declared also that he would hold to it—that he would not yield an inch—and that he would be heard. He is not yet, I fear, heard and yet he has fully already ha he redeemed his pledge and made good his word! At first his voice alone was heard, but soon other voices responded to it, and it has gone reverberating over the whole length and breadth of the land, breaking in two huge ecclesiastical organizations, and causing the halls of Congress to tremble before the truth and justice of its remonstrance. And now this most sacred of causes, the cause of liberty, of humanity, of Freedom, is wrestling with the heart of this nation, and it not go down. By its very nature, it takes such a hold upon the human soul that it cannot be shaken loose. It is growing into our heart and our flesh, and they cry out for it as for the living God. Man is made—we are all of us fashioned by our Creator to be interested in nothing so deeply. For a long while, the advocates and supporters of the giant wrong which has been assisted, and the abolition of which is insisted upon, maintained that it should not be publicly discussed; that the sacred rights of petition and of speech, without which man is reduced to the condition of a mere chattel, should be sacrificed to its security. Mobs have gathered.—The torch of the incendiary has blazed. Blood has been spilt, and every means used to hush the cry for Justice and Mercy. But all these measures have tended to echo it more loudly, to arrest the attention and stir the thoughts of men. And now the children of slavery are preparing to hold a *presidential print devoted to its support,* thus virtually conceding that it shall be discussed. They are preparing to resume the battle for life. This is all that is needed. Give right and wrong, truth and falsehood, a fair field, and the decision is inevitable. It must come, and the nation will settle the matter forever.

Until the decision is made, there will continue to be, as there has been, more or less agitation and violence; although, be it remembered, hitherto no asserted the cause of Freedom and Humanity.—They have been the only sufferers, and they have gone to their graves in the cause of Freedom. The worst that has befallen the advocates of Slavery is that a few have lost a portion of their human property, but at the same time men have gained their freedom. It will be seen, I hope, by those who look upon this state of things with regret, and many deplore and condemn it as an unmingled evil, that the agitation of the question is not for wisser and better, that it would be far better if the subject were dropped at once, until some 'more convenient season' shall have arrived, and men more perceive that this is now entirely out of the question. The subject cannot be dropped. One farthing, up, it must remain in the minds and hearts of the people, until it is righteously settled. We must lose our humanity first. All the increasing lights of the age are converging on this matter with a consuming splendor. Burbons rulers are abolishing servitude, and no corner of Christendom can keep peace with the wrong. But even more if others—more if the subject could be suppressed, it would not be desirable. I hold it to be a special cause of rejoicing, in addition to all other causes, that the attention of the people of this country are taking an increasing interest in the great vital question of Human Rights. I account it as this present time, the most cheering sign in the condition of this nation. It indicates life, and it will develope life. There is nothing so good for men and for nations, comparatively as great truth, in a practical and divine principle. Truth is the breath of Heaven. It re-creates—it regenerates them. It goes down into the depths of their nature, and stirs into activity whatever there is deepest and holiest. To learn to feel for justice and for freedom, what is it, in other words, but to grow in the knowledge of God? For these are the things of God. I thank God, therefore, for the interest in this subject which exists, and which is increasing, and mostly for the sake of the happy results to the cause of Liberty, to which it is to lead, but, also, because the whole work of laboring for truth, for the elevation of the human race, is a sacred ministry. Whether we fail or whether we succeed in our labors for the Right, whether we live or die, we are sustained in our work by powerful, certain and incommunicable. We are under an elevating and purifying influence—we are doing the duty that belongs to our nationhood. Questions about banks and tariffs are small matters. They float upon the surface. They do not take hold of the whole man. They do not penetrate to our very centre. But the great question of Human Rights, is still steadily rising, growing to be the one question of the day and the age—it comes among us like an archangel of God, wielding the flaming sword of the spirit that shall pierce to the very marrow of our being, and try the souls of man, and yet shining in an ever increasing brightness, the divine idea of Equal Justice—a Universal Freedom—let it once present itself before the imagination of any, and it will be as a vision of the open heaven, more sublime than the visible firmament, and we shall thrill and tremble and glow before it, as those who behold messengers from heaven, all selfish and earth-born passions will wither away in its light. Thick clouds of ignorance, prejudice, and yet shining in an ever increasing brightness, the truth is dawning. 'Far off its coming shines,' bringing a day of glory to our land, when all clinging shall be broken, and every bondman shall cease. All things are combining to hasten on that day, the coming of the kingdom of God, to disclose the interbelonging of the human family, and to open the

dess which the Provisional Government charges you to present to the powers as a pledge of European safety, have not for their object to obtain forgiveness to the Republic for having had the audacious to create itself, and will less to ask humbly the place of a great right and a great people in Europe. They have a more noble object—the conversion and undione effect, and not to allow them to deceive themselves involuntarily as to the character of our revolution; to give to true light, and its just character, the event; in short, to give pledges to humanity before giving them to our right, and to our honor, if they should be unacknowledged or thereof.

The French Republic will, then, not make war on any one. It has no occasion to say, that, if conditions of war and dear to the French people, it will accept them. The thoughts of the men who at the present moment covern France are these: It will be fortunate for France if it can be declared against it, and if it be constrained thus to increase its strength and glory, in spite of its moderation, it will be a terrible responsibility for Europe, if the Republic itself declares war without being provoked to it. In the first place, its martial genius, its impatience of rest, its strength, accumulated during many years of peace, will render it invincible within its own territory, and redoubtable, perhaps, beyond its frontiers. In the second place, it would turn against itself the recollection of its conquests, which diminish the affection of nations, and it would compromise the first and most useful alliance, the spirit of nations, and the genius of civilization.

According to these principles, sir, which are the cool principles of France—principles which can prevent without fear, and without suspicion, to her friends and to her enemies—you will have the goodness to impress upon yourselves the following declaration:—

The treaties of 1815 exist no longer as law in the eye of the French Republic; nevertheless, the territorial circumscription established by one of fact which it admits as a basis, and as a *point de depart* in its relations with other nations.

If it be true that the treaties of 1815 do not exist any longer, except as facts to modify a common understanding, and if the Republic declares openly that it has right and its mission to revise regularly and specifically at these modifications, the good sense, the moderation, the conscience, the prudence of the Republic exist, and are for Europe a better and more honorable guarantee than the letter of those treaties, so often violated and modified by Europe itself.

Endeavor, sir, to make the emancipation of the Republic from the treaties of 1815 to be clearly understood, and try to show that that freedom has nothing in it which is irreconcilable with the repose of Europe.

This we declare it openly. If the hour of the reconstruction of some nationalities, even in Europe or elsewhere, should appear to us to have sounded in the decrees of Providence; if Switzerland, our faithful ally since the time of Henry IV., were constrained or threatened in the advance which she is effecting in her government, in order to lend additional strength to her pacific and generic government—if the independent states of Italy were invaded—if any limits or obstacles were imposed on their internal transformations—if the right of alliance, among themselves, in order to consolidate an Italian nation, were contested by main force—the French Republic would believe itself entitled to arm itself, in order to protect these legitimate movements of the greatness and the nationality of states.

The Republic, you see, by its first step, repudiates the era of proscriptions and of dictations. She is decided never to vail liberty at home. She is equally decided never to vail the sacred principle abroad. She will never permit any one to interpose between the pacific radiation of its liberty and the right of nations. She will never suffer itself the intellectual and cordial ally of every right, of every progress, of every legitimate development of the institutions of nations which wish to live on the same principle as herself. She will not attempt any immoderate or incendiary propagandism amongst her neighbors. She knows that there is no durable freedom, but that which grows of itself, on its own soil. But it will exercise by the light of its ideas, by the spectacle of order and a prosperity, by the force of its example, by the noble and honest proselytism of esteem and of sympathy. That is not war, it is mature. That is not the application of force, it is life. That is not troubled the world, it is to shine from its place on the horizon of nations, to advance them and to guide them at the same time. We have the hope it. Our only question of war was unanimous, a year ago, between England and France. It was not Republican France which started that question of war; it was the dynasty. The dynasty was gone away with it that danger of war which it had given rise to for Europe, by the entirely personal ambition of its family alliances in Spain. Thanks to the disappearance of the fallen dynasty, which weighed for seventeen years on our national dignity, weighed at the same time, by its personal ambition, on the relations of Madrid, on our liberal alliances, and on peace. The Republic has no ambition. The Republic has no nepotism. It inherits not the possessions of a family. Let Spain, given itself, let Spain be independent and free. France, for the solidity of this natural alliance, counts more on the conformity of principles, than on the successions to the house of Bourbon!

Such is, sir, the spirit of the councils of the Republic. Such will invariably be its character, its policy, frank, firm, and moderate, which you will have to represent.

The Republic has pronounced at its birth, and in the midst of the heat of contest not provoked by the people, three words which have revealed its soul, and which will call down on France the blessings of God and men; Liberty, Equality, Fraternity. She gave immediately thereafter, by the abolition of the punishment of death for political offences, the consecration of those three words at home; do you also give them their you commentary abroad. The sense of these three words, applied to our external relations, is like the breaking, by France, of the chains which weighed on its principle and its dignity; the recovery of the rank which it ought to occupy in the balance of the great European powers; in fine, the declaration of alliance and amity to all nations. If France is conscious of the importance of this mission to civilization, in the present age, there is not one, of those words which signifies war. If Europe is prudent and just, there is not one of those words, which does not signify *peace*.

Receive, sir, the assurance of my high esteem.

(Signed) LAMARTINE,

Member of the Provisional Government of the Republic, and Minister of Foreign Affairs.

Paris, March 2, 1848.

Paris correspondent of the N. Y. Courier & Enquirer.

Humanity has marked all the movements of the people and government. I have referred to some, but there are others, and authenticated, besides all which took place under my own observation. Among others, was the conduct of the armed multitude, when they had the King in their power, with only a part from of the prisoners to protect him. As he was escaping, near the closing scene of the drama, one of the officers cried out, as he perceived he had not sufficient force to protect the sacred—Gentlemen, spare the King. One of the masses, in a stentorian voice, responded—We are not assassins; let the king go. Yes, yes, cried the multitude 'let him go.' And he did pass through those upon whom he had ordered his troops to fire, without injury, or a word of indignity. So Queen Dowager Amelia, with her two children, and the Queen, surrounded by the multitude. At Dreux, the king and his family remained all night, in the Place du Roi, every moment expected; and indeed every member of this numerous family has been permitted to pass through France, and to leave this country unjudged, and without suffering any indignity. So of the ministers; and now all the papers, proclamations and language of the people, are cultivating and encouraging the feeling of mercy.

Another principle—that of integrity—has been equally strongly marked. All the money, plate, jewels, and other valuables of the royal and royal family, which were found in the palace, have been carefully preserved, as they were first found by the laboring men, who first entered the place; and all recognizance for doing so has been refused. These sums which have been carted to places of safe keeping, amount to four or five millions; and when this operation had been completed, and every dollar was found secure, two men who had watched over the deposit for the last twenty-four hours, said to the officer who had the charge of removing the property, 'Sir, have you forgotten us?—we have eaten nothing since yesterday noon.' The officers astonished—asked what it was that they would have—they answered, 'some bread.' Upon his remonstrating with, and asking them to receive some compensation, they declared that it was not for their wages; they refused to give them; said they had not fought for money, and they were not in want of any thing but some bread. The officer, in order to deceive themselves involuntarily as to the character of our revolution; to give to true light, and its just character, the event; in short, to give pledges to humanity before giving them to our right, and to our honor, if they should be unacknowledged or thereof.

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THE LIBERATOR.

FOURTEENTH ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Fourteenth Annual Meeting of the AMERICAN ANTI-SLAVERY SOCIETY will be held in the BROADWAY TABERNACLE, NEW YORK, on TUESDAY, the 9th day of May, commencing at 10 A. M.

The present aspect of public affairs in this country, should make this meeting one of more than usual importance and interest. The Southern boundary of AMERICAN SLAVERY, which, since this Society was formed, has been removed from the Delaware to the Nueces, it is now proposed by its guardians to remove still further into the free territory of a sister Republic. We have little reason to expect a more favorable termination to the two years' war waged, at an enormous expense of blood and treasure, for the sole purpose of extending the worst system of human bondage by conquest. Whether the Abolitionists of the country can arrest the perpetration of this stupendous national crime, or not, it is no less their duty to make the effort. The last PERSIC PAPERS of Congress, offer opportunity to record against it, should be earnest and unanimous.

The necessity of the moment should remind us how much of the work is still to be done, which this Society, fourteen years ago, resolved to do. Since then, one more slave State has been added to a single State of the Union. A MILLION MORE of our countrymen have been born to the lot of slaves. But that this Society and its auxiliaries have aroused, to a certain degree, an universal Anti-Slavery sentiment at the North, and have made slavery a sore disease, of interest throughout the country, is the best evidence of the wisdom of their measures, and should be the strongest incentive to still more strenuous and self-denying toil.

The old and tried friends of the cause, and those who have been less expertly aroused to the necessity of the overthrow of the felon system of AMERICAN SLAVERY, are urged to make this meeting a GRAND RALLY FOR FREEDOM.

WILLIAM LLOYD GARRISON, *Pres't.*
WENDELL PHILLIPS, } *Secretaries.*
S. H. GAY, }

FRANCE AND EMANCIPATION.

☞ There will be a meeting of the American Anti-Slavery Society at the MELODEON, on the Evening of Fast Day, at 7 o'clock, to celebrate the magnanimous act of the French people, in decreeing the immediate abolition of SLAVERY throughout the Republic. WENDELL PHILLIPS, W. H. CHANNING, Dr. HOWE, THEODORE PARKER, and W. L. GARRISON, will address the meeting. The public are invited to attend.

W. L. GARRISON, *President.*
S. H. GAY, } *Secretaries.*
WENDELL PHILLIPS, }

☞ The above is the meeting that was alluded to in our last number, as designed to be held in Faneuil Hall, on Friday evening of the present week. As the fact which is peculiarly acceptable to God is now known to the universal world, and the expressed go free, the evening of Fast Day has been deemed very appropriate to celebrate the abolition of slavery in the French colonies. The Melodeon has been substituted for Faneuil Hall, in consequence of the unwillingness of the city authorities to allow any public meeting to be held in the Hall, (which is still dressed in the sable weeds of woe, in consequence of the death of John Quincy Adams,) until after the delivery of Mr. Everett's Oration.

