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THE LIBERATOR.

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

WM. LLOYD GARRISON, EDITOR. J. BROWN YERRINTON, PRINTER.

VOL. XVIII. NO. 49. BOSTON, FRIDAY, DECEMBER 8, 1848. WHOLE NO. 935.

REFUGE OF OPPRESSION.

W. L. Garrison:

Sir,—You abolitionists accredit every thing lying travellers write about slavery, say concerning the Scottish, Irish, and their treatment of slaves, without discerning from the narrations themselves, the improbability of the 'facts.' A Barbadian Independent, Dementwit, writing from southern Georgia, among other things, stated of a slave hunt at Hamburg, that the feet of the slaves, from travelling over the 'sharp burning sands' of Carolina, were literally cut to pieces. Cut to pieces! how can they move along then? Cut to pieces! do you then not discern the lie? No white trader would dare to hunt slaves so they cannot then sell. But why believe every tale unprincipled letter writers send to your or abolitionist too, in severe justice, ensconced with them beneath the palm, the cocoa, and the banana! J. J. FLOURNOY.

Nigh Athens, Georgia, Nov. 1848.

Correspondence of the Journal of Commerce.

Western Reserve, Ohio, Nov. 20, 1848.

Politically, this section of our country is in a strange state. This strong hold of Whig principles has been changed into a 'hot-bed of Free Soil,' so called. Men who have been Whig for years, who have been feeding at the State crib a long time, have deserted the old party for the mount of the 'Buffalo.' As to their reasons for this, every man must judge for himself; but as a stranger here, with my eyes and ears open, having access to men of all parties, bearing daily discussions on the subject, I cannot but feel that some men, and not a few either, have been deceived. They say that men whom they have trusted, whose statements they have believed, have said that the Buffalo nominees would receive the vote of New York, *sure*, and probably two or three of the New England States, as well as Wisconsin and Iowa. Now they ask such questions as these—did these public speakers, the editors of the Evening Post and other Free Soil organs, know that such was the case so much deceived? Did they *believe* that Connecticut, and Rhode Island, and Massachusetts, would give a majority for Van Buren and Adams? I hear from all hands—our *friends* have deceived us. We are disappointed in our strength so unknown in the recent vote. So much for the result. Why has this large Free Soil vote been cast on the Reserve? No part of our country, or at least no portion of our Western country, can boast of a more intelligent, moral and intelligent people than the Western Reserve. Yet it is true that they are fond of new things and new theories. It was here that Mormonism flourished in its day, and here whole communities were distracted, churches weakened and well nigh destroyed. Here are the germinies of infidel and infinite perverted and lost; and here are the dark lines upon the earth where that delusive and dangerous error has drawn itself; here are the followers of that leader of radical, ultra abolitionism, and his associates, who, to rid us of slavery, must overturn the family, the State, the church, the Sabbath,—every thing that we hold dear, and that christians see as an intelligent and intelligent people. And, without intending to say that all Free Soil men (so *called*) are of this class, I do believe that all 'Abby Kelly-fied' are of their number. I have heard of some out of their ranks—not one. Birney men of course are there, and 'conscience men,' as well as others, who on no account will vote for a holder of slaves. One of these radical men, who claims to have been an abolitionist, acknowledges the disclosure of the Whig party as 'slaughter house' in Philadelphia, says—'If General Taylor signs the Wilmot Proviso, and carries out Whig measures, I will never support him.' Why? 'Because he holds slaves,' she says, 'understand me,' said he, 'I am not *sectional* in my feelings!' This is a fair specimen of the candor and reasoning of these 'ultra Free Soil men.' I am a Free Soil man, but not in a '*sectional* way.' Now, Messrs. Editors, be not surprised at the vote on the Reserve, and be not alarmed when you hear of the success of ruin on this soil. Will these men recede from their present position? Many of them will. Some are sick of this ultraism, and had the result of the Buffalo hunt been known before the vote was given here, it would have been reduced one-half. Some men seem to see that the Buffalo is to take place of our national flag. Already it may be seen upon the flags and banners. If it is to be so national, why can censure these wise men for mounting him in time? They are mistaken; the people are not so far from the country that gave him birth, and his laudation of every thing English? It is very easy for some philanthropic souls among us, who would hermetically seal their pockets when a sixpence is in danger of escaping from them, to talk of a Southern planter's giving up what he has all his life been taught to consider as justly and morally his property as is his house or his lands, without the least remuneration, or even the thanks of the North. It is very easy to talk of giving rid of slavery in a day, and turning two and a half millions of negroes, ignorant and unused to contend with the world, out upon the community, to rob, to ravage, and to fill our northern prisons and alms-houses—and it may be very consoling to these philanthropists, to know that their truth is enforced by such abusive sayings as Fred Douglass and George Thompson—but we opine it is not quite so easy to propose a just, and equitable, and safe plan to do away with the evil. If these gentlemen are sincere in their professed love of the negro, let them propose some feasible plan to the South for the abolition of slavery, and strive to enforce it in a wise and conciliatory spirit, and the South will give them a beating. It is all very fine, this high-sounding declamation, this poetical imagery, this talk of 'hoisted beaded Hydras,' gold-en Bullns, long-faced Brahmins and Pyramid-crowned Pharaohs—but it won't rout out a single link of the chain that binds the serpent to his master, or lessen the load he bears, a feather's weight. Treat the subject calmly, gentlemen. If you believe slavery to be so monstrous a sin, strive to make others believe as you do, by using soft words and sound arguments. Don't undertake to cudgel your opinions into other folks' heads. By this course, you will do the negro no good, and only spoil your own tempers. And don't call in the aid of English lords and families—for our country is a large one, and we have plenty of the material, many uncultured and in the raw, at home.—*Rev. Thomas F. Norris—Boston Olive Branch.*

