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REDEEM SLAVES

THE LIBERATOR.

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

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

☞ Yes! it cannot be denied—the slaveholding lords of this land have trampled on the rights of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. In the first place, the Constitution, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, conceived from Satan, and thereby, the reciprocal rights of the slaves were made popular representation, of a representation for slaves—for articles of merchandise; under the name of persons. The third exercise of power was the attempt to make the nation so, to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby, to secure the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—JOHN QUINCY ADAMS.

REFUGE OF OPPRESSION

THE SLAVE POWER ABSOLUTE.

A late number of the Charleston Mercury contains the following laws of South Carolina—the first enacted in 1834, immediately after the expulsion of the Hon. Samuel Hoar, of Massachusetts, from this State—the second in 1835. For what purpose the Mercury republishes these atrocious edicts, at the present time, we do not know; but we are glad of an opportunity to place them before our readers, in an official form. They show, in a striking manner, that the U. S. Constitution before the Slave Power. By that instrument, it is expressly provided that the citizens of each State shall enjoy all the rights and immunities of the several States; but these edicts effectually nullify and annul, so far as they the writ of habeas corpus in cases of false imprisonment, and make it a felonious act to attempt to test the constitutionality of those laws, under which the free colored citizens of the North are thrust into prison on visiting the South!

LAWS OF SOUTH CAROLINA,

Passed at the session of the Legislature of 1834.

AN ACT to provide for the punishment of persons disturbing the peace of this State, in relation to Slaves and Free persons of color.

1. Be it enacted by the Senate and House of Representatives, now met and sitting in General Assembly, and the authority of the same, that if any person or persons, who shall on his, her or their own behalf, or under color, or in virtue of any pretension of authority from any State, or public authority of any State in this Union, or of any foreign power, come within the limits of this State, for the purpose or with the intent to disturb, commenot or hinder the operation of such laws and regulations as have been or shall be made by public authorities of this State, in relation to slaves or free persons of color, such person or persons shall be deemed guilty of a high misdemeanor, and shall be committed for trial to the committal of the district, by any one of the Judges of the Courts of Law or Equity, or the Recorder of the city of Charleston, unless admitted to bail by the said Judge or Recorder; and upon conviction thereof by court of competent jurisdiction, shall be sentenced to banishment from the State, and to such fine and imprisonment as may be deemed fitting by the court which shall have tried such offence.

II. That any person within this State who shall at any time accept any commission or authority from any State in this Union, or from any foreign power, to relieve a slave or free person of color, and who shall commit any overt act with intent to disturb the peace or security of this State, or with intent to disturb, commect or hinder the operations of the laws or regulations of the public authorities of this State, ought or to be made in relation to slaves or free persons of color, such person shall be deemed guilty of a misdemeanor, and upon due conviction thereof before any competent court, shall be sentenced to pay, for the first offence, a fine not exceeding one hundred dollars, and to be imprisoned not exceeding one year; and for the second offence, he shall be imprisoned for seven years, and pay a fine of not less than thousand dollars, or be banished from the State, at the court may see fit.

III. That the former for the time being, may require any person or persons who shall or may have come within the limits of this State, on his, her or their own behalf, or under color, or by virtue of any commission or authority from any State in this Union, or from any foreign power, having pretence to the law or regulations of this State on the subject of slaves or free persons of color, to depart from the limits of this State within forty-eight hours after such notice; and such person shall thereupon be bound to depart; and in case of his neglect or refusal to depart as aforesaid, the person shall be deemed guilty of a high misdemeanor, and shall be committed by the same authority herein before stated, for trial to the committal of the district, unless admitted to bail as herein before stated; and upon due conviction before any court of competent jurisdiction, shall be sentenced to be banished from the State, and to such fine and imprisonment as the court shall think expedient.

IV. That any person who shall be convicted a second or any subsequent offence of any provisions of the first or third sections of this Act, shall be imprisoned for a term not less than seven years, and shall pay a fine not less than one thousand dollars, and shall in addition thereto be banished from the State.

V. That it shall be the duty of the sheriff of the District to see that any sentence of banishment be duly executed, and that the offender be sent without delay from the State; and if any person so banished shall return within the State, (unless by unavoidable accident,) the sheriff of the district where he may be found, shall hold him in close confinement, under the sentence, and such sheriff shall enter into recognizance before the clerk of court, with sufficient sureties, to comply with the terms of the said sentence, and transfer to remain without the limits of this State.

AN ACT to amend an Act entitled 'An Act more effectually to prevent Free Negroes and other Persons of Color from entering into this State, and for other purposes,' passed the nineteenth day of December, in the year of our Lord one thousand eight hundred and thirty-five.

I. Be it enacted by the Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same, that no negro or free person of color, who shall enter this State on board of any vessel as a cook, steward, or mariner, or in any other employment on board such vessel, and who shall be apprehended and confined by any sheriff, in pursuance of the provisions of said act, shall be subject to the writ of habeas corpus, or any benefit under or by virtue of the statute made in the Kingdom of England, in the thirty-first year of the reign of King Charles the Second, entitled 'An Act for the better security of the liberty of the subject, and to prevent imprisonments beyond the seas,' and made of force in this State; and the provisions of the said habeas corpus act, and the several acts of Assembly of this State, passed thereon, shall be, and they are hereby declared to be, by any free negro or person of color entering into this State contrary to the provisions of the aforesaid Act of General Assembly, passed on the nineteenth day of December, in the year of our Lord one thousand eight hundred and thirty-five.

II. That in case the sheriff of the district, into the ports or harbors of which such free negroes or persons of color shall enter, shall be unable to enforce the provisions of the aforesaid act, by reason of the opposition of the obnoxious persons, or any other cause, which shall satisfy the judge of the district, by the oath of this State, to meet the exigency of the case, which said judge shall issue his warrant to the sheriff, to order out a sufficient number of the militia

THE LIBERATOR.

BOSTON, APRIL 28, 1848.

NO UNION WITH SLAVEHOLDERS!

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 ninth day of May, at ten o'clock, 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 Sabine to the Nueces, it is now proposed by its guardians to remove still farther 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 public project they may have the 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 its formation, Slavery has not been abolished in a single State of the Union. A million more of human beings 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 the topic one absorbing 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 but recently enlisted, see the necessity of the overthrow of the false 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, }

THE RECAPTURED FUGITIVES — GREAT EXCITEMENT IN WASHINGTON.

We had thought that, long ere this, this country had reached the lowest point of national degradation and infamy; but the scenes which have occurred at the Capital, within the last fortnight, have shown that she is capable of a still lower descent, at least in the eyes of Christendom.

In our last number, we gave some particulars of the escape of a large number of slaves—men, women and children—from Washington, on board of a vessel commanded by Capt. Sayres, and bound to some Northern port—of the extraordinary and successful means taken to recapture them—and of their return in chains, with the captain and crew. We give below some further intelligence respecting this affair:

[Correspondence of the Boston Daily Whig.]

Washington, April 18.

The Slaves Taken—Mob Violence Threatened.

As I expected, the poor negroes are now taken, with captain, crew, vessel and all. This morning, as I left my boarding house, I saw coming from the street that leads to the jail, a long procession of colored people, and quite a number of soul driving white men, marching in the direction of the Pennsylvania Avenue. I hastened to my room, and as they came in front of the United States Hotel, the crowd became so dense that it was next to impossible for them to proceed. The captain and his crew were with them, with their hands manacled. As soon as the former became generally known to the crowd, the most intense excitement was manifested by the multitude. Oaths, that would have made even devils tremble, were poured forth, and vengeance seemed to be depicted upon their countenances—*Drag him out!* cried some; *Knock his c——d brains out!* cried others; *Shoot him! shoot the d——d villain!* *Lay hold of him! hang the d——d villain!* were some of the mildest epithets that were used by this fierce-looking band of pandemonium wretches. In the mean time, some of the officers came to the poor fellow's relief, and he was hastily put into a carriage, and driven to the jail. The procession then went on towards the jail of the district, and I hastened in advance to get a fair view of the whole. The men were tied together with ropes, by couples. Some of them were fine looking fellows, but their countenances were an expression of sadness. There were about thirty women in the train, but these were permitted to march in double file, without being hand-cuffed or tied. Some of them carried babes, others led children, and many were weeping over their sad lots, while over and upon the heaving mass drove them would order them to *hush their snivelling*; and to make their order more imposing, would raise their cudgels over their heads, as if about to strike. As they entered the gate that opens into the jail, I counted them, and found there were in all eighty-five. Some were whiter than the wretches who had been in custody, and looked far more intellectual and worthy of liberty. The throng around the jail was immense, and I could hear the curses bitter imprecations against the abolitionists and the abolition paper (National Era) of the District.

The vessel in which they were taken, was towed up by the steamer at the mouth of the river, where she was lying at anchor for a favorable breeze to take them up the bay. As the steamboat hove in sight, the negroes waved their hats and defied themselves, but were not permitted to by the captain. They then suffered themselves to be quietly taken, and are in jail by virtue of laws enacted by the American Congress; and you, sons of the Pilgrims, will be under the necessity of contributing your mite to sustain this system of oppression. Oh! this is a glorious country. Let the star-spangled banner be flung to the breeze; let peals of victory rend the heavens; let cheers go up for slavery triumphed over liberty; let the oppressed are retaken, and are now in chains to await their doom. It is said that most of them will be sent down the river. So be it.—the work of missions will thereby be promoted. Many of the downtrodden will be pointed to the North Star, and be bid God speed.

Mr. Giddings this morning asked the unanimous consent of the House to introduce the following preamble and resolutions, which, of course, were not granted, but they were read at the Clerk's desk. Mr. Holmes, of South Carolina, arose immediately, and proved that the negroes taken, were the rascals who sympathized with those negroes, should be hung. The excitement was intense, but Mr. G. weathered it, and forced them to understand that he feared not their threats.

Whereas, more than eighty men, women, and children, are said to be now confined in the prison of the District of Columbia, for the crime being charged with crime, or of any impropriety, other than an attempt to enjoy that liberty for which our fathers encountered toil, suffering, and death itself, and for which the people of many European governments are now struggling—

And whereas, said prison was erected, and is now sustained by funds contributed by the free, as well as the slave States, and is under the control of the [illegible] of the United States—

And whereas, such practice is derogatory to our national character, incompatible with the duty of a civilized and Christian people, and unworthy of being sustained by our American Congress—therefore,

Be it resolved, That a select committee, of five members of this body, be appointed to inquire into and report to this House, by what authority said prison is used for the purpose of confining persons who have taken temporary leave from slavery; with leave to report what legislation is proper in regard to said practice.

Resolved, Further, That said committee be authorized to send for persons and papers.'

After Mr. Holmes offered his amendment, Mr. G. went over to his seat, and asked him if he intended it as a personal insult to him, and laughingly told him, that he had hoped to gain his influence in the passage of the resolutions, as he had labored so long and ardently with him in the cause of Slavery.

Yours, &c.,

NORTH.

Correspondence of the Journal of Commerce.

Washington, Thursday, April 20.

The city and both Houses of Congress have been thrown into a ferment by the events which transpired with the flight of 77 of the slaves. A meeting of the citizens was held last night, in front of the Patent office, and violent proceedings of a character the Abolitionists never dreamed of, adopted by a portion of them. Many citizens, with cooler heads, proposed that the people should wait for the intervention of law; and until the editor of the Era should be notified to leave the city. The committee waited on Dr. Bailey, and received for a reply that he wished his press in remain upon his place; that he would not yield it, except with his life; that he was alone and unarmed, and in the power of the people. A mob fell on the meeting and proceeded to the Era office, but without violence, though they made threats of violence, if the paper should not be discontinued.

Mr. Giddings was informed that it would be the captain of the vessel who abducted the slaves, and offered him counsel for his defence. A number of persons who were acquainted there, assured him with violence, but he was protected by the police.

This morning, in both Houses, the subject was brought up, and most exciting debates took place. Resolutions were offered by Mr. Palfrey in the House, and Mr. Hale, in the Senate, for an inquiry into the facts concerning a lawless mob which had menaced a member of Congress, and the lives and property of individuals. The southern members took the chief part in the debate that followed. They insisted that the mob, if there had been one, was justifiable; and that members of the House particularly, had instigated the slaves to revolt and run away; and that they deserved severer treatment they might receive from a mob; and ought to be expelled from the House. These remarks were greeted particularly at Mr. Giddings, who had long declared in debate that if a slave killed his master in a struggle to prevent his arrest in Ohio, he would be justified in the eye of the law, and he (Mr. G.) would call him a good fellow. Mr. Foote invited Mr. Hale to go to Mississippi, promising him elevation to the highest tree in the United States.

Both Houses will investigate the subject by committees. It will serve to arouse Congress and the public, and promote Abolitionism.

I fear that there will be a ruinous mob to-night, and that violence will be committed.

P. S.—The President has given orders to the clerks and employees of the Government, to hold themselves in readiness to preserve law and order, and the peace of the city.

The Commercial Advertiser of this date has the following:

To the Citizens of Washington:

It is well known to you that events have transpired within the last few days, deeply affecting the peace and quiet of this community, and dangers have not yet passed away, but demands increased vigilance from the friends of order.

The cool, deliberate judgment of the people of this community, unexceptionally and unequivocally declared, can and will, we doubt not, if the law is found insufficient, redress any grievance, in a manner worthy of themselves; but the fearful acts of lawless and irresponsible violence can only aggravate the evil.

The authorities, municipal and police, have thus far restrained and controlled, and we trust we invite the citizens of Washington to sustain them in their further efforts to maintain the peace and preserve the honor of the city.

The peace and character of the Capital of the Republic must be preserved.

The Mayor is still confined (confined to his bed by sickness,) fully concurs in the above.

W. Lenox, Pres. Board of Aldermen.
J. H. Goddard, Capt. Auxiliary Guard.

April 20, 1848.

Correspondence of the Journal of Commerce.

Washington, April 21.

Last night, the crowd assembled in front of the Era office, but showed no symptoms of disposition to violence. Most of the police guard from the City and Georgetown, including the Deputy Marshals, were present, and there was no fire in a hundred. Besides, there were present a great number of government Clerks, who had been requested by the President and Heads of Bureaus, meaning to preserve the peace and dignity of law and order. Mr. Secretary Walker yesterday called the Treasury Clerks together in his room, and addressed them on the subject, and was answered with cheers.