As yet, no call has been made in Boston, for a public meeting, in the city, to congratulate the people of France on their adoption of a republican form of government! The Daily Advertiser speaks of the revolution in the following querulous tone:—

"The spasmodic movements in favor of a nominal liberty, in Europe, are hailed with a sympathy without a sort of shudder, and without repeating to himself the old formula, that 'change is not return.' The Parisian populace, in the excess of its triumphs, shows their notions of liberty, by cutting down trees upon the Boulevards, tearing up rails upon the roads, and pulling down the statue of Napoleon. The Italian populace appear to be only restrained from violence by cautions and condescensions from the Pope—a Pope who is known to be a liberal, and whose conduct there has yet striked down into a peaceful and regular social organization. From all appearances, it will probably be long before we can look upon the state of the continent of Europe, as one of peace, order, and good government."

The following is the Address which has been transmitted to the Planters in the Colonies, by the Provisional Government:—

TO OUR BRETHREN IN THE COLONIES.

'In presence of the noble and generous victory of the people, whence will spring liberty for all, we recommend our brethren in the colonies to remain calm and tranquil. They will thus give to the Provisional Government, which is composed of citizens devoted to the cause of emancipation, the power and liberty of mind which is necessary for the preparation of this great and humane measure. Assure their colonies of our sincere and fraternal love. The Republic will give the latter to France as new citizens. But it is necessary that each one should well understand the rights and duties conferred upon them by the name of citizen. We must all, by our love of order, labor, and true liberty, prove ourselves equally worthy of that name and the land always stationed himself as sentry alongside of the National Guard sentry. It was soon found that these gentry were out of the most tender kind. For they contrived to force open doors and drawers, and to pass objects of value through the grratings of the Tuileries, to companies outside. At first, they were placed as sentries, as soldiers on a post; but this being withheld, they contrived to procure some. At last, the Prefect Cussedlere regarded them as a nuisance. They flatly refused; declared that they had fifty rounds of ammunition per man, and would set fire to the chateau, if ordered to quit. Some were marched to the Hotel de Ville, and some escaped. Too much praise cannot be bestowed on the officers of St. Cyr.'

A Paris letter of the 7th, speaking of these uninvited guests, says:

'They have lived at rank and manger in the palace, ever since the departure of the royal carlars and wardrobe have unquestionably suffered.—Some of them were found wearing three shirtsand two pairs of pantaloons, belonging to Louis Philippe landed in England without a change of either!

You may imagine the fund of amusement these incidents afford the Parisians, with their keen sense of the ridiculous, especially if spiced with mischief or damage to the powers that were. The operation of disarming these gentlemen with the sword, was not accomplished without some anxiety, at least on the part of the public. But 'rascality' had its teeth drawn and claws pared quickly.

'DOWN WITH THE FORTIFICATIONS.—Popular jealousy of the fortifications constructed by the last Government, seems to have been carried, in one instance, an important concession. The Commissary of the government at Lyons, published the following decree, on the 28th ult.

'The fortified *enceinte*, which extends between Lyons and La Croix Rousse, shall be demolished, with the exception of the fort St. Jean, which is considered indispensable for the common defence, and of the barracks necessary for the services of the republic. The Provisional Government and, by another decree, appropriate the ground and buildings of the *enceinte* to some object of public utility.

The execution of the present decree is confided to the military engineers, and the demolition shall commence on the 15th inst. Public order which alone must seldom prevail during the execution of this great measure, will be maintained by the zeal and patriotism of the National Guard, and the people. Those who should disturb it are enemies to the Republic.'

A. F. PERRISON,
Captain of the Marine Artillery.

THE SUCCESSOR OF JOHN Q. ADAMS.

The election, to fill the vacancy in the U. S. House of Representatives, occasioned by the death of John Quincy Adams, took place in the Eighth District, on Monday last. The candidates were—Hon. Horace Mann, (Whig)—E. K. Whitaker, Esq., (Democrat)—Gen. Appleton Howe, (Liberty)—the last result was as follows, the whole number of votes received from the District:—Mann, 4254; Whitaker, 1839; Appleton, and scattering, 1055. Mann's majority, 1360. Gov. Briggs's majority, in the same District, at the last State election, was only 1270.

Mr. Mann has made himself known, on both sides of the Atlantic, for his indefatigable and unequalled efforts to promote the Education of the People in this country. In point of intellect, of integrity of character, of true self-respect, no better successor would Mr. Adams himself desire, if he could speak. In anti-slavery, on both sides, the subject of slavery, Mr. Mann has always acted a non-committal part; and the support given to him by the Boston Atlas, the organ of the cottonocracy, is a bad omen, though the Whig was equally friendly to his election. From his speech, on the day of his nomination, we make the following extract, which has a strong anti-slavery tone. The *words* are excellent—now for the *deeds*!

'The enactment of laws which shall cover waste territory, to be applied to the myriads of the landless, who are to people and improve that territory, is a work which seems to precede and outrank even education itself. Whether a wide expanse of country shall be filled with a free and happy population, or be permitted, or with those to whom it is denied—with those whom humanity and the law make it a duty to teach, or with those whom humanity and the law make it a crime to teach—it is legal duty not to teach, seems preliminary to all questions respecting the best system and methods for extending the blessings of education. * * * There is a crisis in our affairs. A territory in extent far exceeding that of the thirteen original States, when they repelled, but yet not subdued, the British Lion, is now added, or is doubtless about to be added, to our national domain. The expanse of this territory is so vast, that it may be divided into three portions, each of which these sections may be erected into separate States, each one of which shall be so large that Massachusetts would seem but a diminutive dwarf by contrast, if placed in front of it. Parts of this territory are fertile and salubrious. It is capable of supporting millions and millions of human beings, for an hundred generations. The numbers of the successive generations, which in the providence of God are to inhabit it, will be as the leaves of the forest, or as the sands on the sea shore. Each one of these is to be a living soul, with its joys and sorrows, its hopes and fears, its susceptibilities of exalted enjoyment or of deep misery. Each one is capable of being formed into the image of God, or of being deformed into the image of all that is anti-godlike.

'The immortal destinies which are to be our kindred; many of them, perhaps, our own descendants; at any rate, our brethren of the human family; for has not God 'made of one blood all nations of men to dwell on all the face of the earth?' In rights, in character, in happiness; in freedom, or in vassalage; in the glorious immunities and prerogatives of knowledge, or in the debasement and superstitions of ignorance; in their upward-looking aspiration and love of moral excellence, or in their downward looking prone running, to brutish appetites and passions, what shall these millions of our fellow creatures be? I put it as a practical question, what shall they be? Shall they be what we choose to be?—for it is more than probable that this very generation—nay, that the actors in public affairs, before the hands of the present year shall have run out, will prescribe and fore-ordain their doom. That doom will be what our present conduct predestines.

'If we enact laws and establish institutions, under whose benign influences that vast tract of territory shall at length have myriads of human beings, each one a free man; each one enjoying the inalienable rights of life liberty and the pursuit of happiness; each one free for the cultivation of his capacities, free to reap the benefit of the rewards of his labor;—if we do this, although the grand results may not manifest themselves for a hundred years, yet, if we do this, in time of time shall come, the equity and the honor of future generations will pronounce our doom.

'But if our legislation consummation could be realized to-morrow. On the other hand, if we shape the mould in which the destinies of this land are to be cast, for them or for any portion of them, there shall be servitude instead of liberty, ignorance instead of knowledge, superstition instead of truth, and the indulgence of bestial appetites instead of the sanctities and securities of domestic life—then, shall the mountains shall crumble to dust, and the arches of the skies shall fall in rottenness, these mountains and these arches will never cease to echo back the execrations upon our memory of all the great and good of all ages. Such will be our retribution, I believe, will come suddenly, as well as last forever.

'As one of the South western States, a vast subterranean cave has been discovered, deep down in whose chambers there is a pool of water on which no human being has ever adventured. A sightless fish is said to inhabit this rayless pool. In this animal, indeed, the rudiments of a visual organ are supposed to be dimly discernible, but of no use to reflect the rays of light, or of a retina to receive them, there is no trace. Naturalists suppose that the progenitors of these animals, in ages long gone by, possessed the sight of other fishes, but, being buried in these depths, by some convulsion of Nature, long disease at first impaired, at length extinguished, and finally the organs themselves were lost. The animal has sunk in the scale of being, until its senses are accommodated to the blackness of darkness of the place of its abode.

'Thus it will be with faculties, above the surface of the earth as well as below it. Thus will it be with human souls, if we do not do our duty to our offers of creation. Thus will our own brethren and children, should we shut up from them the light of the Gospel, the light of truth, to seek the justice and the profit of benevolence, and to elevate the intellect. Thus will it be, if we do not with all our God-given faculties, just so far as they are deferred from legitimate exercise upon their legitimate objects, lose the power of using them, die out—when it ceases to be stimulated by the means of knowledge. Self-respect will die out, under the ever-present sense of inferiority. The sentiments of truth and duty will die out, when cunning and falsehood can obtain more gratifications than truthness and fidelity. The noble impulses of the human soul, the most sacred affections of the human heart, will die out, when every sphere is occupied by degrading influences. When such a dreadful work is done, or threatens to be done, can any one stand listlessly by, see it perpetrated, and if there be any power in his hands, under the false, impious pretext of Calm—Am I my brother's keeper?'

Fully, then, do I agree with you and the delegates of the Abolitionists, in regard, in saying that the successor of Mr. Adams should be one 'whose voice and vote shall, on all occasions, be exercised in accordance with the interests of the human race.' Of course, I do not understand you to imply any violation of the Constitution of the United States, which every Representative swears to support.

ANTI-SABBATH CONVENTION.—We have never known the real clerical 'wolves in sheep's clothing' more deeply alarmed, excited and enraged by any single meeting for reform, than by the late Anti-Sabbath Convention in this city, about which they are posing and aware of the deep and secret sorrow.

'Their conductors seem to, their howling, like delight us, their lack of nerve excites our contempt. The Investigator pertinently says:

'Probably no event for a great many years, has struck as much terror to the church and clergy, as the Anti Sabbath Convention, recently held in this city. The acknowledged ability and purity of character of the speakers, the large attendance, the very highest interest, and gave it a most powerful influence in favor of liberal principles. The sectarian papers without exception denounce it in the strongest terms, and not satisfied with this, they completely falsify the object. But this we have been expected, and instead of being any injury to the Convention, it has in fact redounded to its honor, while the opposition and abuse of bigots, priests and hypocrites, is always set down by thinking and reflecting men as so much sterling praise; and so the bigots will find it, in this case, as they see the influence of this Convention destroying their 'craft.'

DISSOLUTION OF THE UNION.

The Committee on the Judiciary, in the Legislature of this State, to whom were referred the petitions for a Convention of the People for the purpose of effecting a peaceful Secession of Massachusetts from the Union, have reported, 'Leave to withdraw.' Of course, in the present inert state of public sentiment, it was not expected that they would make a favorable report; and as they could neither deny nor refute any of the reasons set forth by the petitioners for Secession, they could not consistently say nothing. The following were those reasons, which we again record for the consideration of all who revere liberty, and for the inspection and verdict of posterity:—

I. Because a portion of the citizens of this Commonwealth, on account of the color of their skin, which is but pleased an All-Wise Creator to bestow upon them, are not permitted to visit the Southern States, under penalty of fine, imprisonment, or, PENNIMENT FOR LIFE—the Federal Government having neither the power nor the disposition to give them any protection or redress—thus destroying the sovereignty and independence of Massachusetts as a State, and virtually reducing her entire population to vassalage which is tantamount to a dissolution of the Union.

II. Because a portion of the citizens of this Commonwealth, on account of the color of their skin, which is but pleased an All-Wise Creator to bestow upon them, are not permitted to visit the Southern States, under penalty of fine, imprisonment, or, PENNIMENT FOR LIFE—the Federal Government having neither the power nor the disposition to give them any protection or redress—thus destroying the sovereignty and independence of Massachusetts as a State, and virtually reducing her entire population to vassalage which is tantamount to a dissolution of the Union.

III. Because the rights of other citizens of the Commonwealth are put in imminent peril at the South, if, on visiting that portion of the Union, they should unguardedly let fall the color of the pale faces, in manly and Christian opposition to the anti-republican and nefarious system of slavery, which is imperious, and defended by the most frightful instrumentalities.

IV. Because it is impossible for those, who so gredly maintain that God made of one blood all nations of men endowed by their Creator with an inalienable right to liberty, to unite in political fellowship with slaveholders; for Liberty and Slavery are, and necessarily must be utterly antagonistical to each other.

V. Because it is morally degrading and political suicide for the North, in maintaining absurdity, for a State glorying in its freedom, to be in partnership with States glorying in the institution of Slavery.

VI. Because, by the annexation of a foreign slaveholding nation to the original Union, against the wishes and remonstrances of a portion of the People, in the name of the people of Massachusetts,—in open contempt of even the forms of Constitutional law, and without any Constitutional consent on the part of Congress,—the Constitution has ceased to be any longer binding on those who were the original parties to it, and ought not to be contended for as binding upon them.

VII. Because, even if this annexation were not a subversion of the Union, as formed in 1787, still we should be unwilling to be any longer, by our votes, to its compromises in behalf of slavery, as a covenant with death, and an agreement with hell, which ought to be immediately annulled by a free, moral, and Christian people; and because, so long as they shall consent to it, the people of this Commonwealth will be morally and politically responsible for all the cruelties and horrors of the slave system.

VIII. Because, by the alliance of the North with the South, the Slave power has been enabled to acquire the immense territories of Louisiana, Florida, and Texas, which it otherwise could not have done, and is now successfully waging a war of invasion against Mexico, for the acquisition of a large portion of that injured Republic, mainly, if not exclusively, to secure a tyrannical system of Slavery over an entire country, and to multiply the number of its victims indefinitely.