THE LIBERATOR.

JAMES HAUGHTON TO H. C. WRIGHT.

35 Eccles-street, Dublin, 3d Nov., 1848.

To Henry C. Wright:

Dear Henry—You want to hear sometimes of and from your European friends. We ought frequently to gratify your kindly feelings in this respect. I feel grateful to you for your constant remembrance of me, amid your exciting, your joyous, your glorious meetings in Ohio. I would indeed like to stand beside you on the platform her people are ever erecting for the friends of the human race—platforms, whence the voice of humanity is rolling in deep tones, like the reverberating echoes around our own sweet Killarney mountains, to return back again to him who awakened them, and then again thunder in the distance as if the everlasting hills were holding a jubilee. When will America hold her jubilee of universal freedom, to thank those among her citizens,—living and dead,—who aroused the voice of humanity, which lay silent, but not silenced forever, in her soul, until its awakened echoes frightened from her borders the demon Slavery, and left free the energies of her entire population? That glad day will yet arise. That we shall behold its light is doubtful, but it is pleasant to believe that we are doing a little to speed it along. May your labors, my dear friend, and the labors of all who unite with you, in efforts to 'break every yoke, and let the oppressed go free,' be greatly successful.

When I think upon the wonderful, yet pleasing, effects produced by our mountain echoes, leaping and bounding from hill to hill, ever dying away in the distance, like the fainting tones of a great organ; anon swelling into glorious thunder, and shaking the earth in its very playfulness, and again sinking into sleep, so gently, that the ear knows not when the sound is hushed,—George Bandburn is brought before me, for I once spent a pleasant day with him, and Richard and Hannah Webb, and two of my children, among our Co. Wicklow hills, whose most musical voices we called into action, over and over again. Where is George now? What is he doing for humanity? When I last heard of him, he was conducting 'The Pioneer and Herald of Freedom.' I hope he is yet working for freedom, although not working for it in our ranks. What a pity it is that the friends of humanity do not always labor harmoniously! How great their strength would be if it were not divided!