But after the assembly had dispersed, and after the police and the clerks had retired, and the excitement and the consciousness of the peace, who had been relied on, had disappeared, the rest mob rallied in secret and silence, to the number of two hundred, and proceeded, under a leader, to Dr. Bailey's house, and called him out.

Here was a trying occasion—it serves to show whether we have here any mob spirit or not. Dr. Bailey, as editor of the 'Era,' was called for, and promptly came out upon the steps, alone and unarmed. The leader said, we are Maryland's and Virginia's sons, we have come to tar and feather you, and destroy your press. The Doctor requested to be heard. 'Hear him! hear him!' was the general response. The Doctor spoke some ten minutes, and was applauded by some in the crowd, to whom the leader cried, 'What have you to say? you don't come here to listen to speeches!' This remark was resented, and created a dispute; but after this episode, the Doctor made a few more remarks, and was cheered by some, and hissed by others. Bailey, his wife, appeared, in the mean time, as his only backer.

Mr. Ratcliffe, the lawyer who was influential in raising the popular feeling the other night, then happened to arrive; and, after a few remarks, proposed an adjournment *sine die*, which was agreed to, and, in five minutes, there was not an individual to be seen in the street.

The correspondent of the New-York Tribune makes the following clever hit, in regard to these runaways:

Strange as it may appear, Mr. Ritchie of the Union, is no friend to our fall this. He hoped to make capital out of the French Revolution for his party. He got up meetings to rejoice that the French people had thrown off their yoke, and had their fellow-men only under partial bondage. The speakers at these meetings had to talk of 'Liberty, Equality and Fraternity.' The striking feature in this European movement is the emancipation of the hundreds of thousands of slaves made free by the genius of the French Revolution. At Liberty Democratic liberty meetings, colored men and slaves assembled. They listened to Foote's quotations from Byron on liberty, and Ritchie's glorification over a Revolution which had made all the people in France, guilty of a skin colored like their own, free. As Ritchie glorified, and Foote quoted, these others enlightened, the movements of Freedom in France, the colored people caught the inspiration, and though they would go and sit down with the turned out white folks, and crack torchlight procession, and two days afterwards, themselves struck for freedom. How could they help it, with such exciting examples before them? Ritchie, by the leading Locofocos? Mr. Ritchie may say that all the French glorification was only intended for the white folks. But there is a great deal of human nature in man, and the darkest skin enclosed a human heart.

We deeply regret that we are unable to give a sketch of the fierce debate which took place in both houses of Congress on this subject, in consequence of having our columns occupied with other matter. Messrs. Giddings and Palfrey have met the assaults of the Southern overseers, in the House, with much firmness and spirit. The latest intelligence from Washington is that, on Tuesday, Mr. Giddings made a grand speech, defending himself, and attacking slavery. Mr. Brown, of Mississippi, moved to lay the subject upon the table. The question was immediately taken, and carried in the affirmative by a vote of 130 to 42! So the mobocrats around the Capitol may take a long breath, and escape the personal safety of any Northern member with impunity. In the Senate, Mr. Hale has exhibited some firmness, and also some weakness. He has exercised great dexterity and knowledge of, or participation in the laudable attempt of the slaves to obtain their liberty in a peaceful and quiet manner, as though he hailed from Carolina instead of the Granite State.

THE LIBERATOR.

LETTER FROM JESSE HUTCHINSON, JR.

Philadelphia, April 5, 1848.

Mr. Garrison:

Your personal attack upon me, some three weeks ago, in connection with having voted for Caleb Cushing, &c., is entirely unfounded and false. Immediately on seeing it, I sent word both to Boston and Lynn, to have it corrected; but late numbers of the Liberator evince that you have not been informed, or that you are determined on doing me wrong.

Though I would not deny even the charge of being a *rabid* loco-foco, (if such an appellation be pleasing to you,) yet I did not vote for Caleb Cushing, nor electioneer for him, nor was I chosen inspector, nor set in such 'capacity,' as you so insidiously stated. I was nominated as a town committee, and voted in, but never accepted, nor acted with the committee.

In view of these facts, and inasmuch as my name has been so erroneously dragged before the public, common justice demands that this positive denial of the charges preferred against me should be published in the same channels where the accusations have appeared.

Could my friends know that, instead of voting for Cushing, or the entire democratic ticket, (which I have not done at any State election since 1840—how much sooner I may have loved them—but, on the contrary, have refused to act with the party, *solely* on account of the slavery question,) they might be induced to view with more charity my seeming inconsistencies and follies.

That you have been misinformed, and have deeply wronged me, is most certain; and I trust you will cheerfully open your columns to this simple denial

JESSE HUTCHINSON, JR.

N.B. In the 'personal attack,' alias reproof, alluded to by Mr. Hutchinson, we stated certain facts, in regard to his political course at the last general election in this Commonwealth, as we understood them. We denied that he voted for Caleb Cushing for Governor; and if he did not, we are glad to hear it. In denying, however, our statement, that he was chosen by acclamation, at a democratic gathering in Lynn, to act as a town committee, 'at the polls—and in representing himself to have been 'voted in as town committee,' as though he had been chosen on business pertaining to the town, irrespective of party lines—he is amenable to the charge of equivocation. The precise facts we have issued, on the authority of eyewitnesses, are these—and we presume he will not attempt to contradict them, for our previous statement was only technically erroneous, in regard to his appointment—Just before the election, the Democrats of Lynn made a strong rally at the Lyceum Hall, for the purpose of promoting the election of the unscrupulous demagogue, and most servile worshipper of the Slave Power, Caleb Cushing, who was then in Mexico, actively engaged in prosecuting the diabolical war against that ill fated republic. The meeting was addressed by Gerrit Smith, of New Hampshire, who, in the course of his rabid harangue, expressed great satisfaction that the issue to be presented at the pending election, in the person of Caleb Cushing, was broadly and distinctly, on the part of the democracy of Massachusetts, a hearty support of the Mexican war, and an entire approval of the course of the national administration, respecting that war. At that meeting, Mr. Hutchinson was present, and in a somewhat prominent position, manifesting by his looks a particular interest in the proceedings. Instead of being chosen a mere committee man, as we stated, he was chosen a member of the Vigilance Committee, to secure the town for voters; and the meeting greeted him with three cheers, with which he was evidently well pleased. This shows what his relative position is in Lynn. At present, any opprobrium could be cast upon a professed abolitionist, than such an appointment, under such circumstances, with such a demonstration of delight! Surely, the democrats of Lynn thought they knew his sentiments, and his heart, and his mind, right against the election of Caleb Cushing, they would not have put him on their Vigilance Committee; and, surely, as he did not decline the appointment, but apparently accepted it in the usual way, he must be expected to have acted good faith, they had a right to expect his influence would be true to the party, and to secure the election of Caleb Cushing, as candidate for Governor. If he proved treacherous to them, it was not the first time that he had played a double game. If he had no sympathy with them—if he held their nominations, and Caleb Cushing in abhorrence—why did he not instantly rise in the meeting, view his real sentiments, treat his appointment as an insult, and declare that, instead of supporting Mr. Cushing, he should do everything in his power to defeat his election, as well as that of George N. Briggs? But he allowed himself to be nominated, elected, and cheered, with all seeming acquiescence; and now he says he did not vote for Mr. Cushing! Perhaps he did not; and why he did not, it is for his democratic applauders to ascertain.

It will be recollected that our allusion to this affair was only incidental, and simply to show the double inconsistency of Mr. Hutchinson, in writing a fulsome song in honor of Henry Clay, which was sung in the presence of that incorrigible slaveholder at New-York, by the 'family,' and the last verse of which was as follows:

'Then, hail! all hail! *thrice-honor'd* age,
Our most distinguished guest!
We'll venerate thy good old age,
Brave Henry Clay!'

Mr. Hutchinson makes no allusion to this song in his letter, and offers no apology for that highly censurable act. Hence we have a right to infer, that he and the 'family' feel neither shame nor regret that they thus prostituted their fine vocal powers to the glorification of the author of the Missouri compromise, and of the 'more the pity.'

Recently, the 'family' have given several concerts in Washington city, and been much patronized. In singing the passage, in the song entitled, 'There's a good time coming,'—

'Wars and Slavery shall be
The monsters of iniquity,
In the good time coming.'

some hissing took place, but, in the applause, it is said, were vociferous. But that their anti-slavery testimony was of very little effect, is apparent from the following editorial notice in the 'Union,' the organ of the administration, and the most rabid pro-slavery paper in the country:—

'The Hutchinson family announce for this evening their last vocal entertainment during their present sojourn in Washington. We are gratified to perceive that the talented musicians of these admirable vocalists are appreciated by our citizens; and the large and respectable audience at their concerts last evening testified to the pre-eminence which they have attained in their profession.'

A correspondent of the Chronotype says,—'It seems that the Hutchinson family have broken caste with the Dictators of the Democratic Party. To be a abolitionist, now, is to object to professed abolitionists making and singing ballads in praise of the man-stealer Henry Clay! The same writer calls this a 'bigoted and proscriptive spirit'! What next?

It seems clear to us that what the friends of the slaves have a right to expect of the 'Hutchinson family' is, that they will, through some appropriate medium, frankly and unhesitatingly express their regret, that, in the midst of the popular excitement at New York on the arrival of Mr. Clay, they should have been led to have done an act so derogatory to their anti-slavery reputation, and so detrimental to the anti-slavery cause. Less than this they ought not to do; and in doing it, they will again commend themselves to the good wishes and liberal patronage of abolitionists on both sides of the Atlantic. We dismiss the subject.

FROM OUR LONDON CORRESPONDENT.

London, March, 1848.

Dear Garrison:

In another letter, I sent you the 'Times' newspaper, March 11, 1848, in which was a letter from Italy, portraying the feelings indeed of the Italian mind for the Austrian rule. Among other causes of their hatred, the writer says,

'It is also urged that all the great employments are in the hands of Germans, and that no place of honor and profit is entrusted to a Lombard. The honor and profit are invariably combined, of, particularly the salt and stamp tax. It is likewise said that an immense sum is annually drained from this Kingdom to Vienna, and whenever a case of bullion, or any thing resembling one, passes through the gates, the people are ready to cry, 'There goes our wealth to Austria; there is more of our hearts' blood to nourish the vampire that exhausts us.' I have heard this amount estimated at any sum between 4,000,000 and 8,000,000 of our money. I have no means of getting the positive cipher, as great pains are taken to conceal it; but though I think rumor exaggerated, I have no doubt the sum is one of the most important items in the Imperial budget. These are causes of complaint great enough in all conscience, but I believe the most serious, and practically, every-day oppression, is, that all things relating to Lombardy must be referred to Vienna, and that no public business of any kind can be transacted, no good realized, no wrong redressed, without having all the papers sent to the Austrian Capital, and time given for a decision being come to thereon.

This is just the state in which we keep British India and our colonies. At present, British India is kept for the benefit of our nobility (so called) and their children, cousins, relations and friends. A man may be a Hindoo prince, if a bishop wants to send out one of his friends to India, he applies to the Board of Control, or an India Director, or some of the dispensers of that division of patronage, and in turtle, the party who obliges him gets a living, provided all the bishop's daughters are married, and his son-in-law, if clergymen, provided for. It is certain; if we may judge by the livings they enjoy, that the sons and sons-in-law of bishops are doubly meritorious, compared with any portion of the clergy. Patronage is the rule in India. Sir Henry Hardinge, now Lord Hardinge, was sent out three years ago to succeed Lord Ellenborough, and Lord Dalhousie is now sent out to succeed Lord Hardinge. Thirty or general makes his fortune in three years. There are other places that make fortune in ten years. Mr. Thomas Babington Macaulay, the great essayist and Edinburgh Reviewer, was sent out to India for his services to the Whigs. Ten years were enough for him. His father was a great man among the Wilberforces; and Wilberforce, as a Parliamentary leader of a large clan of saints, in the House of Commons, and also the Parliamentary leader of the abolitionists, was an important and obedient assistant to Mr. Pitt, 'the pilot who weathered the storm,' and pawned the sinews of the present generation to pay the fees of his expensive patronage. Old Mr. Macaulay has gone, and left his son in a position to realize by patronage the right to live, through the interest of wrong, upon the labor of others. His pen and literary labors, however, have compensated the world for what he consumes. Wilberforce secured his sons to the Church, and one of them has attained to a Bishopric, having previously earned at college the cognomen of 'soapy Sam'; and it is believed that he had a chance of slipping into the Primacy, and becoming Lord Archbishop of Canterbury, but he has played a wrong card, and lost the game of religious politics, and the archbishopric fell vacant just at the time he had led off the wrong suit, and before he had time to revoke.

But, to go back to the people of India, and the state of our colonies as illustrative of the Austrian rule over Italy, which I have spoken above. How surely does the state of the Milanese there depicted, exhibit the state of our colonies! Let us remember that there are a hundred million of people under our sway in British India, and two hundred millions under our protection, and then reflect how important it is that Englishmen especially, in whose language justice is now administered, should be encouraged to settle there, instead of being sent there to take their fortunes only, and then return home. This is to drain, and impoverish, our country. But this has been the policy which is encouraged by our Christian government. It is to the feudal feeling which is red and kept alive by the law of primogeniture and entail, which prevails in this country, that we owe this narrow, selfish, and ruinous policy.

Let us take the words of that letter, and we shall see that despotism and its consequences are in their effects the same in all countries, though varying in their forms of manifestation occasionally.

The enlightened Hindoo,—and there are many such—might very reasonably think, that all the great employments are in the hands of the English, and that no place of honor or profit is entrusted to a native. The general state of taxation is universally complained of in the German and Italian towns under Austrian influence. The Austrians, of late, have taken an interest in the affairs of India, how dreadfully oppressive and suppressive has been the taxation scale there. We read a paragraph on the subject of salt, passing the round of the papers now, showing that there has been discovered in the country conquered from Ava, a salt lake, enough in one district to supply the world for a thousand years to come.

Is it not fraught to contemplate, that amid such abundance, given by the great and good Cause of all things, governors and governed, should be found so selfish, as to propose that their interest is to prohibit, instead of to assist the distribution of this abundance? If Englishmen were permitted and encouraged to settle in India, their families would go out and settle with them, for where the treasure is, there would be the heart of the people also. Knowledge and energy of character would thus be imparted to and benefit that continent, and the immense seeds of wealth which lie there unculturated, would be made to fructify, and to spread and diffuse themselves over the earth. We should have railroads made with rapidity at a comparative trifling expense, and gentle spirited human beings spreading over the bosom of the earth, where we have now jungles and beasts of prey.