HOWITT'S JOURNAL.

This admirable Journal of Literature and Popular Progress, edited by William and Mary Howitt, continues to be prompt in its publication, and rich and varied in its contents. The monthly part for March contains five engravings, and numerous articles, one of which, a beautiful sketch, is given from that 'brave-hearted American lady,' (as the Howitts justly call her,) Mrs. A. Nicholson, who is going to Liberia to be married to a man of color, who is not excelled by Howard himself, to aid the wretched, starving people of that unfortunate country, in a manner wholly unexampled by her sex. Mrs. N. complains of the misappropriation of the food and clothing sent from this country, and avers that, in consequence of the sending of a big ship-load, 'hundreds, yea thousands, have died in Ireland, when sacks and barrels of meal were in the store-houses, oft-times going to waste.' Another sad and serious evil has been, that the corn that is sent from America, is generally given to the people, and is ground coarsely in Ireland, 'leaving the hull on, which is almost a fatal poison.' If we can find room for this letter, we will do so.

The following commendatory notice we copy from the Cincinnati Herald:—

'Howitt's Journal.—We know not how extensive a circulation of this periodical is in this country. But every friend of the people of England, and of popular reform in general, should aid in the wishes success to some of the heartiest and soundest minds in that country, ought to be its subscriber and reader. The Journal is a weekly, and when the Volume is published here, are stitched into a single cover, in which form it appears here. Its literature is elegant in style, refined in tone, and there, and kind; full of that religious spirit of hope, which naturally gives tone to the emanations of mind imbued with the spirit of Christianity. We find in it poetry, its essays, sketches, tales, poems, engravings, everything, share the common sentiment. They all tend to spread abroad the spirit of brotherly love, to seek the justice and the profit of benevolence, and to elevate the intellect. We find in it the best reviews and political periodicals, where questions of state policy are the principal topics of discussion, we find the most able and elevated tone of sentiment.—But here, in this journal of the people, the observing reader notes the inner life and spirit of the nation that work, slowly, renovating its entire social structure.

The American Agents for the Journal are Bedford & Co. New York; Crosby & Nichols, Boston.

THE STAIN ON OUR NATIONAL CHARACTER.

Extract of a letter from a devoted friend of the anti-slavery cause in Wrexham, Wales:—

'Would that we could congratulate you that the monster Slavery was so more; but he still lives—and lives and thrives in a country professedly Christian, and supposed to be the home of freedom. We cannot but regard it as a spotted blot on our country, which we fear it will be long before it can be wiped away. Since rotten laws, pride, lust, *mirade* the land, Letting of blood may do the nation good.

Then if Midnight out the banks,
Dragoons and Cutlasses the fence,
Active grenadiers trench the marshes,
How they might dress the old Dominion!
He has lived long enough, and lived too long.
Once she was a thriving virgin,
She nurtured Henry, Washington,
Thomas Jefferson, and Madison.
Then by Lightning's telegraphs,
We send the news to Courts and Queens:
They, it wave their pure white kerchiefs,
In fare well to the Land of kings;
Them—of the sturdy Taylor
Quite—slaves and camp and livery
Will hail the Grand Inquisitor—
Of nature's joyful chivalry!

We cannot comply with the request of the author, who wishes us to assist him in circulating this Poem (?) in various States. We only regret that it was ever published, and it is, that it intends to aim a blow at the root of war.

Mrs. Kirkland's Union Magazine, for April, is an admirable number, abounding with original papers from some of the best Magazine writers of the day. Among these are Mrs. Child, Mrs. Ellet, Mrs. Sigourney, Mrs. C. H. Gardner, the editor, J. Bayard Taylor, J. H. Hopkins, and many others. The engravings, of which there are six, are more than ordinary beautiful, and the execution, and the typography and paper are faultless.

An immense meeting was held in the Park, New York, on Monday afternoon, to offer congratulations upon the late revolution in France. Mayor Harper presided, and there was a large number of speakers, among which were Foley, Frenchmen, Englishmen, &c.

The Court of Inquiry on Gens. Scott and Pillow, after hearing all the witnesses in Mexico, has determined to open the trial here, in the United States.

PLYMPTON.

A very good meeting of the *Old Colony Anti-Slavery Society* was held in this quiet town on Saturday and Sunday last. The Society assembled at 7 o'clock, Saturday evening, in Ellis's Hall, Lewis Ford, of Abington, in the chair. Committees on Business, and on the time and place of holding the annual meeting, were appointed; also to procure, if possible, a larger house for this meeting on the morrow.

The assembly, which entirely filled the Hall, was then addressed by Mr. Ford, Samuel May Jr., General Agent of the Mass. A. S. Society, Lucy Mosely, of Lynn, and Richard Thayer, of Bridgewater; also, very fervent remarks, by W. W. Brown, after which, the society adjourned to the following morning at 10 o'clock.

On Sunday morning, the Society re-assembled in Ellis's Hall, Bowing Spooner, of Plymouth, in the chair. An anti-slavery hymn was sung. Selections from Scripture were read and prayer was offered by Samuel May. A series of resolutions, reported by the Business Committee, was then read, and will be published hereafter, with the official report of the proceedings.

William W. Brown addressed the meeting in an interesting statement of the workings of slavery, and of his own experience in it. He was followed by Samuel May, showing the impossibility that a pure and undefiled religion should co exist with slaveholding, and exhorting all to show themselves the outspoken and determined foes of slavery.

At half-past 12, the Society took a recess for an hour—at the expiration of which time, the meeting was again called to order; when R. Thayer spoke in support of the 3d resolution, which refers to the propriety of making the Society, hereafter, to be such a distinction, for anti-slavery meetings. Lewis Ford made an earnest appeal to the audience for prosperity and to the anti-slavery cause. Lucy Mosely spoke on the prevalent ignorance in the popular mind respecting slavery, and the enormity of its tyranny; and replied to various inquiries and different individuals in the meeting. One gentleman arose, and said the meeting appeared to be of a different description from that which he had been told he should find. He was desired to see a Chairman and a Secretary, and to find the spirit was one of building up and strengthening whatever was good, instead of seeking the utter subversion of every existing condition, usage and institution. He had been told, he should find, in our meeting, an association for the spread of infidelity, and the utter throw of the marriage institution, but he was inclined to think he had been misinformed. After a few remarks from S. May, the Society adjourned, to meet at 6 o'clock in the Congregational meeting-house, the use of which had been granted.

Accordingly, the closing meeting was held in the more spacious meeting-house, which was well filled. It was about 7 o'clock, before the meeting was called to order, when an anti-slavery hymn was sung. Messrs. May, Moody, and W. W. Brown, successively addressed the meeting. Close and interested attention was given to the several speakers by the entire audience, with the exception of a few large boys in a remote part of the meeting-house, who appear to have not a little sympathy in their parents and teachers, to say nothing of themselves, and inevitably led to the belief that they had set bees 'trained up in the way they should go.' With the slight exception, all the meetings in Plympton were perfectly decorous, with much evidence of a deep interest in the cause of the oppressed of FATHER FOR THREE MILLION AMERICAN SLAVES.

It is intended by the Plympton friends, that this meeting shall be followed by others on the same subject, for which due arrangements will speedily be made.—H.

WORCESTER COUNTY ANTI-SLAVERY FAIR, AND QUARTERLY MEETING.

A BENEFIT FOR THE MASSACHUSETTS ANTI-SLAVERY SOCIETY will be held at the city of Worcester, commencing on WEDNESDAY, April 26. William L. Garrison, Wendell Phillips, Edmund Quincy, Henry C. Wright, Parker Pillsbury, William W. Brown, and other Advocates of the anti-slavery cause, are invited to attend.

In connection with the above, the Ladies will hold, for three or four days, a FAIR, of rich, elegant and useful articles, principally the donation of English, Scotch and Irish friends, for the benefit of the American Anti-Slavery Society.

☞ Donations for the Fair may be sent to Mrs. JOHN MILTON EARLE, or to Mr. JOHN C. WIRES, Worcester. SAMUEL MAY, Jr.,
General Agent Mass. A. S. Society.

A POEM ON GEN. TAYLOR.

The author has sent us a small pamphlet, entitled 'A Poem on General Taylor; or A Blow at the Root of War; in 'Rough and Ready' Measure. By a Country Miller.' We do not doubt his patriotic benevolence, and we do not utterly despise his poetical inspiration. We quote a few verses as a sample of the whole grist:—

Start not if we speak out 'Old Zachary'—
The 'Rough and Ready' General;
His kin were proud slaves in Dixie,
His dress—the gray drab over all.
They say he's *prompt*, and hot, and brave, and kind
Bout knocking down a Fifty-seven!
In a despotic speaks out his mind
In full—though words count but eleven.

The smell of blood rolls up to Maine,
Charged down the Ohio, and the Kennebec;
Boombshells are born, troops drilled again,
And statesmen grasp the furnished steel
Printers, Editors, Lawyers, Doctors,
Mechanics, Loungers, Fools and Soldiers,
Rush to the field—to hear Old Zach's Hail
Pray, for blessings on the *Heroes!*

The Almighty rules, his counsels stand,
But searching you shun't always

MIDDLESEX CO. ANTI-SLAVERY SOCIETY.

This Society held its quarterly meeting at the City Hall in Lowell, on Sunday, March 19, at 10 1-2 o'clock, A. M. The meeting was called to order by Henry Abbot, one of the Vice-Presidents.

The Secretary being absent, John E. Grant was elected President *pro tem.*

Samuel May, Jr., General Agent of the Massachusetts Anti-Slavery Society, being present, offered prayer, and read portions of Scripture from Jeremiah xxiii. and Luke xiii.; after which, Mr. May addressed the meeting, showing that the anti-slavery principle, when fully and nobly adopted, there could be no peace and pure religion: vindicating the employment of the best and holiest time for anti-slavery purposes, and showing that this is a more truly Christian use of the day than that for which the great body of meetings is held this day; and defending the anti-slavery cause from the charge of attacking the Church of Christ, because it exposes the corruption and guilt of the church of the land.

Parker Pillsbury followed in a review of the religious principle, and in a keen and severe rebuke of the utterly polite sentiment of the times.

Adjourned to meet at 2 o'clock, P. M.

AFTERNOON.

The meeting again assembled, Henry Abbot in the chair.

Mr. Pillsbury continued his remarks upon the character of the church of the land; its pretensions, its sinning for popularity, its indifference to the claims of humanity. He showed how the church had refused to engage in the great efforts made in behalf of the well-being and improvement of mankind, and so much of her time and strength had been expended in the cause of Peace, Temperance, Washingtonian, Moral Reform and Anti-Slavery Societies, to accomplish the purposes which the church ought to have engaged in.

W. W. Brown then addressed the meeting. He said he was none of no cause that possessed the elements of pure Christianity more than did the one we had met to advance. The mighty and stupendous enterprise of redeeming from slavery three millions of the most abject of human beings, and raising them to the condition of MEN—of restoring to them their lost rights, their personal security, was a matter of no small importance in itself, and demanded the aid of the virtuous, the help of the good, the prayers of the religious, and the hearty cooperation of the brave throughout the world.

Men thought we asked too much when we requested the church to come up to the rescue, and help us to break the fetters of the slave. He did not look so; he knew by long weary years of real experience what it was to be a slave in this country. He knew too well the heart-breaking anguish of him who saw a mother, a sister, and a brother beloved, sold and driven away to an unknown land, never to see them more in time; and knowing, as he did, that the story of the outrages committed against his race was no new thing to those who boast that they possess the religion of the land, he was filled with astonishment at their apathy, and would scorn their high pretence to moral honesty.

Adjourned to meet at 7 o'clock.

EVENING.

Mr. May came forward, and spoke some time in his usual feeling and impressive manner, which must till well for our cause; and he who could say without himself, when he closed his remarks, that he had no sympathy with the slave, must be one whose heart is not of flesh, and in whose dark, benighted soul, the first idea of Christian duty has never had its birth.

W. W. Brown then said, it had been repeatedly asked, What has the anti-slavery movement accomplished? It seemed to him that the men who asked the question were very ignorant, and but poor observers of progress, in any form.

But five or six years ago, not a first class car on any railroad was open to the colored man's use. Now it is not so; and if the second class car was used, it was for the accommodation of those whose means would not allow of the expense of a passage in the first class, irrespective of color or condition. Hundreds of churches in the country had abolished the Jim Crow negro-pew system. There was a time when the slaveholder could come to the North, and grasp with iron hand his defenceless slave, and scarcely a voice was heard in opposition to the wicked deed. Did not so now? the great mass of the North too fearful to allow men to make New-England the hunting ground of men-stealers; and though this was done in the face of the Constitution and laws of the United States, it went to show how rapidly the founders of the anti-slavery cause had modified their sentiment. Politicians, all over the country were going back to the past, and searching over the early writings of Garrison and Foster, in order to keep pace with the upward and onward advance of public sentiment. Massachusetts and Vermont had passed laws prohibiting the use of their jails, or employing their officers, in the recapture of fugitive slaves. Rhode Island followed. Connecticut and Michigan were now nobly seeking to follow their worthy example.

After showing the firm reliance the South placed upon the North to help hold their slaves in subjection, and the often-repeated assurances from the North that it considered itself bound to do so, he closed his remarks by the following incident of his own life: Lucretia Price, and infirmed with rheumatism, gave him most forcible manner.

Parker Pillsbury said, since his friend Brown had shown what anti-slavery had done, he would ask what slavery had done. It had still the countenance and support of the nation. It had the army and navy at its command. It had commanded and carried in the most unrighteous war that stands upon the world's history;—it had corrupted the religion of the country, and by its wicked influence had created a morbid sense of true moral greatness. There were but few mothers in America, who desire was to be the mother of such men as John Quincy Adams; the highest of their aspirations was to be the mother of a Methodist, a Baptist, a Whig or Democrat. The high and glorious principle of moral greatness had become almost wholly extinct in the great mass of the American mind. He trusted the time would come, when even that which now seems so great in Mr. Adams, will be reached and surpassed in the character of the future sons and daughters of America.