I have just read over once more your interesting letter from Salem, Ohio, of Aug. 18th. It must be very cheering to you to find such large numbers of the people co-operating with you in the anti-slavery cause—to find so general an improvement, as you speak of, amongst your population, as you go from place to place; and so much intelligence, too, manifested in the right direction. Among a population such as yours, so universally educated, and with minds trained to reason on all subjects brought before them, we may reasonably expect that the principles of truth and justice will rapidly take a firmer hold, and that the day is not, after all, far distant, when they will rise up in power and majesty, and overturn the horrible oppression which embrutes so large a portion of the children of your soil. The cry of 'No Union with Slaveholders—no fellowship with man-stealers,' should be taken up by every American who would wish to wash away the dark stain which slavery casts upon his country's honor.

The presence of that dear girl at your meeting, who was so happily saved from a life of pollution, was a most interesting incident, and the wicked or indiscreet assertion of the Salem dentist, served to draw forth a stronger demonstration of feeling against the iniquity of slavery, than you could otherwise have obtained.

Your description of American life in the woods is enough to make us hungry Irishmen long to be partakers, and you make the teeth of a vegetarian like me water at the bare enumeration of the good eatables laid before you. Our people are going off in tens of thousands to share in all those luxuries which Nature spreads with lavish hand over your country. My sweet tooth would dip into your peach pies with great gusto. Such antediluvial food is never dreamed of here. Our farmers, indeed! to aspire to such a luxury even as apple pie, (to say nothing of peach pie,) the idea is ludicrous; all the institutions of society would be disturbed, and we should fall into confusion—or into elysium (perhaps you can tell which)—if any thing beyond 'potatoes and point' (which means a potato in the fingers, and a bit of rusty bacon up in the corner, to point at, to make the morsel savory!) entered into their imaginations. The truth is, the Irish population, including even a large portion of the class called farmers,—persons who rent and till land—are, until within the last three years, lived almost entirely upon potatoes. Blight, of some inexplicable nature, having destroyed these, famine, and all its fearful results, have been the consequence. A better state of things will probably arise out of this; but the misery and desolation caused, and to be still caused, are immense. Many, very many, who have some little means still left, are gathering them together, and fleeing to your hospitable shores, are seeking a happier destiny than awaits them at home. Some, I hear, are carrying with them the produce of this year's crops, and defrauding their landlords. Many of the latter class are now paying dearly for their sins and their forefather's neglect of duty. Neither individuals nor nations can pursue a course at variance with rectitude, without preparing for themselves a severe retribution. America, by her adherence to slavery—Great Britain and Ireland, by a worship of aristocracy—laid the foundations of their national misery, and they are now reaping their harvest of discontent. Ireland is now in a wretched condition indeed. You have probably seen some account, in the newspapers, of the degraded position in which we have been placed by the attempts made to excite our people to redress their wrongs through the agency of physical force. The means adopted by the well meaning, but misguided men, for effecting their object, were so inadequate, that an air of complete ridicule has been cast over the whole affair; so much so, that I feel as if the statement of facts, as they are ever occurring, would, at a future day, be regarded as false, but for the trials arising out of them, which will be indubitable evidence of the folly of the whole proceeding. You know the opinion I entertain of physical force, as a means of promoting truth, and justice, and freedom, among mankind. I believe it has always failed, and that it will always fail, in effecting these objects. But, as regards poor Ireland, in the present day, the leaders of her revolutionary movements seem to have been led away by headstrong enthusiasm, which blinded them to the necessity of ascertaining the real strength of their party; and when the time of action came, they were literally powerless as little children before their adversaries. They fled; and great indeed must have been their privations, as they were hunted from place to place. Some escaped, some were taken, and others are probably still hiding from their pursuers. I knew several of these devoted men, personally, and I esteem them for their many good and amiable qualities. But none of them have any true appreciation of Liberty. They saw their country poor and miserable, stricken down by the hand of power; they blamed England for all her sorrows, and they determined, if possible, to overturn the power of the oppressor; and so that their object was attained, they were regardless of the means by which it was accomplished. Hence they were willing and anxious to fraternize with the men-stealers in your land, and they shuddered not at the rivers of blood which must flow, if the sword were really drawn.