When I reflect upon what America has done in this direction, I wonder forget, when I think of slavery, what she has left undone, I constantly say to myself, Oh! that the Americans, with their institutions, without the plague spot of slavery, were in India; that we had their go-ahead principle working in our colonies! Oh! that we, in Canada, would have much to do to get rid of Paganism, the priests, and superstition; but they would do it; whereas, wherever we go, we are impeded by an aristocracy and a clerical establishment.

We first begin by small farms, and governors, while the poor have only little fruit to be enjoyed; but when this increases, we increase the grade of appointer, and as soon as the colonies are fruitful enough to sustain a peer, we send out one, and the nucleus of a State Church; and then you have that, you necessarily have something like an Austrian oppression of knowledge, truth and freedom, directly as it regards religion, and indirectly as it regards policy and social arrangements. It is likewise said, says the writer, that an immense sum is annually drawn from Lombardy to Vienna, and whenever a case of bullion, or any thing resembling one, passes through the gate, the people are ever ready to cry, 'There is more of our hearts' blood to nourish the vampire that exhausts us.' The people of India, aided by steam and railroads, will soon be led to see this, to make the same observation as regards wealth, and the means of wealth, and to raise the same outcry—and they will raise it, and get rid. I trust, of the foreign rulers, unless those rulers shall adopt wiser and more diffusive principles of government, and seek to level upward.

Nations are of consequence to each other as countries, than either would be to the other as a colony. As a colony or dependant, it is either to be drained of its wealth, or it is anchor upon the other, and drains it. If nations would but let each other alone, and let intercourse be voluntary, every country would sustain itself, by its own efforts, adapt themselves to their land, their climate and their soil, and would become suited to the situation in which they are placed; and they should be let alone when they sought aid, and should be given when they sought it, and would be estimated and used because desired. God has given the five elements, calling the power to labor one, to man freely and equally—from the four, combined by the fifth, proceed all things useful. The first four are given in common, and the fifth, the power to combine the other four, is given in proportions to each individual man, so that all may be useful, each have his share, and each be blessed in the fruition of his hands. 'So God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.'

It seems a difficult thing to work out from this gift, the right of property in the land, and give it to individuals for ever; and to raise a right for any one set of men to go into another country, and to prohibit the natives from eating of the fruit and seed of the earth, unless they paid the invaders sword-bearers for permission. It might not Moses to have so indicated for treason in writing against the right divine to do wrong, when he recorded this right divine in all, to enjoy? Aristocrats and landlords ought to promote a new version of the scriptures, as 'King James' did when our present authorized version was penned, issue an ordinance against translating certain words and passages.

To return to British India. Upon the whole, I am glad that India has fallen under the rule of England with an aristocracy, instead of pure boasting and unworthy republicanism. We English carry with us seeds of Emancipation, for we carry with us an indestructible love of personal freedom. To contrast the slavery of wages with the wretchedness, wickedness and immorality of personal slavery, is absurd. You Americans carry with you a leprosy, and neutralize the love of slavery in each individual; while you do that, the love of liberty cannot flow from the body social, for society is composed of its units, and what they are, society must be. You, as a body, are a social Leviathan of slaveholders, and an aggregation of slaveholders is a congregation of the nuisance.

The Polish refugees amongst us have learnt this; and the restoration of Poland, if it ever takes place, and I hope and believe that it will, will be a restoration of the whole people in the rights of men and citizens, and not a mere emancipation of the nobles. In the recent meeting of the Poles in London, the Polish manifesto issued at Cracow, on the 22d Feb., 1846, shows that the Poles desired a Poland based on the purest democratic principles. The following letter from the Italian patriot, Joseph Mazzini, was read:

'To the chairman of the Polish meeting. Dear Sir,—I fear I shall not be able to get rid of a previous engagement, and to attend in due time the meeting to which I have been so kindly invited I say, I trust that, should this happen, none of my Polish friends will take it as an indication of lukewarm feelings towards a cause to which I am, now and ever, irrevocably pledged as a man—as a Republican—and as an Italian.

'*As a man*—for your cause is the cause of right against brutal force—that of liberty against unprincipled tyranny—of God's free, active, and progressive life against inertness and passivity; and the sacrifices made in your cause are the offerings of the immoral, selfish formula, '*each for himself*,' now ruling the official world, the other shall be substituted, '*Each for all, and God *for *each*.'

'*As a Democrat*—for your cause, whatever the history of the past and lingering prejudices may still suggest, is the cause of humanity, and the cause of your national feelings has been embodied in the glorious manifesto given at Cracow; and when Poland will rise, as rise she must, and will, from the tomb of her martyrs, to venture to the new life that God, for the benefit of the Slavonian race, has ordered for her, it shall be, not the Poland of the past, but the original, all-embracing, all-loving Poland of the people.

'*As a Italian*—because, besides past recollections of Polish glorious separate aids to your by Italy, of national representatives, the Polish legions, sent by you to Italy, besides our common aim, Nationality, Poland and Italy have an additional link in a common enemy, the foe whose name—and doom—is written in blood, both in Lombardy and Gallicia, the foe of European progress—Austria.

'We have been, and remain, fellow-workers in our exile; we shall stand by one another in the events of the forthcoming open and decisive struggle.

'I say fellow-workers, because I believe that the year will not elapse without both our national banners being unfurled for God and Liberty against the evil-doers; perhaps to meet under one and the same roof, at Vienna. It will be a sacred war; sacred in its immediate aim; sacred in its ultimate results, for it will end in the emancipation of the solid portion of Europe, which peace can be enthroned—justice. Let this hope comfort and strengthen you as it does me. Let each of us continue, during the interval, to work out, from the crest of our younger years, nor betray the promises of our exile; and, when the hour, fill the moment for realizing them arrives, ever yours,

'Joseph Mazzini.'

It is truly gratifying to see the democratic principle thus spreading among the people at home as well as the exiles abroad. The Poles have been taught that the earth was made for the people, and not for a few, and that all large is learning the lesson, and teaching it to kings.

EDWARD SEARCH.

STATE OF THINGS IN IRELAND.

Extract of a letter from James Haughton, *of Dublin, dated April* 5, 1848.

'In our own little island, we are all in a ferment, and no one can see what a day, a week, or a month may produce. A desperate rebellion seems to be apprehended by our rulers. The good city of Dublin is literally turned into a garrison, and filled with military. In the event of any outbreak should take place, our channels may run with blood, if soldiers obey the orders of their commanders. Recent events have proved the inefficacy of armies to sustain governments against the wishes of the people. Our rulers appear desirous of concessions, and to treat to their hired bands to aid them in maintaining what is called 'Law and Order.' This is a perilous determination, and it may involve the loss of more lives than the game is worth. If we had no soldiers all would be right, as in that case our government would govern by Love, and not by Terror. The Irish people demand the liberty to make their own laws;—the English masters, and their Orange and Conservative supporters here, resist this reasonable demand, and profess their determination to do so, at any expense of life and money. God only knows where this strife will end. Christianity will be forgotten in the quarrel, and our people will have no leisure or inclination to think of aught but revenge. Social, moral and religious reforms will be unthought of, while this unholy passion has the predominance. This is a glaring picture of our affairs. I have many fears that it may be sadly realized, but my hopes that such evil days may be prevented yet predominate.

The din of warlike preparation seems to have quite drowned any influences which the advocates of Peace have been striving to disseminate. It seems idle work now, to talk about the folly of war, and the inefficacy of the sword in the promotion of liberty. I have striven, and striven in vain of late, to get some letter on this subject, laid before the public. We must wait for the sowing of better days, when perhaps the good seed will spring up, and produce fruit in a kindlier soil. If the French people, weather the difficulties which surround them, and they be not driven, or do not drive themselves, into war with other nations, their present moderation, under circumstances of great excitement, will be a fine example to the world. But my apprehension is, that a military despotism will again grind down the people into willing submission; and such are my fears for my own poor country, if we resort to violent measures for redress. For they that take the sword shall perish by the sword.'

Our great Temperance movement still keeps its head above the waters, and I hope it will not fore. No political or social reformation can really benefit us while the drinking customs of society prevail.'

ARRIVAL OF THE ACADIA.

Further Important Intelligence from Europe.

The steamship Acadia, Capt. Stone, from Liverpool, 8th inst., arrived at this port on Sunday afternoon.

The commercial news is not any more encouraging than were prior advices. Cotton, which had maintained itself as well as any product, had fallen half a farthing per pound, and the prospects for the manufacturing districts are still gloomy. The price of bread stuffs also lower.

The Morning Chronicle of the 7th, has the following account of the Chartist petition.

It would be difficult to name documents more calculated to inspire deep and grave reflection than the proposed Chartist petition, which (in the proper way) the report of the proceedings of the 'National Convention,' and the address purporting to emanate from it which we publish in another page. The address is remarkable for the clearness of the language, the calmness of the tone, the precision of the thoughts, and the large and comprehensive view of the subject the premises, and you are in a dead lock to repeat the inferences. Allow us, in the first place, and you allow the whole document. The supposed right of every man to the elective franchise, is the foundation of the entire fabric. Which that foundation gone, the fabric will stand; the moment it is struck away, the fabric will come down. But it must be struck away by argument, and not by violence.

The People's Charter, as it is called, contains six heads—1, Universal Suffrage; 2, Vote by Ballot; 3, No Property Qualification for Members; 4, Triennial; 5, Payment of Members; 6, Equal Electoral Districts.

Large and unanimous meetings, to seek the attainment of the People's Charter, have been held during the past month in the principal cities and towns throughout England and Scotland; and at each of these meetings, delegates were appointed to a convention in London, on the 4th inst. Petitions for the charter were also adopted and approved at these meetings. The convention commenced its sittings at the appointed time, and have since been occupied in considering the arrangements to be carried out in regard to the presentation of the petition, which, it is said, will have appended to it nearly five million of signatures. The deliberations terminated on the procession of some hundreds of thousands of Chartists should accompany Mr. F. O Connor from Kennington Common, to the House of Commons, on the 10th inst., the day appointed for the presentation. All the arrangements for the procession were, you an satisfactorily, we hope, and we fear, the arrangements for conveying the petition hall, and the banners, insignia, &c., decided on, on the 7th inst. Lastly, the House Commons, by announced to Parliament, on the 6th inst., the determination of Government not to allow either the procession or the petition to assemble. A proclamation appeared a few hours after the statement, forbidding all persons to attend the meeting.

The law, arming the Home Secretary with the authority he has just exercised, dates as far back as the reign of Queen Elizabeth, and has been rarely, and then only on the most urgent occasions, has carried into force since that period. The proclamation was issued at a time when it was not only increased the general excitement, but called forth the remonstrances of every shade of opinion, and it was doubtful if the effect produced on the Chartists themselves has been, as might be expected, a determination to carry out their objects with more vigour than before.

Accordingly, at the first meeting of the Convention, held after the issue of the proclamation, an unanimous resolution was come to, that the meeting and procession should take place notwithstanding the proclamation, and the determination on, that the firmly and coolly declared his determination to risk his life in the contemplated demonstration, and he was followed by a number of persons that their constituents would emulate the example thus set them, by holding simultaneous meetings in the principal towns and cities of the country. Resolutions calling those meetings, and for the issuing of a counter proclamation, were at once agreed to. The meetings are to be held in the open air, and to carry arms. The Government is seemingly determined on bringing matters to a crisis, and large bodies of cavalry, infantry, and artillery, have been drafted into the metropolis, so that it is computed the force in the city at present, outnumbers the Chartists by two to one.

The most anxious precautions had been taken by the Mayor and Aldermen of London, to prevent the peace of the city being disturbed on the occasion of the Chartist meeting, and thousands of citizens, at their own request, had been sworn in as special constables.

Death of Mr. Bunn.—The celebrated song writer has been died suddenly at his seat, Cardiff Castle, on Saturday night.

M. Guizot and his Family.—The ex-Minister of Public Worship of Orleans, (now Count de Neuilly,) and his family, have, as Protestants, joined the Protestant Church of Rue Chaillot, the second Presbyterian congregation of St. Martin's-le-Grand.

Madame Guizot, mother of the French Minister, died at Brompton, 31st ult. The Times Jerrold, in the Wednesday's Morning Chronicle of the 5th.

We have reason to believe that M Guizot has concealed in Paris before he could such be seen, and that he was secretly conveyed at that time to disguise himself in women's clothes.—*Brighton Gazette.*

At a meeting of the Court of Proprietors in the East India House, on Wednesday, a motion was made by Mr. Poynder for the discontinuance of the grant of the Regium Donum, amounting to £41,000 annually, and registered for the Trinity College, Dublin, amounting to £4,000 annually.

Ireland.—The distress throughout the country is daily increasing. The crime is spreading and becoming more alarming. Of the state of Dublin, the journals. In one instance, at Galway, a distress case came before the Mayor, in which two little infants had stolen a foal and eaten it, being destitute of all other food. His hordship, while paying a nominal amount of compensation for the unfortunate wretches. The Mayo Constitutional Conservative journal, thus alludes to the severity of the times:

We regret to say that it is our fate to let there are more victims falling under the lash of the law, and more transportations, than at any period within the last two years. This fact may appear strange, when all the relieving offices which exercise the control, and the power that are being squandered, on the Poor Law Commissioners, and, it is our duty to fact, is these officers are not doing their duty, the most cases, and in the spirit of the act, they are to distribute of many of the deaths which of late, The plan seems to be, how, with the least expense, to get rid of the surplus population as fast as it got rid of.

Injuries are being held in almost every district of the South and West, on the bodies of persons who have died of destitution.

The state of Ireland may be gathered by the following from the London Morning Chronicle of the 7th inst.:

Ireland (there is no use in disguising the fact) is on the eve of a civil contest; men are drilling and practising with rifles, and constructing street battles, and learning how to use the musket, and the only thing they want is a leader, to put the part of the 'authorities' to the test. Ireland has been the policy pursued in Ireland, and the leaders of her destinies.

France.—The election of officers of the National Guards commenced on the 5th, and was proceeding in quietness. The results, so far, are not known, but were generally in favor of the Republican party. The 3d was

The Monitor contains a decree appointing M. Ringe, Minister of the Provisional Government, Milan.

In the event of a war, and in case of an advance of the kingdom of Sardinia, the head-quarters of the French army will be fixed at Lodi, in order to recall from that point, the first military operations.

Commerce was in a state of complete stagnation. At Leghorn, letters from Havre announced that the sailing vessels in that port laden with cotton were likely to remain, because any one who would accept or pay the freight upon.