The following resolutions, which had previously been offered and read, were then adopted, and the meeting adjourned.

1. Resolved, That the most serious obstacle to the spread and triumph of the principles of justice and humanity is the perversion of the first day of the week, (the only *resting* and *hearing* day of the working people,) to the unhallowed purposes of sectarian bigotry, at the dictation of a priesthood, who are too ignorant, or too degenerate, to unfold the simple and sublime doctrines of the gospel of truth.

2. Resolved, That it is the duty of the friends of truth and freedom to rescue that day from such desecration, and to appropriate it to the great work of delivering men from both secular and ecclesiastical despotism, in the true spirit of Him, who, when denounced as a Sabbath-breaker, rebuked the hypocritical pretensions of his accusers, and declared "the Sabbath was made for man, not man for the Sabbath."

3. Resolved, That the religion of Middlesex county, which anathematizes and excommunicates such members for differences about infant baptism, while it employs and pays men to lay bonds in fetters in Mexico, and hesitates not to vote the most bloody of these butchers into the highest offices in the nation, is a compound of folly and depravity that finds no parallel in the darkest ages of the past.

4. Resolved, That to sustain such a religion, by attending on its worship, supporting its priesthood, partaking of its sacraments, or giving it any countenance, more than should be given to houses of gambling or prostitution, is to encourage a order of things as much to be dreaded as any atheism.

On the whole, this is to be regarded as a very encouraging meeting for the cause in Middlesex county. A respectable number attended during the day, and in the evening the meeting was full to overflow, attention was given to the several speakers, and many persons gave evidence of a deep and practical interest in the great questions which had been considered.

JOHN E. GRANT,
Secretary pro tem.

J. M. SPEAR'S LABORS FOR THE PRISONER.

Perhaps it may be interesting to some of my friends to be occasionally informed of what I am doing for the prisoner. I improve an opportunity, at the close of my first month's individual labor, to assure them that I did not leave the Prisoner's Friend because I intended by any means to abandon the enterprise in which I have been busily engaged for the last three years, but because I saw that a distinct field of labor was opened to me; into which I felt moved to enter, and I saw that in that field there was as much labor for me to perform as I could well do. I desired to visit the prisoner frequently in his lonely cell, to assist him by gathering his friends around him, by pleading his cause in the courts, by aiding him, when discharged, in obtaining employment, or returning him home to his family; and I desired also to travel and lecture on crime and its treatment, as opportunity offered—all of which I clearly perceived I could not well do, and at the same time be an editor and proprietor of a weekly paper. One month has now passed away since I commenced my individual labors. During that time, I have assisted some forty persons, have distributed in the cell of the prisoner more than one hundred copies of the Prisoner's Friend, have made frequent visits to prisons, have visited and paid some fees, helped the children of the prisoner, gathered his friends around him, plead his cause in the courts, returned him to his family and friends, and have given lectures in Roxbury, Boston, Newburyport and Berlin.

It would, perhaps, interest the readers of the Liberator, should I give some account of individual cases of persons whom I have assisted. To gratify them, I will mention two or three cases.

A native of Maine had taken some purchases, and other property, and was arrested in court without money, without counsel, and without friends. I felt moved to help him, and became bail for his appearance at court, to the amount of three hundred dollars. He returned to his boarding house, where he was kindly received. I then went to his employer and told him one of the best families in Massachusetts. He had never been guilty of crime before. A statement of facts was made in his behalf in the court, several friends kindly came forward and testified to his previous good conduct, and the humane judge decided that he might be released by paying a fine of fifty dollars, and giving bonds to the amount of four hundred dollars for future good conduct. The money was borrowed, the fine was paid, bail obtained, he was released, and immediately commenced Labor for his former employer.

A young man from Bow —, Maine, who had been in prison, desired to return home to his family and friends, but was destitute of means. On the evening of the day, he called on me for aid. I lectured in the Suffolk Street Chapel in this city. I mentioned his case there, and collected among the congregation that I wanted means to pay his passage home. A benevolent gentleman who was listening to me, came forward, and offered me a free ticket. He was connected with the Eastern Rail-Road. The man's fare was supplied with food, and he left Boston for home.

A mother who was in prison, desired me to find her children. She had been unexpectedly arrested when she was away from home, and had not been an opportunity to see them, or to send word where she was. After a great deal of inquiry, I found the wretched cellar where she had lived. Her children knew not what had become of their mother, though she had then been in prison a week or more. Her husband was from home, and was then in the poor house. The wife had always maintained a good character, and was, I think, innocent of the crime for which she was imprisoned. I took the little girl, aged three years, to see her, and then, with some more joyfully took her child to her arms.

A friend from Hopkinton called on me. One year before, he had taken a boy whom I found in prison. He had no father, and his mother was unable to provide for him. He had now one well, could make a good boot, and earn twelve dollars per month. These facts encouraged me to labor for the reformation of juvenile offenders.

Assisted by the wise counsel, and the substantial aid of several good friends, I hope to continue my labors for the salvation of the sinner, and the reformation of the criminal.

JOHN M. SPEAR.

DAWN MILLS, CANADA WEST, March 25, 1848.

RESPECTED FRIEND WM. LLOYD GARRISON:

Many of the readers of your paper having manifested a lively and interested sympathy in the cause of the fugitives from slavery, in their transition state, as also in their asylums, I cannot justify myself in withholding from them such information as they ought to possess. You had the kindness, a few weeks since, to publish a notice for my benefit, which made the impression that my continuance in this field of labor was very uncertain. I intended to make such an impression, for the purpose of burdening others a little, with the responsibility of sustaining those engaged in promoting their welfare. In consequence of debts incurred during the last two years, in the midst of much sickness and affliction, one of the laborers here was in danger of losing the humble shelter he had fitted up with his own hands for himself and family.

It gives me pleasure to say, to the praise of God's abounding grace, that the kind and timely interposition of a few friends at the East, who are entitled to his lasting gratitude, such a calamity was obviated. He is now at his home, laboring for his cherished object, that of the venerable Clarkson—*Go on, regardless of difficulties.*

You have my sincere thanks for sending me the Liberator, which is much read by others, as well as myself.

As a dauntless pioneer in the great cause of universal freedom, may Heaven's Eternal King nerve up your arm for the conflict—make you strong for the battle against principalities, and the adverse powers of opposition—strengthen your faith, and spare you to witness the happy consummation, when the beautiful banner of the Prince of Peace shall wave triumphantly over the nations of the earth.

Very respectfully, thine,
HIRAM WILSON.

What Next?—The authorities of the city of Charleston, S. C., have prohibited the sale of the *Disciplines of the Methodist Church*, South, because it retains a section of the general discipline of the church which testifies to the "great evil of slavery," and requires how it may be "extirpated." And the Annual Conference of that State have *sanctioned the accomplishing ordinance* of Charleston, and have resolved in the spirit of the Charleston resolution, that the Southern branch of the Methodist Episcopal Church is in the singular position of having an authorized code of discipline which cannot be circulated among its members.—*Com. Advertiser.*

CONGRESS—THE FRENCH REVOLUTION.

In the U. S. Senate, April 3d—

Mr. Allen, of Ohio, moved that the resolution proposed by Mr. Berrien, in relation to the congratulations of Congress to the French people, be taken up.

In this motion an animated and interesting debate sprang up, in which Messrs. Crittenden, Allen, Bagby, and others, opposed the motion, and strongly urged their for Congress to delay to recognize so grand a movement in behalf of human liberty, as the late revolution in France, lest it should be totally foreign to the principles and character of this country. What would be said if the United States, which boasted of being the land and home of liberty, should hesitate to recognize and encourage the struggles of other nations to attain freedom, and liberty? Let the other side of the question, be put certain whether the movement of France would ultimately be an advantage to the projects of liberal and rational principles of government. The experience of the past, in that country, was of a character to excite some doubt as to the consequences of a popular movement, and it would be more advisable to wait and see what the developments would be. That time would enable us to judge of the character of the ultimate assembling of the National Convention, to know of what kind the future institutions of France were to be, and whether the revolution was really an occasion of congratulation or not. Besides, it was urged that other business before the Senate required its attention.

Finally, the yeas and nays were demanded on Mr. Allen's motion, when they stood as follows: yeas 21, nays 22.

House.—The rules were suspended by yeas and nays, and a joint resolution expressing the sympathy of Congress with the French people, on occasion of their recent revolution, and the proclamation of a republic, was adopted.

No sooner had it been read, than several members were on their respective feet, but before they were heard on, Mr. William Duer, of New York, moved that the subject be referred to a select committee, consisting of one member from each State of the Union.

Mr. Donnel, of N. C., moved to lay the subject on the table.

The question to lay upon the table was taken by yeas and nays, and decided in the negative—yeas, 71, nays 102.

The general discussion of the resolution was entered upon, and continued by Messrs. Hilliard, Ashmun, McClernand, Hall, J. Ingersoll, Haskell, of Tenn., R. Ingersoll, Cummings, of Ohio, Giddings, Bayley, of Virginia, Brown, of New York, and Tuck, of New Hampshire. The discussion was one of the most exciting that has taken place in the House during the session. The subject of the debate was discussed by strong northeast gales, that force the water in the lake towards its western extremity; but a fall of upwards of two feet in a few hours, several stories are seldom known, and while the weather is so exceedingly mild and propitious here—can scarcely be accounted for from such a cause. The water in our harbor has not perceptibly receded.

A letter from Niagara Falls, of March 20th, says—The Falls of Niagara can be compared to nothing but a mere millrdam this morning! In the memory of the oldest inhabitants there never was so little water running over Niagara's awful precipice as at this moment! Hundreds of people are now witnessing the whole river dry, and probably never may again be witnessed on the Niagara River. Last night at 11 o'clock, the factories fed from that stream were all stopped, and at two o'clock, and at 12 o'clock the water was shut off, the wheels suddenly ceased their evolutions, and every thing was turned into silence. Boats used in the conveyances to the cause; the most reasonable of which is that Lake Erie must be making a grand effort to rise, and that the rapids of Niagara, although large, is not quite enough to take in the whole at once, and that the consequence is a temporary overflow of the waters of the river, from the head of Grand Island down to the Canada shore—the bottom was excellent, the rock being as smooth as a floor. They drove entire teams and loads of hay to Grand Island, and turned round—a thing which never before occurred! The "Table Rock" on the Canada side was left dry, and the river was dried up! the well which has always protected it from public observation has been removed, and nature's works have been for a short time exposed to the gaze of a cold and critical world."

C. C. BEALESON.—This distinguished advocate of the oppressed, preached last Sabbath, both forenoon and afternoon, in the Freewill Baptist Church at Newport, Me., greatly to the delight of the friends and the edification of his people, as well as of many others, having invited him to his pulpit. The Tuesday following, Mr. Bealeson delivered a lecture, presented by Mr. B., with an eloquence and power rarely excelled. There was not in all his remarks a single sectarian word, yet he did not fail to awaken in the feelings of any true disciple of Christ; but much to excite the deepest reverence of his hearers for God, and the warmest compassion for his suffering children. At 4 o'clock P. M., Mr. B. spoke on Capital Punishment in the Methodist Church at Millville.—*Blackstone Chronicle.*

The Kingston (Jamaica) Journal of the 6th contains the following account of a skirmish on the river Juan de Nicaragua:

"The Royal Mail Company's steamer Medway arrived on Sunday, 26th ult., bringing the details of a skirmish on the river San Juan between the detachment which lately left the island in the Atlantic repute and the Spanish forces. The affair took place at San Juan de Nicaragua. It is stated that five or six of her Majesty's troops were killed, and an officer of the Queen's service was wounded. It is also stated that between 70 and 80 of the Spaniards were killed, and a great many made prisoners by the English. The Spanish flag was hoisted at the fort. It is also been taken, and a sufficient force left in possession of them.

Hayti.—We have received full files of Port au Prince papers to March 6th. The country was quiet. The season of the Carnival, which commenced Feb. 23d, was prolonged to Sept. 21st. The accession to the Presidency of the Republic, of Faustin Soulouque, was celebrated on the 1st of March with much pomp and solemnity. Salutes of artillery resounded throughout the country, and the civil, military and the officers of government, attended by a numerous military escort, repaired to the Church, where a Te Deum was sung, and a funeral oration was pronounced. In the evening, the town was illuminated.—*N. Y. paper.*

New Orleans Charity Hospital.—There were admitted into the Hospital, during the month of February, 1847, 11,090 persons, of whom 10,130 had resided in the city less than three years. Of the 11,090 there died, of consumption, 1,000; of yellow fever, 194 by typhus, 101 by typhoid, 228 by dysentery, 118 by diarrhea, and 51 by consumption. Of the 10,130 there died of pulmonary, 1,1 in about one in Ireland, 1810 of dysentery, 675 of France, 472 of England, 402 of Prussia, 259 of Scotland, 170 of Switzerland, 308 of the State of New York, 244 of Pennsylvania, 133 of Massachusetts, 114 of Ohio, 87 of Georgia, 42 of Louisiana, 38 of New Jersey. The number of immigrants who arrived at N. Orleans from foreign countries in the year 1847 was 49,365.

Kidnapping.—Who can give any information about a colored man and woman, who left Washington of the East Indies, whose wife was a colored woman, by the name of Diana? They left Washington about eight years ago, and were in William street, New York city. There is a young man who claims to be their child, and he says he was stolen from them when a boy, carried to Richmond, Va., in company with some other boys, and there sold into slavery. Having escaped from his master, he came to New York to learn about his parents. Information can be left at 22 Spruce street.—*N. Y. Sun.*

Melancholy Casualty.—In Philadelphia, Monday morning, Mr. Joseph S. Richards, a vinegar manufacturer, was accompanied by his two sons, engineer to proceed from his vat; he immediately jumped up, went into his factory, and found that a negro had fallen into the vat, in a state of insensibility. Mr. Richards was suffocated with the gas. The negro and Richards both perished.