It was reported that Garnier Pages was to resign, the Ministry of Finance, and be succeeded by Achile Fould, the eminent banker.

Italy.—The Patria of Florence announces that a defensive and offensive alliance, between Austria, has been concluded by the King of Sardinia, the Pope, the King of Naples, and the Grand Duke of Tuscany.

The Austrian army on its retreat from Milan, soon became disordered, and ended in absolute flight. The soldiers, harassed, in disorder, and without food, had the greatest difficulty in the form a passage through a country, of which the whole population had risen against them. General Radatzki was obliged to abandon to the Milanese, the whole of his baggage and artillery.

After a battle from Napies of the 20th ult., states, the people of Naples, on hearing of the revolution at Vienna, had proceeded in a mass to the Austrian Embassy, and torn down the imperial arms, and burned. Ten thousand persons next assembled under the windows of the ministers, and demanded their dismissal, which was immediately resigned.

A letter from Milan says that General Hess, at the head of 4000 troops of the line, and 7,000 volunteers, attacked the Austrians near Bergamo, and put them to route, taking 6,600 prisoners; amongst whom are a squadron of cavalry and three pieces of artillery.

It appears to be certain that the Austrian government has given orders for the immediate formation of an army to be sent into Italy, which will be under the command of Marshal Nugent. Several regiments have already left Vienna, by the railway, for Trieste. This army is to assemble at Goritz.

A letter from Hamburg of March 22 says—

Things look very black. The Danes prepare for war, and the German Confederation begins to make the quarrel up, a complete panic reigns at our exchange.

It is feared that the Danes will blockade the Sound and Belt, and seize all Russian vessels. A blockade of the Baltic must consequently arise immediately, as also from Denmark and Holstein. Twelve thousand Danes are said to be preparing to march into Schleswig.

Rendsburg, April 4. The division of Schleswig volunteers, which had advanced to Apenrade, has been forced back on the main body of the army, to save the town from bombardment from the Danish ships; three thousand Danes immediately took possession of the place. The Danes have advanced their outposts two miles beyond the town.

Sardinia.—The Lyons Gazette of the 4th, gives the following account of Chambery, March 31st:—

Savoy will to-morrow constitute itself a republic. A Provisional Government will be constituted, and the republic of Savoy proclaimed; the country will be immediately convoked to decide on its political condition.

Italy.—Charles Albert, King of Sardinia, has declared war against Austria, and has marched to the aid of the Milanese, with 30,000 troops. There was a rumor, which was not credited, that he was prepared to join Italy at Milan. The Austrian General Radetzky had been defeated, and would probably have to capitulate.

The progress of revolution in Germany, though not so rapid as in France, is evidently onward.

A *monster meeting* of more than 100,000 Germans was held at Berlin, on the 26th. Every trade and guild sent its members. Among the claims set forth in the resolutions adopted by the meeting, was "a Ministry of Masters and Workmen for the administration of labor;" and it was resolved that the trades should sent a petition to the assembly, "unless they approved, and inform the king of their choice."

At Berlin, war with Russia was uncounted certain, and even hoped for.

The Prussian troops are being rapidly moved towards the East.

It is stated in the *Breslau Gazette*, that 150,000 Cossacks are already concentrated on the Polish frontier, under the command of Prince Paskiewitch. It is also reported that 20,000 have suddenly been added to the south-east frontier from the Caucasus.

The Cologne Gazette of the 4th says the accounts from Posen are alarming; anarchy is there complete. The Poles are calling for war, while the Germans demand the guarantees of their nationality.

The palace of Prince Metternich, within the city of Vienna, has not been injured by the popular violence. On the 15th, however, the mob erected a gallows in the front of his palace, and inflicted capital punishment on the effigy of its most unpopular proprietor. The exhibition continued during the entire day, nor did the authorities interfere.

Persecution of the Jews in Hungary.—Several hundred Jews arrived at Vienna on the 22d ult., from Freshburg. They announced a most fearful persecution against the Jews, which broke out there, and which, if only a portion of the details be true, reminds us of the darkest days of the middle ages. The report of the Jews to be admitted to the National Guard is said to have given rise to the fearful persecution. The Jesuits had warmly espoused the cause of the Israelites.

Poland.—According to our latest accounts, direct from Warsaw, dated the 26th, no outbreak has taken place.

Russia.—Manifesto of the Emperor.—The following Manifesto of the Emperor Nicholas has been published at St. Petersburg, and received with the greatest enthusiasm:—

After the benefits of a long peace, the West of Europe finds itself in this moment suddenly given over to perturbations which threaten with ruin and overthrow all legal powers, and the whole social system.

Insurrections and anarchy, the offspring of France, have crossed the German frontier, and have spread themselves in every direction with an audacity which has gained new force in proportion to our forbearance and moderation. This devouring plague has at last attacked our allies, the empire of Austria, and the kingdom of Prussia, and today, in a short time, menaces even our Russia, that Russia which God has confided to our care.

But heaven forbid that this should be! Faithful to the example handed down from our ancestors, having first invoked the aid of the Omnipotent, we are ready to encounter our enemies, from whatever side they may present themselves, and without sparing our own person, we will know how, indissolubly united to our holy country, to defend the honor of the Russian name, and the inviolability of our territory. We are convinced that every Russian, that every one faithful subject, will be prepared with joy to the call of his Sovereign. Our ancient warcry, 'For our Faith, our Sovereign, and our Country!' will once again lead us on the path of victory; and then, with sentiments of holy gratitude, as now with feelings of holy hope, we will all cry, with one voice, 'God is on our side! understand this, ye people, and submit, for God is on our side.'

Given at St. Petersburg, the 14th (26th) March, in the year of Grace, 1848, and the 22d of our reign.

THE UNION MAGAZINE. This beautiful Magazine of Literature and Art, under the editorial management of Mrs. E. C. Kirkland, has won for itself a popular and high a reputation, as to need no special approval from the newspaper press at the present time. With a list of gifted contributors, (among them is Lydia Maria Child, whose articles never fail to reply pleasure to the most thoughtful reader,) with embellishments of exquisite finish and tasteful variety, with excellent typography and paper, and afforded at the cheap rate of $3.00 a year, and with the warm commendations of a multitude of journals, (including nearly all of the press in the, no doubtedly,) a large one. The May number has promptly appeared, with essays on various subjects, interspersed with poetical effusions—the contents being entirely original. 'Clara and Lucy,' and 'The Spring Time,' are the principal engravings, and very pretty. This work is published by Israel Post, 140 Nassau-street, New York. T. Wiley, Jr., 20 State-street, is the Agent in Boston.

The Slave Abductors, Edward Sayres, (captain of the vessel,) Chester English, and Daniel Drayton, were finally committed yesterday. Justices Goddard and Williams have had them under examination since Tuesday last. The Criminal Court meets in June. Nearly all of the runaway slaves have been sold to dealers in that land.—[Washington News.

☞ But to the enormous amount of $70,000 has been required of these unfortunate men.

LAND REFORM.

BROTHER GARRISON:—

Of late, I have not trespassed upon the columns of the Liberator, for reasons good and sufficient to myself; but being a little more stirred up by reading the last number than usual, I am constrained to write in relation to some articles in the calaboose corner of your paper.

The remarks of the Ohio Homestead Journal do not fairly represent the views of a large majority of the 'disunionists' of New England, and therefore I believe that they do not fairly represent those of the West.

That journal says of the, disunionists, 'Their sympathies extend only to the colored bondman, and even with him they labor to destroy only the relationship of master and slave.' Now, four-fifths of the disunionists within the compass of my knowledge, and I know a good many out from my own place to the full extent the doctrines of freedom of the public lands to actual settlers, land limitation, abolition of speculation therein, the inalienable homestead, just and equitable provisions for the protection of labor equally with capital, and for repealing all unjust, oppressive and partial legislation. Wm. Lloyd Garrison will sustain every one of these as fully and faithfully as any land reformer in the world, and so will I. Why, then, this difference between the national reformers and the abolitionists? Why, the cause of difference is plainly this: The abolitionists, generally, are in favor of *all reforms*, consistently advocated and maintained, and not merely for the rights of *one class*, to secure which the rights of another class must be sacrificed or compromised. That's just the difference, expressed in the fewest possible words.

All who know me know that I am not merely a *sympathizer* with the doctrine of national reform, but an out-spoken advocate of the principles of every *human right*. But I will wait long before I will give my vote for one man who contends for my own human right in the soil, while for fear of losing the votes of some slaveholders, or else because he is insincere, dare not or will not contend for every man's right to himself.

'Manumission,' say the Homestead Journal and other kindred papers, 'would be only one step toward emancipation.' Well, what then? Must this one step never be taken till every other human right is established? That is like the pupil from green Erin, who wished to take lessons in music. When told that the terms were one dollar each for the first two lessons, and fifty cents each for the three following.—'Faith,' said Pat, 'and I'll take the three last.'

So long as national reformers refuse to take this one most important step in the journey of reform, lest they should lose the votes of slaveholders and their sympathizers, just so long is where the shoe pinch'es; and those selfish men who will never move in any reform till they have settled the question, What shall I gain by it? they will never succeed.

They may succeed locally, but not as *national reformers*.

'Manumission is only one step.' Indeed! What should we think of a man intending to go to Europe, who would not embark for the voyage because that would be only one step, but should wait till he could cross the Atlantic at a single stride? Or what should we think of a ship's company, who, in making the voyage to London from Boston, should go round Cape Horn and the Cape of Good Hope, to get there, because London was not the whole world, but a single city?

I would not indeed wait for the abolition of slavery before I would advocate land reform, and every other social right; but it appears to me to be the quintessence of moral and intellectual stupidity to contend that the very first of human rights is to be sacrificed or neglected or compromised, until all others are secured.

The same miserable selfishness prompts to the assertion, (for there is no argument in a self-evident absurdity,) that the condition of the Northern laborer is worse than that of the chattel slave; as evidence of which, the condition of our miserable beggars in our streets are chosen as illustrations. Do, then, the factory operatives and mendicants comprise the whole, or even the largest portion of Northern laborers? Where are the millions of agricultural, mechanical, professional, mechanics, and jobbers of every kind, whose conditions would be improved by an exchange for chattel slavery? I loathe such twaddle with 'unutterable disgust.' But let us look at the *apologies* for an argument—for men never talk reason when they have, or are competent to use, any thing else for argument.

I take the correspondent of the Voice of Industry:—'You are told that here (in slavery) children are torn from their parents, and so they are among Northern laborers.' That is, the condition of children among free Northern laborers, whom poverty compels to separate for an indefinite period of time, in the hope and expectation of meeting under better auspices, is really worse than to be torn from each other by ruthless tyrants, without the hope of ever meeting again, and all for life for the benefit of an irresponsible master, who may be cruel or otherwise, as he may be inclined.

'You are told that they toil beneath the burning sun under the lash of the task-master. Is not your lash of necessity equally powerful with ours? The man who could say that inquiry is an unmitigated knave, and I leave each farmer, mechanic or other laborer to answer for himself and his children. I am here reminded of a fugitive slave on his way to Canada, who is said to have exclaimed at an anti-slavery meeting, and in my presence, in response to a question asked by some of our Northerners who are so much worse off than the slaves, because they labored for their bread, if his master was cruel; he answered, no; he had nothing to complain of, only he was obliged to work when he was not in any.' they asked. The 'stupid' negro answered—'O! there is an opening where I left, if any of you want the situation.' But I believe none of those miserable wages slaves applied for it.

The Lawrences and Appletons are pointed at as the counterparts of the Calhouns, Hammonds, &c. The comparison is just, and the only sensible part of the whole article. They live, not only upon the *partially* required toil, of the northern operatives, but upon the wholly unrequited toil of southern chattels; and while the national reformers refuse to touch chattel slavery, for fear that they will lose the votes of slaveholders, they will never, no, never emancipate the southern operatives from vassalage to the Lawrences and Appletons. 'The northern laborer, to be sure, has a vote, which the slave has not; but so blunted is his intelligence by severe and protracted labors,' &c. How! but, ye millions of farmers, mechanics, and workingmen of the North, are you paid wet? Are you not worse off than if you had no land nor liberty either. You have to send your children from home 'to earn their living,' therefore they are worse off than if they were sold to hopeless bondage in the cotton fields of the south. You can read and write and acquire other knowledge, and your children can have the benefit of a free system of education, but of what use is that to you or them, while you have to work fourteen hours a day for a living? You must, and have your wives and children, and go from house to house to obtain employment, therefore you are worse off than if you were sold into Florida, your wives to Louisiana, and your children to Texas, to groan out your lives in chattel slavery; and, this being the case, you have to be paided liberal stable horse, while the chattel slave is like the 'well kept family nag,' fat and sleek.' You have votes, but you had better give them up, and all go South to be slaves. You live in a State where is some legal protection for your liberty, and your property; but you are worse off than if you were chattel slaves whose masters can do with them as they choose, and who may kill them whenever they choose, provided it is by 'moderate correction.'

'The same system which represents the progress of an *inferior race*.' The northern manufacturer actually deteriorates a superior order of intelligence.' I do not know to which race this correspondent belongs, but if to the superior order of intelligence, I should judge him to be the descendant of a line of progenitors whose blood has crept through factory operatives from the time of the first manufacturing establishment in Manchester, England. Slavery did, and does prevent the progress of such men as Frederick Douglass and W. W. Brown; but judging by such standards as this writer gives us, we should reverse his declaration, and say slavery prevents the progress of a superior race; but the manifest disregard to the great question of human rights, and the transparent selfishness as well as cowardice of such reformers, is too palpable to admit of discussion.

But I say that the position of the disunionists is the only one favorable to the success of the land reformers; for if, while land monopoly continuey slavery cannot be abolished, and slaveholders, and land monopoly cannot be abolished, without disunion; for, although I know such men, yet I am constrained to inquire who can be so stupid as to expect to cajole the slave power, which sways the destinies of this nation, and controls the southern wing of the land reformers, when the result will be to take away from them the right of possessing large plantations, to cultivate by slave labor, thus destroying slavery, and taking from them their POWER? And yet I know such men, who are sincere and zealous in the advocacy of the free slave territory, the Mexican war, and all consequences of the slaveholding policy. I am a disunionist, not only because I am an abolitionist, but because I am a land reformer. If the Union is dissolved, land reform can succeed in the northern states, and slavery will soon perish, and then land reform may succeed at the South; but while the Union and slavery last, the slaveocracy will never consent to disrobe themselves of their power, by giving up their control of the national domain; and so with the northern land reformers, I say, we shall not burn it out of us, that the working man that talks in that style is either unscandid, or incapable of reasoning.

D. S. GRANDIN.

REMARKS OF SAMUEL MAY, JR. AND J. M. SPEAR, *At the late Anti-Sabbath Convention in Boston.*

[REPORTED BY B. M. PARKHURST.]

REV. SAMUEL MAY, JR. addressed the Convention as follows:—

I had desired, Mr. President, at several times since this Convention commenced its sittings, to obtain an opportunity to say a few words on the great subject which has called us together. It may be, indeed, of very little consequence to the Convention, what my opinions are, or whether I express them here or not. But, to myself, it is of great importance that I do not even seem to shrink from the position which I took as one of the callers of this Convention,—that I do not seem to shrink from standing openly in the community with those who are the inquiry and investigation which have been set on foot in this community. I wish, too, to express my sincere respect for and confidence in those persons, who were chiefly instrumental in calling this body together,—those with whom the idea originated; to express my confidence in the uprightness of their motives, in their sincere Christian desire to promote those great interests which God will approve, and by which mankind will be benefited.

I wish to express my gratitude to those who induced me first to take a part in the calling of the Convention was, so to speak, a *practical* one. It may be a defect of my mind and organization, that I cannot take much pleasure in contemplating abstract questions. If any institution or custom of society seems to me to be working well, I feel little inclination to search too curiously its source and reason. If it works badly, and I am convinced it is working badly, and that the injury is so great as to be enough with me, whatever may be alleged in favor of the custom, for setting it aside.

I have been for some years, Sir, deeply interested in the Anti-Slavery question. As I have of late gone from place to place, speaking upon this subject, more previously also, while in the ministry in Worcester county,—I have perceived that it was much more difficult to get the ear of the people at large, in order to lay before them the story of the wrongs and sufferings of the enslaved countrymen, than it was at the beginning of the work, than on any other. I found that, by a very great majority of those who called themselves Christian ministers, and Christian churches, the claims of the slave were almost, and in some cases altogether shut out. Sir, when I found a state of things, where the popular idea and use of the Sabbath were working very badly, working against true religion, working against Christianity. I see, then, that the great majority of the clergy and Christians were doing, not the best, but the worst they could to make Sunday, instead of the best, the worst day of the week, the very worst day of the seven,—the day which the wronged and suffering man would pronounce most inimical to his temporal and eternal well-being. On that day, in those parts, I found the ministers of Christ, stand up in his name to teach the people, his voice cannot reach, through them, the ears of the people. He said, 'The Spirit of the Lord is upon me, because he hath sent me to heal the broken-hearted, to proclaim deliverance to the captive, and to set at liberty them that are bruised;' but those, claiming to be his ministers, will not allow this voice of his to speak, through them, on that day. The cries of three millions of wronged and outraged souls will not, in this land, those very preachers which go into the ear of the God of Sabaoth, upon the first day of the week, equally as on every other day, are not suffered on that day to reach the ears and hearts of the people. The gospel of Christ,—'Liberty to the captive,' is, in this great country, cannot be preached upon the first day of the week, and is not preached. That 'pure religion and undefiled, before God and the Father,' which consists in visiting the widow and fatherless in their affliction, and keeping himself unspotted from the world,—which emphatically *consists* in doing this, as well as in keeping one's self unspotted from the world;—that religion, I say, is not set forth to the people on that day of the week, by a very great majority of those who profess to be the great exponents of the faith. It is *suppressed* on that day. There are, indeed, ministers and churches which form exceptions to this. I wish that I could except the whole Unitarian body with which I have been connected, from these charges. I wish I could say that they were, as a body, true to their professions, to their idea, and were ready to welcome all these subjects on the first day of the week. But they are not. [A voice in the audience was understood to call this in question.] I have had occasion to preach as a preacher of the Unitarian denomination, in endeavoring to bring this subject before congregations, and I know they are not all ready nor willing. There are a few, comparatively very few, who have given up their minds, and some hearts to their position and interest, allow me like myself (to whom, perhaps, many objections may lie,) to stand in their pulpits, and advocate distinctly the rights and claims of the enslaved.

I had hoped to meet many of the Unitarian ministers here to-day. The essential views which have been declared in this Convention are in harmony with those put forth, in times past, by the Unitarian body. I grew up in that body. I never was instructed from their pulpits to call the first day of the week as the Sabbath of God's command. When, at a subsequent period, I entered upon the study of my profession, I did not find the Sunday held or inculcated as the Sabbath, but as the Lord's day, a day of commemoration of the resurrection and the gospel of Jesus Christ. It certainly was a day set apart, among Unitarians, as other sects, for religious, or it may be sectarian purposes; but not as time holier in itself than any other time, nor was it called the Sabbath. And I contend that it is little better than infraud to give the name of Sabbath, in any case, to the first day of the week. 'The *seventh day*,' said the Jewish law, the only law which ever established a Sabbath, 'the *seventh* day is the Sabbath of the Lord thy God.' What right has any man, or body of men, to alter this, and say, 'The *first* day is the Sabbath of the Lord thy God?' The Seventh Day Baptists are the only consistent Sabbatarians among the Christian sects of this country. Looking into the Scriptures, both of the Old and New Testaments, they find no authority, no precedent, for calling the *seventh*, and to that they adhere, and are consistent in doing so. All others, who profess to hold sacred the authority of the Scriptures, are inconsistent with themselves, and undermine their own position, by maintaining that the first day of the week is a *Sabbath*.

But, Mr. President, as I said in the beginning, whatever theory we may adopt on this subject, let it be one which shall not conflict with the great interests and aims of the gospel of Christ. Let it be not by any one substituted for the *seventh* day of the week, and held as a Sabbath, let him remember the words of Jesus, 'The Sabbath was made for man,' for humanity in all its varying trials, temptations, woes and wrongs. The question of humanity can be excluded from the hours of Sunday, without a palpable dishonor and wrong being done to Christ and his gospel. And he who would fasten the yoke of such a Sabbath as this upon the minds and consciences of the people, ought to be regarded as among the foremost foes of God and man.

REV. JOHN M. SPEAR said—

For some two or three years past, sir, I have devoted very much of my time to speaking to the people in behalf of the prisoner, persuading the people not to kill him, or imprisoned him for life,—to be kindly when he is released from prison, and to abolish those wretched buildings that we now call prisons, and to substitute in their place the asylum, laboring to reform and save, rather than to punish and to destroy. Going out, therefore, into towns and villages, sometimes invited and sometimes uninvited, I have met with various obstacles in the way. Among these obstacles is the popular view of the Sabbath, that this day is too holy to labor for the criminal.

Travelling a few months ago in the neighboring State of Rhode Island, I stopped with a friend, and said that I would speak there on Sunday evening in aid of this cause. He sent notices around to all the clergymen of the place, some dozen or more. Several of the clergymen read the notice, but one would not. He has never forgotten because that he had a notice of a meeting, but could not read it, for it was to be held on *Sunday evening, and for a secular purpose*. The next day after the lecture, passing round in that village, I met with one of that clergyman's parishioners, and I found that he was deeply interest in what I was endeavoring to do in aid of the prisoner, and assured me that he certainly would have come to the meeting, had he known the subject on which I intended to speak; and then he told me that his minister had refused to notice the meeting, because it was to be held on Sunday, and to be held on Sunday evening. 'Pray, sir,' said I, 'what was your minister's subject on Sunday evening?' The last judgment.' 'A very moving subject, indeed; and do you remember any scriptures your minister quoted, having a bearing, as he supposed, upon this last judgment?' 'The twenty-fifth chapter of Matthew.' 'And what did he tell you would be the decision of the last judgment, according to this?' 'He said we should go to hell.' 'And would you ever get out?' 'Never; if we once got into that place, there was no relief, and there was no end to it.' 'Then, sir, it is vastly important that you should understand what these duties are; and I repeated to him the words of the last judgment—'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and in prison, and ye came unto me.' 'Here,' said I, 'among these duties enjoined in the twenty-fifth chapter of Matthew that your minister quoted as having a bearing upon the last judgment, is the duty of visiting the prisoner,—ay, and the climax of all these duties; and yet your minister ventured to stand up in his pulpit and declare, I tell you, that that was a secular affair, and so secular that he could not even read a notice of a meeting for that purpose, because it was to be held on Sunday evening; and so he kept his congregation away, and prevented them from coming to the meeting to hear me lecture. Sir, it seemed to me that that minister was doing, by that act, very great mischief; and when I leaned that there was to be a call for the consideration of this great subject, I rejoiced that such a meeting was to be held in Boston.'

But, sir, there is another side to this matter. Prior to last time, I went out into Norfolk County, and called on a good friend, (and he is here to-day,) on a Saturday night. I told that preacher that I wanted to speak in his pulpit on Sunday evening. 'I don't wanting such things done here,' he said; 'I am decidedly opposed to it.' I was surprised, and said, 'I hadseen you at the anti-slavery meetings, and I thought that perhaps you would be friendly to having such a meeting here.' 'Yes, but I cannot hear the idea of having the subject put off to a *third service*, as though it did not belong to Christianity.' My congregation is a scattered people, and will come where to-morrow afternoon, and that will be the time for you to spread the subject before them.' It seemed to me that there was a man who understood the matter, and I rejoiced that it is not all the ministers, and Christian churches, are of the same kind. Coe, without thinking of the lesson he taught me. When you tell me I may lecture on Saturday afternoon Monday night, or on Sunday night, I ask why cc'l I lecture between ten and four o'clock on that same day? Sir, I press this matter home.

Unitarians have been spoken of by some of our friends to-night. Sir, I honor that body. In this sitter, I think they have set a noble example. They have been more willing than any other sect in the land to open their pulpits, and to want to speak for the good they do. I don't mean to be all to time pointing out the evils men are doing. It seems to me that we ought, when men do good, to lift up that good, to encourage others by their example. I rejoice that those persons have ventured to open their pulpits in this way. Why should we find May, friend Garrison, friend Wright and others, speak any where that the people are together to hear? Entertaining this view, I rejoice that the meeting-house is already built for me. I rejoice that I can been I arrive in a place, the people have already laid aside their avocations. I rejoice that the congregation is already gathered for me. It seems to me that it will save me a great amount of time and toil. Now, what I want, then, is, that a good man (the day. I want that we should lecture on Temperance, Freedom, Peace, and the Reform of the Gospel on that day. I don't care, as I said, that my friend behind me (Mr. Foster) does, to have the people all scattered, and out in the field. I am glad, on Sunday morning, to find the people there, and if they will let me speak, I rejoice in that gathering; but if not, I will appeal to the tyrannicy that will gave the twenty-fifth chapter of Matthew to prove the last judgment, and when you ask them to do a duty there enjoined, will tell you that it is secular. The idea of dividing off duties, labelling some as 'secular,' and some of them as 'religious,' has done an immense amount of mischief.

SIGNS OF PROGRESS.—A petition to Congress for the abolition of slavery in the District of Columbia, numerously signed in Baltimore, was recently sent up from the Capitol.

Citizens of Cecil county, Maryland, have recent. ly petitioned the Legislature for the abolition of slavery in that State. The petition was received and laid on the table. The general expectation was that it would be rejected.

The question of a revision of the Constitution, voted down by the Legislature, continues to be agitated. Samuel Brady, formerly Mayor of Baltimore, declared that he feared it on account of his opposition to slavery, which he hoped, he, as one of friend, in a recent public meeting, Mr. Thursday, of Louisville, hoped to live to see the day when slavery should be abolished in the State of Kentucky.

Ratio of the Constitutional Vote.—The majority for the Constitution thus far is about 40,000, for the negro clause about 30,000, and for the two mill tax about 5,000. Thus it appears, that, after all, the Constitution is most popular with the people, next is the exposition clause, and last and least, is the proposition to pay the debts of the State. Only 8,000 more than half of the people of this State are willing to be taxed to pay their debts. No wonder such people are fearful their morals will be corrupted by contamination with the blacks. We are not sure that the blacks will regard it a very great evil to be expelled from the State.—*Western Citizen, Illinois.*

The Gale on the Lakes.—The late gale was extremely disastrous on the lakes. At Sandusky, on the 19th, there were 40 vessels in port, and many within sight of that city. Eight vessels were ashore opposite Cunninghan's Mills in Huron County, on which arrived at Cleveland on the 19th, rode out the gale with difficulty, having split sails, lost smoke pipes, &c., and a little water on deck was agreable. The splendid steamer Niagara, from Oswego, was wrecked at the mouth of the Genessee River on the night of the 18th. She had previously lost her rudder, and she stranded, broadside to, at 1 A. M., on the 19th. She had seventy-five passengers on board, and not one lost, or injured in any wise injured. The Niagara was built three years since, and valued at $60,000. There was no insurance on her.

ALBANY, April 24—9 P. M.

A most destructive fire broke out this P. M. in the rear of the residence of Mr. N. Starks, on the South-west corner of Washington and Church streets. The premises block, bounded by Church, Westerlo, John and Dallius streets, was burned—including the church on Washington street. One or two houses on Dallius street have escaped.

Health of the Army.—A letter to the New Orleans Crescent, dated Mexico, Feb. 26, says:—

'The health of the army is better than it was a week ago, is still far from being good. Twenty-six hundred would not cover the list of those now in the hospitals and under medical treatment.'

Sudden Death.—Benjamin Muzzey, Esq., President of the Lexington and Cambridge Railroad Corporation, arrived at the Exchange Coffee House about 1 o'clock on Friday, and soon after, feeling unwell, he went into a private room to a chamber and sent for a physician, but died shortly after 2 o'clock, notwithstanding every exertion was made for his relief. His disease was an affection of the heart. Mr. M. was about 55 years of age.

Death by Drowning.—George E. Swift, of this city, was drowned in Fresh Pond, West Cambridge, on Saturday, by the upsetting of a sail boat, in which he had started to sail over the pond.

Lamartine's Connexions.—M. Lamartine is married to an English lady; and his family, in Paris, are in England in 1834, also married an Englishwoman.

Horatio Sprague, Esq., for many years Consul for the United States at Gibraltar, died there on the 20th ult., in the 65th year of his age.

The legislature of Virginia has voted swords to Zachary Taylor and Winfield Scott, and has passed a resolution of respect to the memory of the venerated Adams.