Col. Nicholas Van Rensselaer, a venerable soldier of the revolution, died at Albany on Wednesday, in the 74th year of his age.

Death of Rev. Mr. Raymond.—The death of this missionary at Kai Mendi, in Africa, has been briefly mentioned in our columns. The Christian Intelligencer says that letters have been received at the office of the American Missionary Association, confirming the report of his death, and giving an account of his last illness. The reigning chief of the country regards the mission with favor, and a reinforcement of missionaries will be sent out in the first vessel thither. There are now three children in the mission school at the last advices.

Highway Robbery.—Mr. Josiah Childs, of Natick, was found near his residence that town, on Monday evening, badly bruised and nearly senseless, and robbed of his wallet and money. Two Irishmen, named Richard Lowry and Michael Lowry, were on the railroad that day, hired Mr. Childs to take them and their baggage to the Water Works, and on his return he was assaulted by them. They were arrested, the wallet and part of the money was found upon them, and they were examined and committed to jail at East Cambridge for trial.

Fire and Loss of Life.—A fire broke out in New York on the morning of the 24 inst., in Duane street, in a sugar house, owned and occupied by Dennis Hurley, destroyed the building and contents. The front of the building fell, and killed George Karr, assistant engineer, and Henry Fargis, assistant foreman of Engine No. 56. Several others were badly wounded, including two policemen. Loss of property large—partly insured.

Great Fire in Manchester, N. H.—Two large wooden buildings, belonging to the Amoskeag Manufacturing Company, were wholly destroyed by fire on the 20th inst. Some hundred operatives are out of employment by the casualty. This is one of the oldest cotton manufacturing companies in the country, having been in operation over thirty years. It was at these mills that the celebrated A. C. A. Tickings were manufactured, known all over the world for their superior quality. The value of the mills with the machinery destroyed is $100,000.—*Boston Transcript.*

Death while submerged in Captain Taylor's Submarine Apparatus.—A Washington daily reports that at Pamonkey, on the Potomac, on Sunday, Francis Jesse Wood descended to the bottom of the river, clothed in Capt. Taylor's sub-marine apparatus, to remove a large stone from the bottom of the river. After being down fifteen minutes, and no signal being given, he was raised by those in attendance, and found to be dead. He had been submerged in the apparatus many times before, and his death was supposed to be caused by the cold.

Died in Washington city, on the 22d ult. Albermont, a colored man, in the 94th year of his age. He was proverbial for stern integrity and fidelity. When the Revolutionary War broke out, he was given to Col. George Washington, by his nephew, and was with his young master in all the principal battles in the Revolutionary War, in the cause of Yorktown.

At New Prospect, Bergen County, N. J., on the 24th ult., Mrs. Charity Berry, at the extraordinary age of one hundred and ten years. She was married during the revolutionary war, to the mother of thirteen children, all of whom still survive. Her husband was captain of a militia company in the revolutionary war, and died in driving the British troops from Hoppertown.

Dreadful Conflict—Eight Hundred Killed.—A severe battle took place on the 4th September, at the Fejiejo Jalaabe, between the Bey of Tunis, people of Albau and Reca, in which the latter were defeated, butcerased, with a number or their adherents to Java Harice, a place not far from Kairoan, where they intended to settle, all the habitations of Reca being burnt to the ground by the chiefs of Albau. The number of slain on both sides amounts to upwards of eight hundred, the bodies of whom still remain exposed there. Fortunately for the miscreants, the scene of warfare occurred at some distance from their location.

Decrease of the Army.—"Chapparal," the Mexican correspondent of the N. O. Crescent, complains of the slow process of recruiting for the army, and *adding nearly a regiment a month*, in Mexico. He says in regard to General Scott:

"There is no doubt but the recall of Gen. Scott has emboldened some of these Mexican States to drop the peace garb they wore a short time since—and consequently increase the force in attendance, to leave the terror of his name was worth a good half dozen regiments—the loss of which is the army in Mexico, dates which brought his recall."

Daring Outrage.—Some robbers entered the house of Benjamin Fenter, in Providence, on the night of the 16th ult., and not finding the boy they expected, abused the person in the house (Mr. Fenter and two sisters, all aged people,) bruising them all most severely. The Governor of Rhode Island has offered a reward of $500 for the apprehension of the villains.

Heavy Damages.—A jury in Philadelphia, last week, gave the lady plaintiff a verdict of ten thousand dollars in a breach of promise case. The parties were informed by a strenuous attempt on the part of the defendant to blow out the brains of the lady, had he succeeded before her unfortunate acquaintance with him—an attempt made in an atrocious way, and ridiculous considered by the jury to have utterly failed.

Melancholy Accident.—The following extract from a letter dated Le Roy, March 20th, communicates painful intelligence:—

"A painful and sad accident occurred last evening, in the family of L. S. Bacon. One of the gas lamps exploded, and burnt both of his children. They died before morning. The eldest girl may not live through the day. Mr. Bacon had gone to Rochester.—[Alb. Eve. Jour., Friday.

Illinois.—By the returns from southern Illinois, it is now received that the vote on the question of what free negroes are prohibited from coming into that state, for, in other words, they have adopted the black laws of Illinois. The majority on the Constitution is from 33 to 40,000.

☞ The Boston Whig—the best authority—says the report that Charles Francis Adams is about to publish the works of his father, is premature.

We learn from the Lynchburg Virginian, that Capt. John Warwick, of Amherst county, Va., who died a few days since, manumitted, by his will, all his servants, amounting to upwards of 80. He has made ample provision for their removal, outfit, and settlement in one of the Western States.

Rev. Caleb Stetson has resigned the pastoral office over the First Congregational Society in Medford.

In the Senate of the United States, on Thursday last, Mr. Hale, of New Hampshire, presented a memorial praying for the abolition of slavery in the District of Columbia. The Senate then adjourned.

Spirits from the Vasty Deep.—The packet sloop Sailroad, on her passage from Boston, of Fort Hudson, on Sunday picked up forty-one barrels of spirits. They were probably a portion of the cargo of the schooner M. B. Kelly, which was on the River Shoe on the previous Thursday.

A late arrival at New Orleans, from Brazos Santiago, brings intelligence that the steamer Franklin has blown up on the Rio Grande, between the Rio Bravo del Norte, and four lives lost. Among the killed was a captain Dunn, who was acting as clerk of the boat.

Homicide.—There are at present now in the Philadelphia county jail, for murder.

Fire in Meriden.—The iron foundery of Mr. Jonathan Leonard, in the east part of Meriden, Connecticut, was discovered on fire on Thursday last, the 23d ult. Loss $5000—insured at the Concord Mutual for $2000.

The Hon. Mr. Black, a Representative in Congress from South Carolina, died in Washington on the night of the 24 inst.

Connecticut Election.—The election in this State has resulted in the complete triumph of the Whigs; they having gained a member of Congress Picket by the people, six of the eight sheriffs, and a majority of both branches of the Legislature.

Missing Immigrant Ship.—The Traveller states that the Britisch brig Tiberius, Captain Leonard, for Boston on the 5th of November last, with two hundred immigrant passengers—since which time nothing has been heard of them, and there is but very little doubt but that she has gone down at sea with her living cargo.

Of 106,000 emigrants, over the Liverpool Mersey, who lately crossed the Atlantic for America, 6000 perished during their voyage, 4100 on their arrival, 1200 were sent to the hospital, and of those who settled in towns, 1900 died.

Licenses in Vermont.—It is stated that upon an official canvass of the votes, it is found that Vermont has given a majority of 13 for the sale of spirits.

FAIR IN AID OF THE PRISONER'S FRIEND ASSOCIATION.

The members of the Prisoner's Friend Association propose holding a Fair, commencing, May 1st, and continuing three days. The proceeds are to be appropriated in furtherance of the objects of this Association, among which are these:

To call the attention of people to this subject, and consequently to the evils of crime, therein. This can be done by distributing information in regard to it, by lectures, and the circulation of books and papers. The best one is the Prisoner's Friend, published by Charles Spear. It is the only paper in this country devoted to this reform; and like all other reform newspapers, must find its way slowly among those disposed to listen to its claims. It has thus far yielded its subscribers no income. The Messrs. C. & J. M. Spear have identified themselves with the cause, as its originators, and gratuitant and steadfast friends, and the Association would like occasionally to extend to them a helping hand, by partly meeting their office expenses, by giving contributors to the paper, and by aiding them in visiting and relieving prisoners in any other way that the exigencies of the case may demand; but pledging themselves for no amount, or to aid in any particular way, excepting such as at the time may be judged most judicious, and so expressed by a vote of the Association.

They also want funds which they promise to use economically and carefully, in providing occasionally to give freed prisoners a suit of clothes, or a few days board, until employment can be procured for them.

One other portion of the vineyard seems to be waiting—who shall reap it? This Association would fain see one branch of labor, an interest in the females discharged from the House of Correction. They are of all ages, from infancy down to old age. Many of them are so hardened in vice, that even the most sanguine philanthropist turns from them in utter despair; while, in each, the immortal spark lies too deep buried for aught save the breath of Divine power to rekindle it; while others are more sinned against than sinning, and are reaping the consequence of early evil influences, and are suffering for the perversion of that beautiful and lovely gift of childhood—a tender and docile spirit, which has made them easy learners of the lessons which alone they have been taught. In the term of sentence expires, they go, or are entreated back to the scenes of former temptation, and in a short time the doors of the prison again close upon them, hardened, reckless and abandoned.

Before we give over these young spirits, vice nurtured and evil counselled, to the spell that holds them in durance, let us show them a better way. We would be ready at the door of the House of Correction to meet them, to assure them that they have true friends, and that we have ready for them a respectable home. Many, we are sure, would most thankfully put themselves under our guidance, and if only a few, or one even can be saved, who will say that we have labored in vain?

To accomplish such a work, we need only pecuniary aid, but interest and counsel. We hope to have members of the Association from all parts of the State. Not money or assessments is asked, but only such voluntary offerings as each feels disposed to give. Many have advised a Fair as the readiest way to put our object before the public, as most wherewith to commence our labors. If those to whom this letter may come, will aid us in accomplishing this object, we shall doubtless succeed.

Any description of articles will be acceptable, and will be gratefully received by the Committee of Arrangements, or by either of those whose names are appended to this circular, either before or on the 29th of April. Gifts of flowers and refreshments will be very acceptable May morning.

MRS. SAM'L. MAY,
" B. H. GREENE,
" OTIS EVERETT, Jr.
" A. D. PARKER,
" SAM'L. HALL, Jr.
" O. H. MATHER,
" A. W. FARWELL,
" S. B. CRUFT,
" E. HILDRETH,
" H. G. PORLAND,
" W. E. RUSSELL,
" O. PECK,
" L. HOPKINS,
" L. A. RICHARDS,
" FRANK B. FAY,
" COUNT,
" JOHN FARRINGTON,
" NOAH HUTCHINSON,
" CHARLES PETERS,
" CHARLES CLASSEN,
Miss MARTHA PICKERSON,
" H. A. W. PECK,
" M. L. GOULD,
" MARY F. TOMPKINS,
" MARY ANN WHEELER,
Miss ELIZA LOW,
" THAYER.

COMMITTEE OF ARRANGEMENTS.

Mrs. MAY, 88 Atkinson St.,
Miss LILLIE, 4 High St.,
Miss TOMPKINS, 38 Cornhill,
ABEL TOMPKINS, 38 Cornhill,
FRANK B. FAY, 88 India St.

BOSTON, MARCH 24, 1848.

TREASURER'S REPORT

Of Money received from March 4, to April 1, 1848.

Received from the following friends in Methuen, viz:—

Stephen Barker $10, John Russ 5, Aaron Jacks 3, 18 00
Mrs. Sargent 2, Alonzo Searls 1, Enoch Whittin 1, Jonathan Morrill 1, 5 00
Received from friends in Abington, as follows, viz:—
Lewis Ford 3, Elbridge Sprague 1, Solomon Ford 50c, 4 50
From Josiah Hayward, Salem, 3, Boston Spooner, Plymouth, 23, 23 00
John Levy, Lawrence, 5 00
Received of S. S. Foster, Agent, for collections by him:—
At Blackstone 7 32, Marlboro' 63c., Northboro' 1, 8 95
At Leominster 3 50, Jones' Cove 4, Annisquam 1 48, 8 98
Received of Jonathan Drake, of Leominster, from friends, as follows:—
C. C. Foster 50c, Heath 25c, Metaphor Kendall 25c, C. L. Joscelyn 25c, H. Carter 25c, Amos Newell 10c, Christopher Gates, Jonathan Gates, Thomas Colburn, Edward Knapp, George E. Rindale, J. W. Burns, George E. Rugg, James Rugg, John and E. Gates, Jonathan Gates, C. C. Field 1, Volney Hills 25c, Michael Damond 25c, Bertimus Hills 25c, Jonathan Carter 25c, I. F. Legate 25c, Abel Bowers 50c, Dennis Derby 16c, Ozias Morse 50c; Laura Kimball, Mary Jones, H. Carter 50c, C. Whitcomb 10c, Solomon Carter 1, Snell Wade 1, Asher A. D. Yaw 50c, E. Page, Lander Woods, Jos. Collins, John Nourse, Abby Nourse, D. A. Proctor, John Maynard, Jr., Wm. Pierce, Levi Johnson, A. D. Cory, Isaac Smith, 1; Henry, F. Howe, 1. M. Eaton, Lucinter Lawrey, Josiah Rugg, John Wheelwright, Daniel Maynard, Franklin Carter, John H. Locke, Franklin Legate, B. F. Blodgett, Jonathan Gates, Jonathan Gates 2d, Luke Chase, George H. Taylor, T. H. Bennett, John Maynard and Henry Harris, each 25c, Jonathan Gates 2d, 20 40
Received of Samuel May, Jr., for collections, as follows:—
From Wm Ashby, Newburyport, Collection at quarterly meeting of Bristol Co. A. S. Society, at Fall River, 5 00
From friends at Neponset, by H. W. Blanchard, 3 00
Received of Parker Pillsbury, for collections, as follows:—
At North Dennis, 11 35
Canton, 3 54
Easton, 2 83
Taunton, balance, 0 56
Of Austin Bearse, from proceeds at Centreville, 9 85
Received of Wm. W. Brown, for collections, as follows:—
From Worcester North Division A. S. Society, 5 00
Feltonville, 2 40
Barrington, 1 75
W. Pratt, Lowell, 1 00
I. E. Grant, do., 0 50
Reuben Locke, Jr., Stoneham, to redeem a pledge, 2 00
Received from Mrs. Eliza L. Follen, to redeem pledge, 10 00
From sale of articles prepared by ladies at Cambridge, for Fair, and since sold by Mrs. Follen, 10 00

SAMUEL PHILBRICK,
Treasurer Mass. A. S. Society.