There is now exhibiting at Nottingham, a Yorkshire giant, who is nearly eight feet high, and weighs 450 pounds. His father, a farmer, is six feet six inches high, his mother six feet, and all the children were taller than his mother, one daughter was seven feet two inches in.

The Pennsylvania Legislature has, in effect, abolished military training, by providing that every person shall be exempt, on the payment of twenty-five cents each, to a fund, for the benefit of the volunteer companies.

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 to the furtherance of the objects of the Association, among which are the following:

To call the attention of people to this subject, and consequently excite their interest therein. This can be done by distributing information in regard to the lectures, and by circulating tracts, papers and papers. Among the latter is the 'Prisoner's Friend,' published by Charles Spear. It is the only paper in the country devoted to this cause. And like all other reform newspapers, must find its way almost among those dispersed to listen to its claims. It is hard work for yielded the proprietors no income. The Messrs C. & J. M. Spear have identified themselves with the cause, and have proved a constant and steadfast friends, and the Association would like occasionally to extend to them a helping hand. This can be done by their friends, by paying contributors to the paper, aiding them in visiting and relieving prisoners in any other way that the exigencies of the case may require, but pledging themselves for no amount, or to aid in any particular way, excepting such as at the time may be deemed most expedient by the Board of Advisers of the Association.

They also want funds which they promise to use economically and carefully, to enable them 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 for people shall reap it. The Association would, as one branch of their labors, an interest in the females discharged from the House of Correction. Many of them, if all agree, are very sorrowful, and most thankfully put themselves under our guidance, and really if, or one or more, may be saved, who will say that we have labored in vain?

To accomplish much, we want not only pecuniary aid, but interest and sympathy. We hope to have members of the Association from all parts of the State. No subscription or assessment is asked, but only such voluntary offerings as each feels disposed to give. Many have advised a Fair as the readiest way to get money from persons who have no amount wherewith to commence our labors. If those to whom this plan commends itself will assist us in accomplishing this object, we shall be exceedingly obliged.

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 the circular, either before or on the 20th of April. Gifts of flowers and refreshments will be very acceptable. May Morning.

CONSUMPTION.

This terrible disease is commonly attributed to our climate; but if the climate were to blame, the disease would have been inflicted on other, and not upon the people. We think the fault is in the people, and if the people would keep the skins of themselves and their children properly washed, and abstain from gluttony, poison and idleness for a generation or two, consumption would be more known than lion. In good society, the disease for which scratching and sulphur are the principal remedies.

However, consumption prevails as matters are, and picks off the best and prettiest of us, in our prime. In this state of things, we must do the best we can, piece out our existence with pills, with journeys, voyages and medicines. Of all the medicines we know of, Dr. Wistar's Balsam of Wild Cherry is what we should first recommend. We have in our office a living proof of it efficacy, who, but for it, would have been laid in the cold long ago. The inventor of this medicine, Dr. Wistar, was a man of science and humanity, and undoubtedly prepared the remedy in its best form, and the public may rely upon Mr. Fowle for the genuine article.—*Boston Daily Chronotype Jan. 18, 1847.*

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.

DRS. GRANDIN & DUDLEY.

If any of our numerous readers need the services of a dentist, we could not do them a greater favor than to call their attention to the dental establishment of Drs. Grandin and Dudley, No. 5 Tremont Row, near Summer street—the number we forget! We speak of this establishment to our readers, because we always like to bear testimony to the skill and ingenuity of those, who are contributing to the comfort and happiness of their fellow-beings. Drs. Grandin & Dudley are doing this. Every body knows that when a young lady, for instance, has her teeth extracted, she feels that life is worth less one much changed, and she appears to be much older than she really is. And besides, we take it, that it is not the most pleasant thing in the world to have one's teeth pulled out either with the help of chloroform or without it.

Now, these gentlemen have discovered a process by which they are enabled to cure diseased teeth, and preserve even old stumps of teeth, in most cases; and this they do when they insert artificial teeth on their new plan, instead of wrenching them out, as is the common practice. We know of one who would have his mouth all torn to pieces, when he can have teeth inserted on a much better plan without it? Not we.—*Boston Times.*

ANTI-SABBATH CONVENTION.

TREASURER'S ACKNOWLEDGMENTS.

Received, (previously reported,) $185 25
" from George W. Benson, Northampton, 3 00

$188 25

ROBERT F. WALLCUT, *Treasurer.*

Boston, April 24, 1848.

NOTICE.

The members of the New England Union Cavalcade Association are hereby notified, that there will be a special meeting on Monday evening, May 1st, at 8 o'clock, at Hall No. 7 Belknap street, to make choice of a chairman and secretary, and to transact business as is set forth in the 5th article of the Constitution. Every member is requested to be present.

Per order of the President:

ROBERT WOOD, *Secretary.*

Boston, April 26, 1848.

SITUATIONS WANTED.

A colored man, with his wife and two children, wishes to get a place in a family, to take care of a farm, a waiter, &c. He is about 45 years of age, and of good capacity.

A lady—A young colored man wishes a place as a waiter or house-servant. A situation in a private family would be preferred. He has been a waiter at the Adams House, for the past six years, and has the best certificates as to his capacity and conduct.

Applications may be made, post paid, to the Anti-Slavery office, 21 Cornhill.

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.

☞ The proceedings of the annual meeting of the Norfolk County Anti-Slavery Society, at Dedham, are in type, but unavoidably deferred.

MARRIED.—In Marlboro', by Rev. Mr. Alger, Tillson W. Barker to Catharine G. Howe; Newton Darling of Blackstone to Matilda Webb of Fitchburg.

DIED.—In this city, on Thursday morning, April 20th, of long fever, ELIZABETH PEASE, youngest child of WM. LLOYD and HELEN ELIZA GARRISON, aged 16 months. On the occasion of the funeral services, the following verses were spontaneously made by THEODORE PARKER, WENDELL PHILLIPS, WM. LLOYD GARRISON, C. WRIGHT, EDMUND QUINCY, JOHN M. SPEAR, SAMUEL MAY, JR., and OLIVE BRANCH, of a most consolatory, strengthening and edifying character.

'No bitter tears for thee he shed,
Blossom of being! scarce thy day!
With flowers alone we strew thy bed,
O blest departed one!
Those of life's vernal ray,
Blushed into dawn, and passed away.

Yes! thou art fled, ere guilt had power
To stain thy cherub soul and form;
Closed in the bud, untouched by flowers,
Thou never felt a storm:—
The sunbeam's smile, the zephyr's breath,
All that life's path can offer, death!

Thou wast so like a thing of light
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy young innocence!
And thou, that brighter home to bless,
Art passed with all thy loveliness.'

In Chelsea, 16th inst., suddenly, Mr. Robert Elliot, of New Bedford, aged 72 years.

At Coburg, Canada, Mr. Thomas York, a colored man, 104 years.

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 has since made such improvements in facilities for a philosophic and thorough course in Hydropathy. The supply of water is abundant, and in purity has been ascertained to be equal to that in distilled.' The location is quite eligible, being but a short distance from the N. Y. & N. R. Road. The vicinity abounds in a variety of scenery, and has charming grounds for walks and rambles. So that with the water, suitable regimen, mountain air, and exercise, patients can scarcely fail to obtain the healthful results for which they labor.

The following testimonials speak for themselves:

Mrs. B., wife of Dea. B., of Warwick, Mass., aged about thirty-five years, was brought to me last August. Her case was pronounced by her physicians to be fatal. If placed in an erect position, and left unsupported, she would inevitably fall backward to the ground. If being well supported, she made an effort to walk, either foot, when carried forward, despite her efforts to the contrary, would inevitably trip and fall. She had been in this condition nearly a year. Her treatment commenced the 16th of July, and was continued to the 16th Oct., only. Since she left, she has been able to be able to walk half a mile with ease. Since her return to her family, she has continued her baths with corresponding improvements in her health. She now attends to her domestic duties, and with the assistance of a small girl, does the work of her family.

Patients are desired to bring three comfortables, one pair of woolen blankets, one pair of sheets, half a dozen towels marked, with old linen for bandages.

Terms, from 5 to 10 dollars per week, according to accommodations or circumstances of the patients. Those who are less particular in the selection of rooms, or are willing to occupy them in common with others, will be charged less.

Athol, March, 1848. GEORGE HOYT.

POETRY.

NATURE'S NOBILITY.

BY REV. GEORGE ASPINWALL.

Room for a nobleman to pass!
In costly robes? in trappings gay?
A fop tricked out before the glass?
No! clad in sober grey;
A nobleman in heart is he,
With mind for his nobility.

His crest, a soul in virtue strong;
His arms, a heart with wonder bright;
Which gold bribes not to what is wrong;
Nor blinds to what is right;
The patent of his courtly race—
Behold it in his open face.

He cringes not on those above,
Nor tramples on the worm below;
Misfortunes cannot cool his love,
Or flattery make it grow;
Stanch to his friends in woe or weal,
As is the magnet to the steel.

He envies not the deepest sage;
He scoffs not at the meanest wight;
And all the war that he hath wage
Is in the cause of right.
For brow resistant, and waving hand,
He has the poor man's willing hand.

He is not rich, and yet, indeed,
Has wealth; nor poor, his stock though small;
Not rich, he gives so much to need;
Not poor, for on him fall
Such blessings from relieved distress,
To crown his path with happiness.

Room for a lord! ye truckling crew,
Who round earth's greatness fawn and wind;
Fall back! and gaze on something new—
A lord, at least in mind—
But bravest work in nature's plan,
An upright, independent man!

From the National Era.

LINES.

BY JOHN H. BRYANT.

As when on Carmel's sterile steep,
The ancient prophet bowed the knee,
And seven times sent his servant forth
To look toward the distant sea;)

There came at last a little cloud,
Scarce broader than the human hand,
Swelling and spreading till it broke
In showers on all the herbless land;

And hearts were glad, and shouts went up,
And praise to Israel's mighty God,
As the sere hill grew green again,
And verdure clothed the naked sod;

Even so our eyes have waited long—
But now a little cloud appears,
Spreading and swelling as it glides
Onward into the coming years.

Bright cloud of Liberty, full soon,
Far stretching from the ocean strand,
Thy glorious folds shall spread abroad,
Encircling our beloved land.

Like that sweet rain on Judah's hills,
The glorious boon of love shall fall,
And our bond millions shall arise,
As at an angel's trumpet call.

Then shall a shout of joy go up,
The wild, glad cry of freedom come
From hearts long crushed by cruel hands,
And songs from lips long sealed and dumb;

And every bondman's chain be broke,
And every soul that moves abroad
In this wide realm shall know and feel
The blessed liberty of God.

ALL'S RIGHT.

BY MARTIN F. TUPPER.

O, never despair at the troubles of life,
All's right!
In the midst of anxiety, peril and strife,
All's right!
The cheerful philosophy never wrong,
That ever puts this on the tip of my tongue,
And makes it my glory, my strength, and my song,
All's right!

The Pilot beside us is steering us still,
All's right!
The Champion above us is guarding from ill,
All's right!
Let others who know neither father nor friend,
Go trembling and doubting in fear to the end,—
For me, on this motto I gladly depend,
All's right!

DIRGE FOR AN INFANT.

He is dead and gone—a flower
Born and withered in an hour.
Coldly lies the death-frost now,
On his little rounded brow;
And the seal of darkness lies
Ever over shrouded eyes.
He will never feel again
Touch of human joy or pain;
Never will his once bright eyes
Open with a glad surprise;
Nor the death-frost leave his brow—
All is over with him now.

Vacant now his cradle-bed,
As a nest from whence hath fled
Some dear little bird, whose wings
Rest from timid flutterings.
Thrown aside the childish rattle;
Hush'd for aye the infant prattle;
Little broken words that could
By none else be understood,
Save the childless one who weeps
O'er the grave where now he sleeps.
Closed the eyes, and cold his brow—
All is over with him now.

LEIGH HUNT.

PREACH THE TRUTH.

Fear ye not the face of clay—
Preach the truth—
It will yield another day.
If you're faithful,
And the holy word obey.
What if scorning men oppose?
Preach the truth.
To your friends and to your foes;
If you're faithful,
These will yield as well as those.
With the message from the skies,
Preach the truth
To the foolish and the wise—
If you're faithful,
Vice will sink, and virtue rise.
If men hear, or men forbear,
Preach the truth;
Truth is never lost in air;
If you're faithful,
You a crown of life shall wear.

TRUE RICHES.

Health and the simplest fare. If thou hast these,
Be compassited with one single *treasure* friend,—
A conscience which thou dost not fear to bare
To the great Searcher's eye,—and that strong hope
Whose wing no cares tires, e'en o'er the yawning grave,
Go then thy way; thou art an emperor,
Bearing thy crown aver with thee; go thy way,
And thank thy God, who hath bestowed on thee
The gold which monarchs covet but in vain.

REFORMATORY.

A PLAN TO ORGANIZE MASSACHUSETTS INTO A BAND OF MURDERERS.

WACHUSETT POND,
April 14, 1848.

TO JAMES HAUGHTON, *of Dublin*:

DEAR JAMES—In a recent letter to you through the Liberator, I gave you an insight into a Bill now before the Legislature of this State. I now send you its details. It is, as you will call to mind, entitled, 'AN ACT CONCERNING THE MILITIA'—'to arrange a system for the organization and discipline of the Militia of this Commonwealth.' Had Levi Lincoln and his colleagues on the committee to draft the bill been men of truth and honesty, they would have headed it—'An Act to organize the inhabitants of this State into a band of Robbers and Murderers, and to discipline them in these arts.' This is the only *real* object of the bill, whatever name may be given to it. But I propose to introduce to you in succinct terms the leading features of the bill, which I am told was written by Levi Lincoln, an ex-governor of this State.

It opens by saying—'The Commissioners, on entering upon the duties assigned to them, are not insensible to the responsibility, and to the difficulty of the task, nor of the utter failure of success in the many efforts made by others,' &c.

So, to organize the people into bands, to study how, systematically and skilfully, to steal, rob and murder, the Commissioners the world they feel to be *a responsible* and *difficult* work—and one of doubtful success. This is encouraging. You will rejoice to learn that they had some sense of responsibility left.

But they go on to say—'Under a deep sense of the importance of the subject, and with an earnest desire to render the service they might, towards sustaining and invigorating an institution coeval with the existence of the government,' &c.