Brookline, April 1, 1848.

NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Norfolk County A. S. Society will be held at DEDHAM, in the Temperance Hall, on THURSDAY, April 20th, at 10 o'clock, A. M., and will continue through the day and evening. W. L. Garrison, Wendell Phillips, Sam. May, Jr., and other eloquent speakers, will attend the meeting, and a very interesting session is anticipated. A general rally from all parts of the County, and from other parts of the State, is earnestly entreated, and confidently hoped.

EDMUND QUINCY, PRES't.

INCREASE S. SMITH,
ANNE W. WESTON, } Secretaries.

☞ N. B. The PIC NIC plan, which has given such general satisfaction wherever tried, will be adopted on this occasion. Parties and individuals, therefore, attending the meeting, will bring their own provisions with them. ☜

☞ IMPORTANT MEETING! ☜

A LARGE ATTENDANCE IS INDISPENSABLE.

The quarterly meeting of the Boston Female Anti-Slavery Society will be held on the 12th of April, Wednesday afternoon, at half-past three o'clock, at 21 Cornhill.

Important business, *absolutely necessary to the welfare of the cause, calls for the presence of every member*, and of all ladies interested in the cause.

S. H. SOUTHWICK, Rec. Sec.

JOHN S. JACOBS,

A self-emancipated slave from North Carolina, proposes the following series of meetings, relying upon the influence of the friends in each place to aid the cause:

Providence,	R. I.	Friday,	April 7
Newport,	"	Satur. and Sun.,	8 and 9
Fall River,	Mass.	Monday,	10
Nantucket,	"	Tues. and Wed.,	11 and 12
Fairhaven,	"	Friday,	14
New Bedford,	"	Saturday,	15
Cambridge,	"	Tuesday,	18
South Boston,	"	Wednesday,	19

WILLIAM W. BROWN,

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

Pawtucket,	Wednesday,	April 12.
Franklin,	Sunday,	" 16.
Bellingham,	Tuesday,	" 18.
Uxbridge,	Thursday,	" 20.
Whitinsville,	Saturday,	" 22.
Sutton,	Sunday,	" 23.
Millbury,	Monday,	" 24.

☞ Will the friends in these places be so kind as to make all needful arrangements, as to place, notification, &c., for the above meetings?

PROGRESS OF THE ART OF DENTISTRY. The ingenuity of our most skillful dentists is kept on the qui vive by the rival efforts to make improvements in their profession, which is one of considerable importance in this masticating world. Several new inventions have been announced lately. Dr. Morton, No. 19 Tremont Row, has been particularly successful in contriving gold plates for artificial teeth, and Que gives the most perfect satisfaction in some cases, operations of a very difficult nature. The gold used by him, instead of solder for uniting the plates, is twenty carrets fine, and can never prove detrimental to the teeth, affect the breath, or impart a metallic taste. These are highly important desiderata in the art.—*Boston Post.*

MEDICINAL USES OF THE WILD CHERRY.

Ever since the settlement of America, Wild Cherry has been known to possess very important medicinal virtues. Every body knew this fact, but no body knew how to extract the essential principle. Every mother gave Wild Cherry tea to her children for worms, for colds, and for almost every disease; the slow process of extracting our tea, and the habit of making a compound syrup of wild cherry bark and other ingredients, to be used in spring and autumn to counteract the Malaria, Cholera and all season. It is found by experiment that the wild cherry possesses even the more important qualities that was ascribed to it. For the treatment of Consumption, Asthma, no matter how long standing, Coughs, Liver Complaints, Dyspepsia, it is proved to be the medicine ever known to man. Dr. Wistar's Balsam of Wild Cherry is a chemical extract, combined with a similar vegetable, which is proved to be the medicine ever known to man. Dr. Wistar's Balsam of Wild Cherry possesses a principle heretofore unknown among medical men.

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.

DIED—In Worcester, March 24, much lamented, Mrs. Nancy I. D., wife of Benjamin Crafts, and daughter of James Davenport, Esq., of West Boylston, aged 27 years.

WANTED,

A situation on a farm by a boy 10 years old. His parents will furnish his clothing. Inquire at the Anti-Slavery Office, 21 Cornhill.

ATHOL WATER CURE,

The subscriber begs leave to call the attention of invalids, especially those suffering from chronic disease, to his Hydropathic establishment in Athol, Mass.

His house was opened for the reception of patients last season, and he believes he can afford facilities for a philosophic and thorough course in Hydropathy. The supply of water is abundant, and in purity has not heretofore been equal to water on a distilled. The location is quite eligible, being but a short distance from the V. & M. R. Road. The vicinity abounds in the finest of scenery, and has charming grounds for walks and rambles. So that with the water, suitable regimen, mountain air, and exercise, patients may expect to find in about the healthful results for their labor.

The following case illustrates the remark: Mrs. B., wife of Dea. Ely of Warwick, Mass., aged

POETRY.

LINES,

On revisiting Scottish River.

BY THOMAS CAMPBELL.

And call they this improvement?—to have changed,
My native Clyde, thy once romantic shore,
Where Nature's face is banish'd and estranged,
And heaven reflected in thy wave no more?
Whose banks, that sweet Edward A'Mayday's breath before,
Lie scar and leafless now in summer's beam,
With sooty exhalations covered o'er;
And for the daisied green-award, down thy stream
Unsightly brick lanes smoke, and clanking engines gleam.

Speak not to me of swarms the scene sustains;
One heart, free tasting Nature's breath and bloom,
Is worth a thousand slaves to Mammon's gains.
But whither goes that wealth, and gladdening whom?
See, left but life enough and breathing-room
The hunger and the hope of life to feel,
Ten pale Mechanic bending o'er his loom,
And Childhood's self as at Ixion's wheel,
From morn till midnight task'd to earn its little meal.

Is this Improvement?—where the human breed
Degenerate as they swarm and overflow,
Till toil grows cheaper than the rank weed,
And man competes with man, like foe with foe,
Till Death, that thins them, scarce seems public woe?
Improvement!—smiles it in the poor man's eyes,
Or blooms it on the cheek of Labor?—No—
To gorge a few with Trade's precarious prize,
We banish rural life, and breathe unwholesome skies.

Nor call that evil slight! God has not given
This passion to the heart of man in vain,
For Earth's green face, th' untainted air of Heaven,
And all the bliss of Nature's rustic reign.
For not alone our frame imbibes a stain
From fœtid sikes; the spirit's healthy pride
Fades in their gloom—and therefore I complain,
That thou no more through pastoral scenes absolute glide,
My Wallace's own stream, once romantic Clyde!

Note.—The condition of the Scotch mechanic and laborer has not improved since Campbell wrote the above lines. Efforts making to obtain for them a little fresh air and recreation on Sunday, their leisure day, are steadily withstood by Sir Andrew Agnew and his grim friends; but with a good prospect that they will not be successful.

From the North American and United States Gazette.

'FRANCE IS FREE.'

BY THOMAS BUCHANAN READ.

A great voice wakes a foreign land,
And a mighty murmur sweeps the sea,
While nations, dumb with wonder, stand
To note what it may be:
The word rolls on like a hurricane's breath,
Down with the tyrant—come life or death,
France must be free!

'Upharsin' is writ on the Orleans wall,
And it needs no prophet to read the word—
The King has flown from his palace hall,
And there the mob is lord!
They shout in the heat of their maddened glee—
(What sound can compare with a nation's cry,
When it leaps from bondage to liberty?)
The voice sweeps on like a hurricane's breath,
And the wondering world hears what it saith,
'France, France is free!'

The rough-shod foot of the people, tramp
Through the silken rooms of royalty,
And over the floor the mirrors and lamps
Lie like the shattered monarchy!
They have grasped the throne in their inner irony,
And have borne it aloft in mockery;
But as if the *ghost* of a king might be
Still wielding a shadowy sceptre there,
They dash it to earth, and trample it down,
Shivered to dust, with the Orleans crown,
And shout with a voice that rends the air,
'France, France is free!'

Oh, joy to the world! the hour is come,
When the nations to freedom awake,
When the royalists stand agape and dumb,
And monarchs with terror shake!
Over the walls of majesty
'Upharsin' is writ in words of fire,
And the eyes of the bondmen, wherever they be,
Are lit with their wild desire.
Soon, soon shall the thrones that blot the world,
Like the Orleans, into the dust be hurled,
And the word roll on, like a hurricane's breath,
Till the farthest slave hears what it saith,
'Arise, arise, be free!'

From the Pennsylvania Freeman.

'TIS GOOD TO LIVE.

A THANKSGIVING.

I thank thee, Father, that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild, sweet, airs,
Like freest spirits, joyous stray,—
For winding stream, and trees, and flowers,
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetical, like golden hair,
Encircling mine.

To day I bless thee most for power—
It draws me, Father, nearest thee—
To love all thine, e'en though they give
No love to me.

In stillness deep I walk a land
Where spirit-forms my footsteps greet,
And beneficent thoughts—an angel band,
Chaunt low and sweet.

Dear hours I know will darkly come,
Like April days of cloud and rain;
But thus must hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live!
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee;
A beam of hope may reach some heart
Even through me.

THE PHILOSOPHY OF LIFE.

Short the hour for tear or sleep,
Keep thy hand upon the plough;
Toil must neither dream nor weep,
Harvest comes by sweat of brow.
Ever look toward the light;
Tarry thou no friend to greet;
Wilful sleep is wakeless night,
Earnest set has liveless feet.

Search forever—searchers find;
Ask forever—asker's win;
Only lazy eye is blind,
Want of will alone is sin.

REFORMATORY.

THE WISDOM OF MAN IS FOOLISHNESS WITH GOD.—MASSACHUSETTS LEGISLATURE AND RELIGION.

To JAMES HAUGHTON of Dublin:

DEAR JAMES—The above sentiment was never more deeply impressed upon my mind than at present. Know, then, that the people of Massachusetts profess to be the most civilized, enlightened, and Christian people on earth. They are following in the steps of their ancestors, and pity. Bear in mind that this is the nineteenth century of the Christian era, and that this State is the offspring of PURITANISM.

Before me is a Message of the Governor of Massachusetts, George N. Briggs, transmitted to the Honorable Senate, for the use of the Legislature, January 20, 1848. It is 'A Report of the Commissioners, appointed under the resolve of April 26, 1847, to arrange a system for the Organization and Discipline of the MILITIA of this Commonwealth.' These Commissioners are—Levi Lincoln, Henry K. Oliver, Lester Filley, Nathaniel P. Hathaway, and James Davis. The Report is addressed 'To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts.' It contains fifteen pages—the object of which is, to procure a more efficient organization of the military power of the State. The Introduction contains many strange positions, and encouraging admissions. But I pass by that, for the present, to notice the BILL, which is now before the Legislature, and by which the collective wisdom and piety of the State, as represented in that supreme tribunal, is now deliberating with a view to enact it into a law. The Bill is headed as follows,—I give the heading to show you that it is designed to be a solemn affair, clothed with the wisdom, intelligence and piety of nearly one million of human beings, now composing the State:—

'COMMONWEALTH OF MASSACHUSETTS.
In the Year One Thousand Eight Hundred and Forty-Eight.

AN ACT
CONCERNING THE MILITIA.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

ENROLMENT.

Now mark the very first line of the first section, and see who is to be enrolled.

'Section 1. Every able-bodied WHITE male citizen' * * * shall be enrolled in the Militia.'

Thus, after all the solemn parade of wisdom, authority and dignity, in the very first line of the Bill is an astounding exhibition of the folly, the meanness, the injustice and impiety of the Commissioners, and of the State in whose name and by whose authority they assume and act. The mean and iniquitous pre judice against color is appealed to, and none but WHITE men are allowed to be enrolled among the '*defenders of liberty*,' as the militia is called. The colored people are not exempted out of respect to their consciences or rights, to favor them, but they are excluded in contempt for their color and condition—to mark them as a proscribed and inferior class. They are excluded from mingling with whites, not only in churches and schools, but even in the army; and not a military company could be formed in the State, if colored men were enrolled in it.

Then, again, in section 20, touching eligibility to military office, this profoundly wise and pious State says—

'No idiot, lunatic, common drunkard, vagabond, pauper, non-commissioned officer of an infamous crime, nor any other than white able-bodied male citizens, shall be eligible to any military office.'

Here, you see, all *colored* men are classed with 'idiots, common drunkards, vagabonds, paupers, and persons convicted of infamous crimes,' and excluded from all military offices. Not that I have any wish to see colored persons or any others enrolled in the militia, or elected to military offices. I think it would be as great a crime to join a military company, as to enlist into a band of highway robbers or of midnight assassins; and as great an offence against justice to be 'commander-in-chief of the army,' as to be commander-in-chief of a band of pirates. Yet I believe it is a matter of Christian mercy to exclude a man from the army, on account of his color, as to exclude him, for that reason, from the social circle, a meeting-house, school or college.