To organize and train people to murder, they 'earnestly desire to render what service they can,' and 'they have willingly and *laboriously* and *faithfully* given to it their *best thoughts* and *devotion* of time,' &c. They are anxious to assure the world that they were no laggards in the work, but devoted their best thoughts, not to arrange a system of brotherly love and kindness, and to inspire human beings together to enlarge their benevolence, and teach them how to live together as brothers, but to educate them into bands of trained, cool and systematic plunderers and destroyers of mankind.

'It may seem gratuitous,' they say, 'to repeat the considerations of a *political* and *social* character, which eminently demand the organization of the *physical force of the State*, in the shape of its militia.' Thus the object is distinctly stated to be—to organize the brute force of the State in the shape of military companies. We shall see how the *moral force* of the State organized to put down this brute force organization? The clergy and churches of the State constitute a most efficient part of this brute force. Their moral force is nothing.

'The right to keep and to bear arms for the common defence,' and the *obligation* to contribute 'personal service, or an equivalent, to the protection of life, liberty and property, were held as axioms of privilege and of duty by the fathers of this republic,' say the Committee; therefore they infer that it must be our duty to form ourselves into train bands to study the art of killing men. And they add—'The emphatic declaration, that a well-regulated militia is necessary to the security of a free State' was inscribed on the very platform of our national Union.' Thus they back up their attempt by the authority of Washington and the Constitution. Washington and the Constitution taught a falsehood, when they declared that 'a well-regulated militia is necessary to the security of a free State.' The military power has ever been and is the sole security of tyrants. As this bill will demonstrate, the militia is an absolute despotism; and the Committee themselves being witnesses, Washington and the free State could be sustained *only* by absolute despotism. Put men under the enslaving, grinding provisions of this bill to secure freedom! It is like the lie of M'Duffie, that liberty can be secured only by slavery. Keep in mind, the object of this Committee is to 'secure our rights and liberty.' 'An act for the protection of life and liberty by KILLING AND ENSLAVING MEN'!! Thus speak the concentrated wisdom and piety of Massachusetts.

The Committee go on to say, that the militia, 'restored to its former rights and efficiency, may yet serve as a faithful sentinel upon the watchtower of freedom, the guardian of the people's rights and of the nation's liberty.' Guard the 'people's rights'! How? By fining and imprisoning men if they do not go to meeting, and behave *decently* and *reverently* while there; by stringing or hanging them if they fall asleep—if they are discontented with their pay or fare—if they leave their employment, however iniquitous they deem it—if they refuse to murder men and women at the bidding of their employers—if they dare to have any conscience, any God. 'This is the way Levi Lincoln and his confederates, the legislature and religionists of the State, propose to secure the people's rights and the nation's liberty! Downright insanity! As well attempt to secure temperance, truth and virtue, by threatening to shoot or hang men if they will not be, get drunk, and indulge in every vice.

They go on to argue 'the necessity of the *ever present* influence of martial array to secure the *safety of society*.' To secure the safety of society, claim the right to lie, steal, rob and kill, fill society with deadly weapons, and with men who know how to use them; kindle in the bosom of every man, woman and child the 'martial spirit'; i. e. the spirit of wrath, revenge and murder; punish men with fines, imprisonment and death, if they refuse to study and practice the art of human slaughter. Promote 'the safety of society' by teaching men the art of mutual slaughter, and filling it with the spirit and means of anarchy and blood. This is the way in which these sapient heads, and loving, Christian hearts (as they are called) propose to secure 'the safety of society.' I do not wonder that the Committee have so much to say about obstacles in the way.

'They say: 'The Commissioners have met in the performance of their task, with information, from all quarters, of the general *neglect*, and the *disorder* of the militia in numbers and efficiency. It has been falling off in interest and favor with the public, ever since the last war with Britain.' Every attempt to invigorate it has failed of success, until it has come to this—that, with a *reputed list of more than* SIXTY THOUSAND citizens, liable, by law, to military enrolment, the train bands present at the present time, in rank and file, a force of LESS THAN FOUR THOUSAND AND FIVE HUNDRED EFFECTIVE MEN!! Glorious Old Bay! Say I Willings and Mary Ann? 'Nor is this all.' The Commissioners proceed to say—'By the annual report of the Adjutant General, (poor soul!) made to his Excellency the Commander-in-Chief,' at the close of the last year, it is shown that, notwithstanding all the immunities which existing laws offer, and the inducements and bounties which are held out to the performance of active duty, the number of organized companies, within the short compass of a single year, was reduced from 106 to 89, and the aggregate of troops been reduced in the ratio diminished by 550. Of the companies that remained, many of them were reported as depressed; most of them as sustaining themselves with much effort, in a fair condition, while a few only were found in a flourishing state.' Of these companies, it was then said, that 'unless some very favorable turn takes place, these companies will not survive another year.' LAUS DEO! I say again. Will you not round the responsive Amen! Tell it to all the kingdom, and to all the friends of freedom and of man in Europe, that our military system is well nigh dead. Tell them that a Committee of the House of Representatives of the last Legislature reported, after the most careful attention given to the subject, that the militia, as at present organized, is rapidly declining, and that, unless the legislature adopt some measures of a strong conservative character, not many years will elapse before all that now remains of the organized and active force of the Commonwealth will have become extinct.'

Be of good cheer, non-resistants, and all who seek the abolition of the army—your labors are not in vain. All inducements to get men to enrol themselves into bands of murderers, have proved abortive. 'It seems now to be universally understood,' say the Commissioners, that, 'under the present system, the institution itself (robbery and murder institutionized, like slavery, and made right!) cannot long be sustained.' 'The Legislature has not been wanting in the desire and the endeavor to improve this department of public service, and to infuse into it a stronger vitality. Since 1840, no less than five distinct enactments have been made to relieve the burden of duty, or to add new motives to its performance; and in the present attempt to reform the system, intimated in the labors of this Commission, the EFFORT MAY PROVE EQUALLY FRUITLESS'!

So, after all this labor of the collective wisdom and piety of the State, to sustain them, its martial spirit and system are hastening to their overthrow! The Commissioners have proved to you, I admit that their own nefarious and bloody attempt MAY PROVE FRUITLESS'! If all who profess to believe that all war and preparations for war, in this State, would cease to talk about war and peace as abstractions, and to direct to their proper object—the immediate *and entire abolition of the army*—of war as embodied in military laws and the soldier's profession, this inhuman effort would prove fruitless. The Commissioners say, in order to organize the State into a great brotherhood of plunderers and murderers, 'fearlessness for neglect of duty, and unmilitary conduct, in the organized companies, are *increased*, and more precisely affixed to the offences, and the mode of enforcing them simplified, and rendered more easy and certain.' That is, the bill provides for shooting and hanging men, and for *increasing* the trade, that they may be put to death more *easily* and *certainly*.

They wind up the Introduction by saying—'If, after all, it shall now be found that, *from any cause whatever*, neither *compulsory* organization can be effected, nor *voluntary* enlistments induced, to the upbuilding of the militia—the confidence and respect of the people, and in efficiency and usefulness, for the service of the country, then the project of any Bill which the Commissioners could devise, to revive and sustain the sinking condition of the institution, WOULD BE UTTERLY UNAVAILING!'

Such are the assumptions and admissions contained in this most extraordinary introduction to a most extraordinary Bill—which it is proposed to the people of this State to adopt as a law—a law that is to organize them into a band of systematic marauders and deliberate murderers.

Should any persons have scruples about the right of studying the art of murder, they are to be fined or imprisoned, for the following offences:—

'Neglecting to appear at inspection on the last Wednesday in May; or at any other company training required by law;—disobeying orders, or refusing to appear to shoot down rioters when ordered to do so.'

Having any or all the following implements of the trade in bad quality or condition:—

'Musket, bayonet, belt, pouch or ram rod, cartridge-box, twenty-four cartridges, with a proper quantity of powder and ball, serviceable knapsack, two spare flints, priming wire, brush, sword, saber, belt, pistols.' Each man enrolled must appear, when bidden to do so, with these tools of his trade, in good quality and condition—or be fined or imprisoned.

What a spectacle! A *commonwealth* architected, civilized and christianized, deliberately arming themselves to form bands to study the art of human slaughter! This is man's contrivance to have good government; and those of us, who try to defeat this attempt to form the State into an organized band of murderers, are called '*no government men*' as though it were possible to secure property and life by assuming the right to rob and murder, and teaching how to do these deeds! When will men learn that violence begets violence, and that defiance provokes aggression?

A government based upon the right to kill men—to declare war, and raise and support armies, contains in it the elements of death, and must end in anarchy and blood! Forgiveness, love, and good for evil, are the only conservative principles of the world. The history of governments based upon the war power demonstrates the utter impossibility of protecting human life by killing men, and the absurdity of attempting to prevent wrong and enforce right by violence.

Affectionately yours,

HENRY C. WRIGHT.

THE COMING OF CHRIST . . . NO. VI.

BY OZIAS NONCHOSEN.

13. Again, when Christ did come in his kingdom, and the events thereof were seen by 'all the tribes of the earth,' it does not appear that any one understood that these events fulfilled his prediction. The Jews did not recognize in the first coming of Christ, a fulfilment of the prophecies relating to this event; so also, Christians did not recognize, in his second coming, a fulfilment of his prophecy of that event. They had not been shown the nature of this second advent. The apostles had not taught it them.

Peter seems to have foreseen that scoffers would arise and say, (2 Pet. iii. 4.) 'Where is the promise of his coming? for, since the fathers fell asleep, all things continue as from the beginning of creation.' Now the promise here referred to, is obviously that of Christ, in which he says, 'There be some that stand here which shall not taste of death, till they see the Son of Man coming in his kingdom;' or, 'This generation shall not pass till all these things be fulfilled.' But the scoffer says, the fathers live fallen asleep; this generation has passed away, and Christ has not come; all things continue as they were; the sun is not darkened, nor the moon; the stars have not fallen; the heavens not been shaken; 'where is the promise of his coming?'

In answer to this question, Peter seems to admit that the event would not be delayed beyond the list designed in the promise; and he tells why. It says (verse 9.) 'The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance.'

Now, if Christ delayed his coming that sinner might repent, it follows that his coming would take away the opportunity to repent; and if his coming would cut off repentance, the prisoners of hope might perish at his event; and, if the prisoners of hope perish, it follows, *a posteriori*, as well as from other quotations from Paul, that hardened sinners would perish likewise. Hence all sinners must perish, that dreadful day. It would be, in fact, as Peter calls it, (verse 7.) 'The day of judgment, and perdition of ungodly men.'

But we have seen, from Paul's account of this day, that the Christians were to be changed to an immortal state, and to be caught up, to meet the Lord in the air, and to remain with him. Hence, both righteous and the wicked would be taken away, and we ask, once more, who would be left on the earth, and from whom did we descend, who are not here, if these events are passed?

But further, Peter goes on to state, (verse 10) that 'The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up.'

To say that anything like a literal fulfilment of the predict on here taken place, is absurd in the extreme; and still it is obvious, not only from what we have quoted, but from what he goes on to say, that Peter did expect these events, literally, within a few years of his time. He goes on to exhort them to be looking for, and hasting unto the coming of the day of God; to be diligent that they may be found of him in peace; and to account it, even then, that the long suffering of the Lord is salvation.' He and some others in the apostolic age, thought the apostles mistook the nature of Christ's second coming. They seemed to have supposed that they lived in the last days, and the end of the world; that some who were then living would live to see an advent of Christ, a resurrection of the dead, the end of the world, and the end of time. But Peter knew what might be made in support of this. These things they seem to have taught in their preaching and writings; and history records that the Christians, for some ages after the apostles, lived in expectation of seeing these events. Still, we do not see any thing in the writings of the apostles taught. The terms they employ, if applied to the second coming of Christ, are not literal, and need to be defined, in order to be understood. So, in fact, does nearly all the dialect of prophecy. A correct understanding of the results from a reading of the spirit which they possessed, exhibited in the living. Thus John the Baptist is called Elijah, the Prophet, (Mal iv. 5. Matt. xi. 14.) because, (Luke i. 17.) he came in the power and spirit of Elijah. So, also, at the coming of Christ, the spirit of true Christian worship was to be in the living. The apostles, Paul, Peter and John, are caught up, and have met the Lord in the air; for air is the medium through which light falls upon the earth; and, so far as their writings influence and enlighten men, so far are they said to be with the Lord, with Christ, in the air. The old Jewish world, also, was burned up, at the coming of Christ, both its heaven and earth, and a new heaven and a new earth, wherein dwells righteousness, have been created. This is Christianity. Its heaven, and its earth, in fact, is not the Jews; but is made of types and shadows, but the Spirit of God is its heaven. Its earth is not composed of sinners, as was the circumcision of the Jews; but its people are all holy and righteous.

14. We now look at the writings of John. The apostle, according to Paul, wrote some years after the destruction of Jerusalem; and various historical evidence might be produced, in proof of this assertion. It is stated that his gospel was written at Ephesus, in the year 97 or 98, that is, 27 years after the fall of the Jews. But aside from history, this gospel, internal evidence, shows it was written after this event. The predictions of Christ, relating to Jerusalem's destruction and his second coming, which are recorded by the other three evangelists, are omitted by John. This is, at least, an indication that the events were passed; and, had he written the predictions, he might have been accused of writing history, instead of prophecy.

But, further than this, John has omitted the injunction given by Christ, to eat bread and drink wine in remembrance of his death, which evidence remained obligatory, as may be shown from Paul, till Christ's second coming; and had it remained so, when John wrote, he evidently would not omit to eat. Hence, we infer that Christ had come, and, consequently, the injunction had ceased in its obligation.—Also,

But perhaps some will say that John made these omissions because others had written them; a repetition of their statements being unnecessary. But, if a repetition of what the three other evangelists had written were unnecessary, why did John repeat in his gospel what they had written? Why did he record the betrayal, crucifixion and resurrection of Christ? and why did John not record these events, if, as we have shown, he did? Were not the predictions of Christ of sufficient importance to be recorded? Did not their fulfilment in Judah and Jerusalem furnish strong proof that Christ was a prophet? and, as to the injunction, was not its observance command as worthy of record as a simple fact?

But we must notice that the gospel of preaching was then unknown, and books, being all written with a pen, were not, as now, circulated in great numbers, and sold at easy prices. And, as the apostles preached to a dense population, spread over extensive regions, and speaking different languages, comparatively few could possess a copy of the gospel as written by any one. The churches of Asia, that is, of Asia Minor, as it is now called, were not near Jerusalem or Rome, in whose neighborhoods the other gospels are said to have been written; nor are the apostles by any means probable, that any of these other gospels had been there introduced. Hence it appears to have been necessary that John should write; and that he should write all that was important to be known. In the close of his gospel he says, 'These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' He does not refer to any other writer, nor intimate that himself has not written enough for these purposes. We hence infer that these omissions were made because Christ had come in his kingdom, although John, writing from the dictates of the spirit, may not have known it.