What will you say—what will Ireland, England, Scotland—and what will every honest man and woman, in the world over, say to this militia bill? What *ought* you to say? Give us the opinion of Great Britain upon it. Give us your own, at any rate, through the Liberator. It is but an exhibition of the iron rule held over the religion and politics of the nation by slavery, and of the cowardly and wicked truckling of northern ministers, churches and politicians to Southern kidnappers. Are we not a highly intelligent, civilized and Christian people? But come, and look farther into this bill:

'ART. 45, Sec. 19. Any non-commissioned officer or private, *behaving himself from, or behaving* INDECENTLY and IRREVERENTLY at divine worship, shall be fined TEN DOLLARS, *one dollar, and for each offence after the first, to be confined twenty-four hours in addition thereto.*'

Thus the ministers and churches say to men, when the drum beats, the bell rings, or the bugle sounds, to call you to worship—'Come, sinners of Tyndon, we will punish you with fines and imprisonment; or if you behave *indecently* or *irreverently*, when there, we will fine and imprison you.' Oh! Liberty of conscience! 'Freedom to worship *when* and *where we please*!' These words are ever on the tongues of the people of this State: and, in substance, they are in the Constitution: yet they say—'Go to meeting, or we will immure you in a dungeon.' 'INDECENTLY! 'IRREVERENTLY!' How definite! How intelligible! How wise! How pious! But who is to decide what are *decency* and *reverence*? The ministers, in conjunction with military officers, the *Reverend* 'commanders-in-chief of the churches, in conjunction with the *profane* 'commanders-in-chief' of the army.' Soldiers enter the churches, take their seats in the *sacred* desks, the pulpits! and the ministers, elders, deacons and church members, together with the politicians, point to the statute book, and say to them—Still, look decently, look reverently, or we will throw you into prison! Men are to look *decently* and *reverently* at the word of command, and by statute law, and under pains and penalties. This, only in the meeting-house. No matter how 'indecently and irreverently' they may look in other places, and during six days of the week; the wisdom and piety of the State are not at all concerned how indecently and blasphemously they behave in all other places and times; but in the meeting-house, and on Sunday, they must put on their *decent* and *reverent* behavior, or be fined and imprisoned. See how the wise legislators and ministers-gers of this State look after Sunday and the meeting-house! The holy *day* and the holy *temple!* They immure a MAN,—the image of God, the temple of the Holy One, made but a little lower than angels, and crowned with glory,—in a loathsome dungeon, out of regard to Sunday and a *meeting-house!* Again:

Art. 47, same sect. 'Any officer guilty of profane cursing and swearing, for each offence, two dollars.'

'Art. 48. Any non-commissioned officer or private, guilty of profane cursing and swearing, for each offence, not exceeding one dollar.'

Thus the enlightened and Christian State, as she calls herself, puts down 'profane cursing and swearing' by pains and penalties, and graduates the sin of it by dollars and cents. If a man, with epaulette and cockade, swears, he has committed two dollars' worth of sin; but the man who has no badge of office and distinction, if he swears, sins only one dollar's worth.

Besides, the State exercises this wise and pious care over only one particular class of men, i. e. military men. No matter whether any others go to meeting or not; no matter how indecently or irreverently they behave while there; no matter how much they curse and swear; the State feels no concern for them. Only *soldiers* are cared for. Their morals, their souls, must be looked after, and their *bodies* are to be thrust into dungeons for the good of their souls! And this in the 48th year of the 19th century of the Christian era—in a State boasting of being the most enlightened and pious State in the world!

But look at another section of this bill, and see the climax of the wisdom, humanity and Christianity of the 'Commonwealth of Massachusetts,' in General Court assembled.

Sect. 139. The offenders described in this section are liable to the penalty of death:

1. Beginning, exciting, causing or joining sedition—DEATH.
2. Being present at a seditious meeting, and not using utmost endeavors to suppress it—DEATH.
3. *Keeping of a seditious meeting*, or of a sedition, and not giving information thereof to commanding officer—DEATH.
4. *Desertion*—DEATH.
5. *Advising* desertion—DEATH.
6. *Misbehaving* before an enemy—running away—abandoning any post, fort, or guard—DEATH.
7. *Speaking* or *doing* any thing to induce others to do the like—DEATH.
8. Making known a watchword to any not entitled to receive it—DEATH.
9. Giving a parole, or watchword, different from what he received—DEATH.
10. Forcing a safeguard—DEATH.
11. Harboring or protecting an enemy—DEATH.
12. Relieving them with money—DEATH.
13. Relieving an enemy with victuals—DEATH.
14. Relieving an enemy with arms and ammunition—DEATH.
15. Directly holding correspondence with, or giving intelligence to an enemy—DEATH.
16. Indirectly holding correspondence with, or giving intelligence to an enemy—DEATH.
17. Corresponding the commander of any garrison, post, fortress or guard, to surrender it—DEATH.
18. Compelling him to abandon it—DEATH.

These crimes are created by the State. Not one of them would have any existence but for a special enactment. These profoundly wise and pious people create eighteen crimes, and punish them with death. This is called a *Christian* Commonwealth, and it punishes men with death for doing what Christianity expressly and positively requires.

Section 140 relates to *officers*; and they are to be cashiered, 'in addition to any other punishment which may be lawfully inflicted—*at the discretion of a court martial.*'

1. Using traitorous and contemptuous language against the authority and government of the United States.
2. Using such language against the authority, government, or legislature of the State.
3. Refusing or neglecting to march to the place of rendezvous when ordered by the State.
4. Refusing or neglecting to make any draft, when ordered by the State.
5. Disobeying a lawful order of the State.
6. Refusing or neglecting to obey any precept or order to call out the militia.
7. Advising or persuading any other officer or soldier to do the like.
8. Using any reproach or provocation to another, in *speech, gesture*, or *writing*, to induce him to fight a duel.
9. Giving or sending a challenge to fight a duel.
10. Accepting a challenge to fight a duel.
11. Acting as second in a duel.
12. Promoting or carrying a challenge to fight a duel.
13. Upbraiding another for not sending, or for refusing a challenge.
14. Getting drunk on guard or other duty.
15. Leaving his confinement before set at liberty by his employers.
16. Behaving in a seditious and infamous manner.
17. Wasting ammunition, military stores, implements or other property of his employers.

See how careful the good people of this State are to look after the morals of their military officers. Commission men to steal, rob, murder, to burn houses and towns, and violate and murder the women and children—and then to punish them, *at the discretion of a court martial*, for 'wasting their ammunition'; for 'scandalous and infamous behavior;' for 'getting drunk'; for 'sending, receiving, or carrying a challenge'; for 'upbraiding others for refusing to send or accept a challenge,' and for refusing to obey any order of their employers. But come, dear friend, and look into the wisdom and piety of this State a little farther.

The offenders described in the following section are to suffer such punishments as may be inflicted, at the discretion of a court martial, by their mates or officers and soldiers. They may be whipped, imprisoned, or even put to death, according to the nature of the offence, and the circumstances under which it is committed:—

'Sect. 141. 1. Behaving with disrespect or contempt toward the commander-in-chief or other commanding officer.

2. Disobeying the lawful commands of his superior officer.

3. Striking a superior officer.

4. Drawing or lifting up any weapon against him.

5. Offering any violence to him in the execution of his office.

6. Refusing to obey, resisting, drawing or lifting a weapon against, or offering any violence to, any officer of rank, inferior or superior.

7. Refusing to a submit to any officer attempting to arrest him.

8. Not keeping good order in any garrison or march.

9. Not redressing abuses and disorders.

10. Being found one mile from camp without leave in writing from the commandant.

11. Being out of camp, post or quarters, without leave of superior officer.

12. Refusing to retire to his quarters at the beating of the retreat.

13. Refusing to repair to the place of parade or exercise, at the time fixed by the commandant.

14. Going from such place or rendezvous, without leave.

15. Sleeping on his post, as sentinel.

16. Leaving post before regularly relieved.

17. Giving false alarms, by any means.

18. Doing violence to any person bringing provisions to camp.

19. Insulting any such persons.

20. Using menacing words, signs or gestures, in presence of a sitting court martial.

21. Disturbing proceedings of said court.

22. Refusing to receive a prisoner delivered to him.

23. Releasing a prisoner without authority from the officer.

24. Allowing him to escape.

25. Refusing to notify to officer the names and crimes of his prisoners.

Such is the power assumed by the people of this State over the persons and lives of men. DISCRETIONARY POWER to create crimes and to punish them—power to convert any and every act of a man's life into an offence, punishable with death! Power to make a Christian, fearful, horrible, diabolical! Such are the words, gestures, signs and acts, which the ministers, churches and legislators of Massachusetts claim the right to punish with cruel, barbarous, and bloody punishments. This State is not a sinner above all others. The laws of this nation, of Great Britain and France, are exactly the same.

And this is WAR. Every man who pleads for defensive war, pleads for this hell. There can be no army, no militia, no war, without this hell. Ministers of the Christian era—in a State boasting of being the most enlightened and pious people here and pay them for the express purpose of committing theft, robbery, arson and murder, upon their fellow-beings. To discipline them and prepare them to perpetrate these crimes coolly, deliberately, skilfully and successfully, they organize them and put them under the above regulations.

This militia bill should be headed:

'To the Honorable the Senate and House of Representatives of Massachusetts:

'The commission appointed by the ministers and churches of the State, in General Court assembled, to report a system for the organization and discipline of the people of this Commonwealth—for the more orderly and successful commission of theft, robbery, arson, rapine and murder, respectfully submit the following report:—

This bill, destined in a few days to become the law of the State, is a formal reversal of justice and humanity, and a deliberate abolition of the government of God. Every conceivable wrong and outrage is organized and legislated into just and righteous laws. The ministers and churches look on and see their legislators, their agents, thus legalizing and sanctifying all crimes, and they raise not one note of remonstrance; nay, they urge them on by their prayers and preaching to perpetrate the deed. Not a remonstrance against this bill has yet been presented. Not one *direct* effort is yet made to defeat it.

Excuse me for sending this through the Liberator. Through the same medium, I received your letter dated Feb. 8, 1848. It interested me and many others deeply.

I have many things to write about the political, pecuniary and religious affairs of this nation. Our affairs with Mexico—the Treaty, its deceitful character, a mere procrastination of the day in which all Mexico, the West India Islands and Canada must come under the lash of the American Slavery, UNLESS THE UNION BE DISSOLVED. I could say much about our glorious Anti-Sabbath Convention, just held, and its impressive and truly Christian resolutions. You will see its Resolutions in the Liberator.

Mark—I claim my place in your paper, as a subscriber, every Saturday morning, at 6 o'clock. I yield it to no man, *present* or *absent*; *dead* or *alive*.

Dear love to all. H. C. WRIGHT.

Boston, March 28, 1848.

OBSERVANCE OF SUNDAY.

Extracts from an excellent Discourse, entitled, 'Some Thoughts on the most Christian Use of the Sunday; preached in Salem, Mulodeon, on Sunday, Jan. 30th—by THEODORE PARKER.'

In Catholic countries at the present day, the morning of Sunday is appropriated to public worship, the people flocking to church. But the afternoon and evening are devoted to the festive amusements of various kinds. Nothing appears sombre, but every thing has a festive air; even the theatres are open. Sunday is like Christmas-eve, Christmas-day in Boston, only the festive demonstrations are more public. It is so in the Protestant countries, in the continental Europe. Work is suspended in public and private, except what is necessary for the observance of the day; public lectures are suspended; public theatres are closed; the churches are throngs and sinners are thrown upon and crowded; the public walks are thronged. In southern Germany, the young men and women, young men and women may be seen in summer, of a Sunday afternoon, dancing on the green, the clergyman, Protestant or Catholic, looking on and enjoying the cheerfulness of the young people. We think their mode of keeping Sunday is unholy; they, that ours is Jewish and Pharisaical. In Paris, sometimes courses of scientific lectures are delivered after the hours of religious services, to men who are busy during the week with other cares, and who gladly take the hours of their only leisure day to get a little intellectual instruction. When England was a Catholic country, Catholic notions of Sunday of course prevailed. Labor was suspended; there was service in the churches, and afterwards there were sports for the people, but they were attended with quarrelling, noise, riot, and sometimes drunkenness. It was so after the Reformation. In the time of Elizabeth, the laws forbade labor, except in time of harvest, and it was thought right to work tired men, and 'save the thing that God hath sent.' Some of the Protestants wished to reform those disorders, and convert the Sunday to a higher use. The Puritans were distinguished in their own country, for a long time interfered to prevent the reform; often to protect the abuse. The 'Book of Sports,' appointed to be read in the churches, is well known to us from the just indignation with which it filled our fathers.

Now, it is plain that in England, before the Reformation, the Sunday was not appropriated to its highest use; not to the highest interests of mankind, not to the religious concerns which the people at that time were capable of appreciating. The attempts made then and subsequently, by government, to enforce the observance of the day for purposes not the highest, led to a fearful reaction; that to other and counter reactions. The ill consequences of those movements have not yet ceased on either side of the Atlantic.

The Puritans represented the spirit of reaction against ecclesiastical and other abuses of their time and the past before them. Let me do Puritan men no injustice. I honor the heroic virtues of our fathers, not less because I see their faults; see the cause of disagreeable, and the good which demanded such masculine and terrible virtues as the Puritans unquestionably possessed. I speak only of their doctrine of the Sunday. Men were driven from one extreme to the other, for opposition makes wise men mad. They took mainly the Old Testament notions of the Sabbath; they interpreted them with Hebrew literalness and rigor, and then applied them to the Sunday. Did they find no warrant for that rigor in the New Testament—they found enough in the Old Testament. In their own character, and their consequent notions of God. They thus introduced a set of ideas respecting the Sunday, which the Christian church had never known before, and rigidly enforced an observance thereof utterly foreign both to the letter and spirit of the New Testament. They made Sunday a terrible day; a day of fear and of fasting, and of trembling under the terrors of the Lord. They even called it by the Hebrew name—the Sabbath. The Catholics had said it was not safe to trust the Scriptures in the hands of the People, for an inspired Word needed an Expositor also inspired. The Jews which the Puritans made their Bible by their notions of the Sunday, seemed a fulfilment of the Catholic prophecy. But the Catholics did not see what is plain to us now—that, from the very abuse of Sunday and Scripture was only the reaction against other abuses, ancient, venerated, and enforced by the Sacred Scriptures.

Every sect has some institution which is the symbol of its religious consciousness, though not devised for this purpose. With the early Christians, it was their love-feasts and communion; with the Catholics, it is their gorgeous ritual with its ancient date and divine sanction; a ritual so impressive to many; with the Quakers, who scorn all that is symbolic, the symbol equally appears in the plain dress and the plain speech, the broad brim, and the *and thee*. With the Puritans, this symbol was the SABBATH—not the Sunday. Their Sabbath was like themselves—austere, inflexible as their 'divine decrees;' not human and of men, but Hebrew and of the Jews; stern, cold, and.

The Puritans were possessed with the sentiment 'FEAR HIM, THOU GOD;' they had their analogous to that sentiment, and wrought out actions akin to those ideas. They brought to America their ideas and sentiments. Behold the Puritan Sabbath! Let us walk reverently backward, with averted eyes, to cover up their folly, their shame, and their sin, as they could not walk to conceal the folly of their progenitors. The Puritans are the fathers of New England and the northern States; the fathers of American Ideas; of most things in America that are good; surely of most that is best. They seem made on purpose for their work of freedom, and for founding and ordaining a State. It is not with gentle hands, but with the dalliance of effeminate fingers, that such a task is done. The work requires masculine, the most masculine, in heart, head, and hands. None but the Puritans could have done such a work. They could fast as no men; they could work like no men; none preach; none pray; none could fight as they fought. They have left a most precious inheritance to men who have the same spirit, and but little of it in men in tempter times, who will go on planting of vineyards, where the first planters fell intoxicated with the fruit of his own toil. This inheritance is dangerous to men who will be no wiser than their ancestors. Let us honor the good deeds of our fathers; and not eat, but reverently bury their honored bones.

The Puritans represented the natural reaction against the abuses of their time, and was natural and or tyrannical. The Catholic church had multiplied feast days to an extreme, and taken unnecessary pains to promote fun and frolic. The Puritans would have none of the Saints' days in their calendar; thought sport was wicked, cut down Maypoles, and punished a man for dancing upon the tier the old fashion. The Catholic church had neglected her golden opportunities for giving the people moral and religious instruction; had quite too much neglected the public prayer and preaching, but relied mainly on sensuous instruments—architecture, painting, music. In revenge, the Puritan hated all sensuous worship, and destroyed images, and tore the pictures to pieces; thought an organ 'was not of God,' and had sermons long and numerous, and prayers long, and hymns rough, and piety, and faith; in short, possessed of all desirable things except—an end. Did the Catholics forbid the People the Bible, employing only the Book of the People—the Puritan would read no other book; called his children Hebrew names, and re-enacted 'the laws of God' in the Old Testament, 'until we can make better.' Did Henry and Elizabeth misinterrate the People, and overvalue the monarchy—Nature had her vengeance for that abuse, and the Puritan taught the world that kings, also, had a joint in their necks.

The Puritans went to the extreme in many things; in their costumes, in their nasenesses, for what was graceful in man or beautiful in woman; in their scorn of art, of elegant literature, even of decent and comfortable accommodation of the poor, from which they would preserve little, excepting what was Hebrew; that, of course, they over-honored as much as they underhonored all the rest. In their notions respecting the Sunday, they went to the same extreme. The general reason is obvious. They wished to avoid old abuses, and thought they must cut out of the world the root from which it fire. But there was a special reason, also. The English are the most empirical of all nations. They love to get more than an idea, and often cling to an historical precedent, rather than obey a great truth which transcends all precedents. This national tendency to extreme, language, belief, feeling, led them to these peculiar notions of the Sabbath. The precedent they found in 'the chosen people,' and established, as they thought, by God himself.'

SUNDAY TRAVELLING.

The ordinary half-yearly meeting of the shareholders of the Caledonian Railway Company, (says the Edinburgh Scotsman of Feb. 26th,) was held here yesterday, in the saloon of Gibb's Royal Hotel. J. J. Hope Johnstone, Esq. of Annandale, the chairman of the Company, presided.

Sir Andrew Agnew complained that the motion of which he had given notice against Sunday travelling, was put among the business to be transacted at the special meeting; and he insisted that they should now proceed to take it up.

Mr. Hildrich, seconded by Colonel Graham, moved that the motion of which notice had been into a special meeting, and take up the business set down to be transacted.

Sir Andrew Agnew, seconded by Mr. Blackadder, moved as an amendment, that no systematic or predetermined work should be done on the railway on Sunday. He had in his pocket upwards 160 memorials from presbyteries, kirk-sessions, &c., against Sunday travelling, after which he made a long and rambling speech, the gist of which was, that the people in the district of country through which the railway passed, were in great anxiety as to the young men employed on the line, most of whom were made up of the refuse of society, and afraid that the effect of Sunday travelling upon them would be to lower their moral character, and a very great number of accidents in the localities with which they were connected.

Mr. Hildrich wished to know how many shares Sir Andrew had.

Mr. Blackadder objected to the question, as an improper one.

Mr. Hildrich said he wished to ascertain the fact, as it would show whether the honorable baronet came there with the interests of the Caledonian Railway in view, or with the intention of carrying out some crotchet of his own. (Laughter.)

Sir Andrew Agnew—I hold one share. (Hear, and a laugh.)

Mr. Hildrich—You make yourself a Caledonian shareholder, holding one share, then, it appears, for the purpose of every half year bringing forward a long train of speeches, and allowing the ordinary and special business of the company to be transacted. (Applause, and a slight hiss.)

Mr. Blackadder, in a long speech, more, and hear reflections on one of the most honorable individuals in Great Britain. (A laugh.)

Mr. Campbell, bookseller, said the honorable director had made a long and rambling speech against the railway being employed on the Sunday.—He (Mr. Campbell) did not know how the honorable baronet and his friends could compel their servants on that day, but he maintained that the persons engaged on the railway were honestly, quietly, and usefully employed. (Hear.) The honorable baronet and his friends had openly avowed, in a pamphlet, that they carried on this system of intemperance and dissipation, in the hope that, by the dint of sheer perseverance, they might ultimately succeed. (Hear.) With regard, however, to the theological opinions of Sir Andrew and his coadjutors, the company had nothing whatever to do. The railway was not made peculiarly for persons holding their theological opinions, but it was made for all men, Jew and Gentile alike, according to their different wants and necessities. If the honorable baronet thought it wrong to travel on the Sunday, he was quite at liberty to refrain from doing so; and upon the same principle, he had no right to coerce the consciences of those who, viewing the Sabbath in the light of the New Testament, and not in that of the Mosaic dispensation, saw no evil in travelling on that day. (Applause.)

After a few remarks from Mr. Miller, of Leith, in favor of Mr. Hildrich's amendment, and some remarks from Mr. Blackadder and the Rev. Mr. Lockhart, in favor of Sir Andrew Agnew's amendment,

Mr. Wardlaw said he was sorry that all this agitation of Sir Andrew Agnew and his supporters, was to take away the small accommodation allowed to the working people of travelling upon the Sunday. Shame upon them! for while they blustered and cried so much about a railway train or two on Sunday, they had let the other Sabbath-breakers the coaches and cabs of the gentry. (Applause.)

Some further discussion ensued, when the vote was taken, and it was as follows:—For 7288 shares, or 919 votes, in favor of Mr. Hildrich's motion, and 438 shares, or 92 votes, in favor of Sir Andrew Agnew's amendment. The motion was therefore carried by a majority of 7348 shares, or 827 votes.

Sir Andrew Agnew renewed his motion for next meeting; and Mr. Blackadder gave notice of one to the effect, that the Sunday traffic should be kept separate in their accounts.

From the Quartermaster's General's Report to the Secretary of War, dated Nov. 1, up to the 24th November last, 11,549 horses had been purchased for the artillery, cavalry, and dragoons; and extensively for transportation, 22,907 mules, 16,988 oxen, 5866 wagons, 55 steam vessels, 4 ships, 2 barks, 8 brigs, 34 schooners, 20 sloops and sail boats; besides from 200 to 300 wagons and carts, 4000 to 5000 pack mules, and several hundred steam and sail vessels that have been hired.

A Spanish giant is now exhibiting himself in London, whose height is 7 feet and 10 inches, weight 450 pounds, age 23 years, and legs, hands and feet, all of proportionate bigness.

"THE ORIGINAL STORE."

THE BOSTON CHINA TEA CO

No. 198 Washington street,

(Opposite the Marlboro' Hotel,)

BOSTON,

HAS been in operation for five years—Original and Sole—for the sole purpose of buying and selling Tea and Coffee, and Sell for Cash, and at the lowest amplied success. Purchasing whole Chests, one, two, three, or four, at a small advance, per pound, they were enabled to make better relations and sell cheaper than those not engaged extensively in the trade. A general rule there is

TWENTY PER CENT. SAVED!

in purchasing of us. We will sell

5 lbs. good Black Tea, for $1 00
5 lbs. superior Black Tea, 1 25
5 lbs. good Green Tea, (Oolong Gunpowder) 1 00
5 lbs. good strong Tea, 1 25
5 lbs. delicious Green Tea, 1 50
5 lbs. strong Hyson, 2 00
Many Stores charge 75 cents per pound for as BETTER TEA. All our Teas are packed in a peculiarly our own, in half pound to ten pound boxes, comprising over 50 different kinds, and labeled with our own label, duly copyrighted, to counteract which is *forgery*.

Ashwer, a NATIVE CHINAMAN, who has had many years experience in Canton, (his father was in the business, will be found at the Company's Warehouse, ready to wait on, weighing the packets, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS

TO SELL GOOD TEA CHEAP FOR CASH

Any person, by enclosing the money in a letter in presence of a postmaster, and sending by mail, will have the Teas carefully packed and forwarded as directed.

The best of strength they express men, answered with the same care as on a personal application, and with promptness.

An extensive agent for the sale of our Teas, will be appointed in each town in New England, by application to the Company, in Boston, postage paid.

☞ *WE EMPLOY NO TRAVELLING AGENTS.*

REDDING & CO., Proprietors.

nov19 tf

ISAAC CALDWELL'S

Genteel Boarding House,

Removed from No. 29 Batolph-street, to No. 12 Exeter-street, near Cambridge-street.

I. C. would respectfully inform the public that he has fitted up and opened his house to accommodate the Board and Lodging Trade, on a style to bear with their patronage. He respectfully solicits a share. No pains will be spared to render it in every thing a pleasant and agreeable house. Terms moderate.

Apr14

NEW ENGLAND

SECOND HAND CLOTHING STORE

No. 56 Union st., Boston.

JOHN WRIGHT

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

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

Cash advanced on all kinds of Goods from $1 to 100. Gmo Oct1.

MEDICATED INHALATION,

IN PULMONARY COMPLAINTS, BRONCHITIS, ASTHMA, CHRONIC AFFECTIONS AND DIGESTIVE ORGANS.

DR. FROST

CAN BE CONSULTED BY PATIENTS AT HIS OFFICE,

No. 57 Cambridge Street,

BOSTON,

WHERE he treats the above Complaints by a new and decided improved method, by which the Medicine is immediately conveyed to the seat of the effects of continued taking of pieces, but receives the medicine by INHALATION to the parts affected, so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical cure*. Dr. Frost has been established 10 years in the true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living, occupation, &c. Address Post Paid—advice gratis.

NOTE.—The most common Consumption, which is so common in our climate, is generally caused by exposure, and may be traced to a slight cold. By an estimate not long since made, it appears that upwards of one-third of our population are annually carried off by Consumption. ☞ TAKE HEED, DELAYS ARE DANGEROUS. 1yos nov18

DR. JONAS W. CHAPMAN,

Of unrivalled reputation as a THOMSONIAN PHYSICIAN in this city, may be consulted daily at his office, Temple street, second door in Cambridge street.

Dr. C. having been twenty years associated with Dr. Samuel Thomson, the discoverer and founder of the system of medical practice which bears his name, has had signal opportunities of perfecting himself in all its important and popular science, and *is now attending physician* in many families in which Dr. Thomson introduced his principles and practice of medicine from twenty to forty years ago.

During his long experience as a Physician, Dr. C. has been called to attend many cases which had baffled the skill of the most eminent physicians of the *Old School*, and numerous patients can be consulted on the same, if desired.

MIDWIFERY is peculiarly successful under this treatment, and the mother that has been attended in her first case, will always be ready to give her testimony in favor of the new, and against *the old mineral practice.*

THE NEW MEDICAL ESTABLISHMENT

at the corner of Cambridge and Temple streets, is constantly supplied with all the vegetable remedies which are contained in *Thomson's Medical Motion*, the ANTI-SCORBUTIC SYRUP, for scrofulous affections;

The RENOVATING PILLS, for nervousness, dizziness and costiveness; and

The VEGETABLE RESTORATIVE, for indigestion.

Are medicines that need but a single trial to establish their value.

Office, residence, is at the *Corner of Cambridge and Temple streets.*

Jan. 24 tf

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, on the Monday after Thanksgiving, 1847, propose to open their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils.—Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the Fitchburg Railroad, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of Mount Auburn, Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water; each story, also, has a bathing room, containing a douche, shower bath, &c. &c.

For further particulars, address Mr. and Mrs Mack, care of S. O. Mead, Esq., Boston.

Nov. 13, 1847. tf

NEW BOOKS.

FOR SALE at the Anti-Slavery Depository, 21 Cornhill, viz:

The Liberty Bell for 1848. A few copies remain.

Life of Wm. W. Brown, 2nd Edition, with additional matter and new engraving. Price, bound, 37 1-2 cts. in paper covers, 25 cts.

Mr. Shackford's Appeal in regard to the War with Mexico—12 1-2 cts.

Position and Duties of the North, with regard to Slavery. By Andrew T. Pratt—5 cts.

Wm. W. Brown's Lecture before the Ladies' Anti-Slavery Society in Salem—6 cts.

Six Months at Graefenberg. By Henry C. Wright $1.00.

Dick Crownbinkle and Zachary Taylor, or the Soldier; the Difference between them. By Henry C. Wright—3 cts. single, 25 cts. per dozen.

Also—First Day Sabbath and Sabbath Amendment. By Henry C. Wright—10 cts.

Archbishop Whately on the Sabbath Question—5 cts.