THE CONFLICT AT BERLIN.

The revolutionary movement in Europe appears to have been no where attended with such a sanguinary result as in Berlin. Read the following thrilling sketch:—

Fate had a hand in all this business. The people come to report, but little gets there before them. The king appears in the balcony, bows to them, and they shout like men inspired. Bodelschwingh appears also, and advises them to return home. Cries of 'Long live the king!' 'Long live wingh! Long live the king!' Then all of a sudden, 'by some inscrutable mistake,' says one letter writer, 'they were drawn up in military waving by the cavalry and infantry.' So too at Paris, it was a 'mistake' that brought on the bloodshed and destroyed the throne. It was no mistake, it was the inevitable destiny that did these things. They could not have happened otherwise.

'This unfortunate mistake' took place about two in the afternoon. The lot battle raged through the night. An eye-witness writes to the Courier and Enquirer as follows:—

'The shops were instantly shut. I met a respectable citizen ejaculating, 'Good God! no king and soldiery.' The students began to pour through the streets with naked swords—with every weapon they could seize. A fortunate circumstance, the clubbing was grasped in a moment. Hundreds and hundreds of barricades were erected. The soldiery, who for a fortnight had been under arms, appeared at points centering upon the royal palace, and, at about 4 o'clock the fierce battle commenced. I cannot describe the appearance of the city at that moment. Every wagon and every carriage was stopped, the horses loosed, and it was instantly turned to assist in forming the barricades. Now began the fierce fight, the rattling volleys—and the deep, crying curses of the crowd. Near our house it was not so severe, although hundreds were hurled under our windows, and our great front door was burst in by the crowd, to seize whatever moveable might be in the court. The military retreated and advanced and fired—the masses fled, but rushed up into the houses, and dashed paving stones from the roof. They stoned old rocks in order to slide the files down. In some quarters it is said they poured hot oil, and the word was given to fire at every window where any person appeared. A poor young officer from our house, came up into our room from the story below, to beg a pair of pantaloons to cover his obnoxious military trousers. I lent him trousers and cravat, and he seemed relieved of intense terror, for the mob tore all single soldiers in pieces.

In our street the military soon had possession, but elsewhere the battle was terrific. A friend who came to visit us could not go home. He did not leave us at ten, the street was six feet high, and cannon were brought out, and played with grape shot at the end of our three mile street. Between 10 and 12 at night, the street was six feet high. We heard the cannon from every hearing such sounds again. The steady rattling roar of musket volleys, the deep bay of the cannon, the ringing of the alarm bell, the fierce shouts of the people, and, over all, the vivid reflections of an enormous fire. Cavalry at full gallop patrolled the city, and the shouts of the people, the curse still fired, and between three and five this morning, another fearful struggle took place at some barricades in our neighborhood. Here, persons were killed last night than have fallen either in Paris or Vienna.'

On the next day, Sunday, the same writer says:—

'The city is crammed with people. Most of the streets are more or less torn up. The soldiers remain in possession, and sleep at their posts, stretched upon the street, dead-wearied with the fight and the night before. No one knows what will occur to-night—but the terrible bitterness is past. Such raging wrath could not long endure. Many of the lower classes, who fought against the troops, soldiers, talking with them in a friendly and conciliating manner. I saw a body of five or six hundred infantry marching to be barricaded, the expected a most frightful battle in view of our windows. I took the opera-glass, and saw them advance. I saw a huge crowd advance to meet them, pretendedly—friendly and nearer; but some of the crowd waved their white handkerchiefs—there was no firing—the crowd met—they did not mingle, but the officers rode through the crowd and filed into a side street. If this was not fraternization, it was very like it. Yesterday they would have fallen upon them like tigers.'

This was the bloodiest of the revolutionary struggles that have followed 'the three days' of February. The number of dead is variously stated. According to one private letter received in this city it was 3000. Another letter says, that of the military, 1300 were slain, very many of them officers. The people fired upon them from the windows, flung stones upon them from the roofs, and, in some cases assailed them with boiling oil. The greatest slaughter was in the barricaded streets. Kill'ng was wide between three miles in length, (spoken of in the above extract,) was swept by artillery with grape and balls, but the people held good their barricades, and, in the end, they were dispossessed of the old. Such unflinching bravery was never exceeded in all the annals of human perversion.

Death Caused by a Tight Boot.—Rev. Daniel Parish, of the Methodist church, Newark, N. J., while attending a conference at Little Falls, took a long walk in a boot borrowed to supply the place of a leaky one, suffered much from its being too tight, and was seized with rheumatism in the leg, followed by mortification, amputation of the limb, and death. The papers report that the medical treatment throughout was judicious.

A gentleman entered the splendid hat store of Genin, 214 Broadway, New York, one day last week, and while purchasing a hat was seen by his dog, through the large plate glass which forms one of the doors of that extensive establishment. The affectionate creature, a large Newfoundland dog, stepped back to the curb-stone, and, giving a spring, leaped through the glass door, leaving the large plate glass, which was nearly half an inch thick, into a thousand fragments, but without doing himself the least apparent harm.

Great Fire at Haverhill, N. H.—A destructive conflagration occurred at Haverhill, N. H., on Monday evening, breaking out about five o'clock. Nine stores and dwelling-houses, with two meeting-houses, were destroyed.—Also, Tucker's Hotel, the post-office, and two printing offices. The fire raged with great violence, and was with the utmost difficulty got under. In the morning it must be very heavy.

Phonographic Progress.—There are said to be about fifteen thousand persons in England, Ireland, and Scotland, who can read and write phonetic shorthand. The Phonetic Journals are supported in England alone. In the United States there are 1000 persons who can read, according to some accounts, 500 persons who can read readily, according to some accounts, 100 who can write.

The Fleet of the French Republic.—From the extraordinary activity with which preparations at Toulon, there can be no doubt some important movement of the French fleet is contemplated. Orders have been issued to the commanders of the whole fleet, which is very well manned; and, although heavily stored, is to be ready for sudden orders. Naples is supposed to be the destination of the force.

PHILADELPHIA, April 19.

Great Fire.—A destructive fire took place last night in this city. Gen. PATTERSON's large stores were entirely destroyed. Loss very heavy.

Arrest of Bank Robbers.—The robbers of Darlington, the President at the Chester (Penn.) County Bank, have been arrested at Matamoras, Texas, and it is thought that $40,000 of the money will be recovered.

A Mr. T. Nash was severely flogged with a cowhide in one of the streets of St. Louis, recently, by Dr. F. A. McDonald. A lawsuit was the cause of the affair.

The Duke of Wellington has received, from the time he entered the public service up to the present, the enormous sum of £1,800,000 sterling from the public crib.

A Long Train.—A merchandise train of 113 cars came down over the Northern Railroad on Monday last, fifty of them loaded with pipe valued at one hundred thousand dollars. The Pattersons have made most timber from the Shaker settlement at Enfield. Some of the masts were over 100 feet in length.

Sufficient wire has now been suspended across the Niagara, at the Falls, to make crossing perfectly easy and safe. Passengers are drawn across in a basket for fifty cents. The wire by the line will be strong enough to pass over cattle.

Population.—Our West Haiwich correspondent writes that two sisters in that village, a short time since, on the same day, each presented her husband a pair of twins, making four boys and two girls. The interesting young strangers were doing well at the last accounts.—[Yarmouth Register.

Portland.—At the second trial on Friday, Mr. Greely was convicted of the murder of Portland, by about 90 majority over all others.

A bill has passed the Assembly of Pennsylvania, securing to married women the use and enjoyment of their own property, and exempting the same from levy and sale for the debts of their husbands. The vote was 60 to 28.

Generosity!—To the poet Fitz Greene Halleck, who for the last 20 years has been a clerk in the store of Jacob Astor-left in his will the enormous sum of $200 a year for life! Wasn't that a valuable consideration to ascribe for his services?

Detroit.—The city of Detroit now contains not far from 20,000 inhabitants. In 1840, the population of the city was a little more than 9,000; in 1845, 13,000.—[Free Press.

'Madame, said a snarling son of Esculapius, if women were admitted into medicine, their tongues would make it a purgatory.' 'And some physicians, Sir, would make it a fortnight,' retorted the lady, 'would soon make it a desert.'

Late accounts from California announce the murder of midshipman Tennent McLanahan, of Baltimore, by the guerillas.

Hon. Jas. Chapin, formerly a distinguished merchant of Portland, died in this city on Monday.

Discharged from Custody.—Andrews, a white man from Ohio, who has been confined in the jail of Clarke county, Va., some five or six months, on a charge of stealing a negro woman, and Mr. Jas. Castleman to run off, has been discharged from custody on the ground of insanity.

Long Passage.—The bark Thalia, from Cork, Ireland, arrived at quarantine on Sunday, after a passage of *one hundred and thirty-six days!*

Theodore Parker's sermon on the character of John Quincy Adams, reported phonographically for the Boston Chronotype, is one of the most profoundly philosophical and justly discriminating productions we have ever read.

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 an appendix, smaller and more engraving. Price, paper 25 cts.—1-2 cts.—in paper covers, 25 cts.
Mr. Blackford's Appeal in regard to the War with Mexico—12 cts.
Position and Duties of the North, with regard to Slavery. By Andrew T. Peabody—5 cts.
Wm. W. Brown's Lecture before the Ladies' Anti-Slavery Society in Salem—5 cts.
Six Months at Graefenberg. By Henry C. Wright $1 00.
Dick Crowinshield, the Assassin, and Zachary Taylor the Martyr, or the Difference between them, by Henry C. Wright—5 cts. single, 4 cts. per dozen.
Also—First Day Sabbath not of Divine Appointment. By Henry C. Wright—10 cts.
Archbishop Whately on the Sabbath Question—5 cts.

DR. JONAS W. CHAPMAN,

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

Dr. C. having been many 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 profiting himself in the principles and practice, and *is now attending physician* in many families in this city. Dr. Thomson introduced his principles and practice of medicine about twenty 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 are in constant application at the office.

Mankind are now generally satisfied under old treatment, and the mother that has been treated on the old and fashionable systems, is always ready to give her testimony in favor of the new, and spread *the old mineral practice.*

THE NEW MEDICAL ESTABLISHMENT at the corner of Cambridge and Temple streets, is provided with all the vegetables in the world, which are contained in *Thomsonian Materia Medica*.

THE ANTI-SCORBUTIC SYRUP, for scrofulous affections;

THE RENOVATING PILLS, for scrofulous diseases and constipation;

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

ISAAC CALDWELL'S
Genteel Boarding House,

Removed from No. 29 Butolph-street, to No. 12 Belknap-street, near Cambridge-street.

C. would respectfully inform the public that he has fitted up and fully prepared his home to accompany with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable boarder. Terms moderate. April 14

NEW ENGLAND
SECOND HAND CLOTHING STORE
No. 36 *Union st.*, Boston.

JOHN WRIGHT

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

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

Cash advanced on all kinds of Goods from $1 to 100. 6mo Oct 1.

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 improved method, by which the Patient is principally relieved at the first inhalation, and sickened by the curative agency, thus giving a *practical remedy* to the disease, and leaving nature to pursue its true course. Patients residing out of city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, the state of the system, &c. Address Post Paid—advice gratis.

NOTE.—The most prevalent of all diseases incident to our climate,—CONSUMPTION,—generally may be traced to a slight cold. By an estimate not long since made, it appears that upwards of one hundred and fifty thousand die annually of Pulmonary Complaints. TO TAKE HEED, DELAYS ARE DANGEROUS. 1yos nov13

'THE ORIGINAL STORE.'

THE BOSTON CHINA TEA CO
No. 198 Washington street,
(Opposite the Marlboro' Hotel,)
BOSTON,

HAS been in operation for five years.—Originated for the sole purpose of buying and selling Tea and Coffees in quantities to suit the trade, with unexampled success. Purchasing whole chests at store, and selling for each only, at a small advance on the pound, they never can think of ever better selections, and sell cheaper than those not engaged exclusively in the trade. As a general rule they sell

THIRTY CENTS PER POUND SAVED!

in purchasing of us. We will sell

5 lbs. good Black Tea, for 1 00
5 lbs. superior Black Tea, (Oolong flavor,) 1 25
5 lbs. good Green Tea, 1 00
5 lbs. good strong Young Hyson, 2 00
5 lbs. delicious Green Tea, 2 50

Many Boston stores charge 50 cents per pound for so BETTER TEA. All our Teas are packed in a style peculiarly our own, in half pound tin tea pots, neat and gay, comprising every variety of Teas, and labelled with our own label, duly copy-righted, to counterfeit which is *forgery*.

Achaw, a NATIVE CHINAMAN, who has had many years experience in Canton, (the native place,) of this business, will be found in the Company's Warehouse, directing and superintending the packing, &c., and will be happy to have his friends call on him.

IF 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 sealing it by mail will have the Teas carefully packed and forwarded as directed.

Orders sent through express men, answered with the same care as on a personal application, and with promptness.

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

WE DO NOT EMPLOY NO TRAVELLING AGENTS.

REDDING & CO., Proprietors.
nov19 tf

NEW AND IMPORTANT WORK.

MAN MIDWIFERY EXPOSED, and the Education and Employment of Modesty Vindicated, By Samuel Gregory, M. D. Fifty large octavo pages—price 25 cts. For sale at 25, Cornhill.

NEW BOOKS.

SOME Thoughts on the most Christian use of the Sunday. A Sermon preached in the Methodist, on Sunday, Jan. 30, by Theodore Parker. Price, 12 cents.

Pious Frauds; or the admissions of the Church concerning the Inspiration of the Bible. By Parker Pillsbury. Price 10 cents.

Narrative of Henry Box Brown, a Fugitive Slave written by himself. Price 12-1-2 cents.

Just published, and for sale by Bela Marsh, No. 25 Cornhill, where may also be had the Prince's extensive work on the History of the Bible.
April 7th. 3m

BOYS' CLOTHING.

SAMUEL WILSON, 10 Brattle street, is constantly receiving additions to his Stock, to prepare and furnish BOYS' CLOTHING, of as good material and fit, and at as cheap prices, as can be obtained in the city. Call and see.