In the early part of the movement of the Irish Confederates, I sympathized with them because of their accession from the old association, of which O'Connell was the leader, and I joined their party, for the purpose of asserting the right of free thought and free speech, but I was soon obliged to retire. I could not sanction a course of violent proceedings, which engendered the hatred of Religious Bigotry, and which led directly to civil war. I could not sanction the reception of money and sympathy from your 'soul drivers,' for it appeared to me altogether opposed to those principles of freedom which the Confederation professed to honor and uphold; to take by the hand, men, whose lives were spent in striving to make stronger and stronger, the fetters on millions whom they held in unholy bondage. Was I not right, Henry, in protesting against conduct so reprehensible as this? Was I not right in concluding that no good could result from such a miserable policy? and in telling my countrymen that I could not labor with them on such conditions? The mind of Ireland needs enlightenment on this question of Freedom; we have been all deceived with error on the subject; and when, or how, the cataract shall be removed from our eyes, I cannot divine. The conduct of the physical force reformers here, and of the physical force Chartists in England, has given an advantage to the Ruling Powers—to the Aristocracy—such as they could never have secured but for the folly of their opponents. Some of them are now lying under sentence of death; others of them are banished from home and family connexions; others are in prison, awaiting their trial. Their power is entirely prostrated. Our only hope for the future lies in the expectation, that the events which are shaking the thrones of Europe to their foundations, will induce our Rulers to act with equity in future, and quietly grant to the people those privileges which all who are called on to obey the Laws, and contribute of their substance to the maintenance of our institutions, ought to be in possession of.

A public demonstration, arising out of the unhappy circumstances by which we are now surrounded, has just taken place in this city, which is of a most pleasing character. On the conviction and sentence of William Smith O'Brien, a young gentleman named Ralph, and Richard D. Webb, called upon me, and urged the propriety of getting up a Memorial to the Lord Lieutenant to spare his life. We set to work at once, and in a few days twenty-five thousand names were attached to the Memorial. Men of all ranks, and parties, and creeds, came forward spontaneously on the occasion, and testified their disapproval of death punishment for political offences. It is now understood that Government has conceded that point, and that no blood of any of our martyrs will be shed on the scaffold. This is a great point gained; a strong blow given to the practice of death punishment for any crime. I trust that relic of a barbarous age will, ere long, be erased from our statute book. A great deal of fine feeling was manifested on the occasion of this memorial: himself and your young men pressed forward eagerly. If we could interest them on the general question of punishment for offences, in a moral and peaceful union for the overthrow of oppression at home, and slavery abroad; in a zeal for the Temperance reformation, in a love for the diffusion of education among the poor, and in other measures having a tendency to elevate humanity, much would be done. I have felt of late, more strongly than ever, that there is virtue enough among the people, to save the land; the difficulty is, to concentrate and bring into action the moral power, which is inert and dormant amongst us.

I am not able to give you any fresh information on the question of Teetotalism. I have many fears that many hopes, on this important question,—this all-important question,—for without it, we can do no permanent good. My hopes preponderate, as we still have good meetings of the poor, but the rich are deaf to all remonstrances on the subject. Their apathy on this matter is disgraceful to them, and must injure to their country.

I long to your last dated from Court House, Ravenna, August 31st, that you were a spectator and not an actor, in an exciting scene. I hope with you, that the glorious cry of 'No Union with Slaveholders,' will soon re-echo throughout your land. That your mountains and your valleys, your mighty rivers and your boundless prairies, will take up the sound, and carry it into the hearts of the people. Once there, it will, like any other true principle, take root, and grow, and flourish, and be victorious.

You tell me of the destruction of the potato in Ohio, and that the loss will not be felt by the people. Happy people! May they engraft the idea that Man is superior to all institutions, in their hearts and in their actions, and be happy for ever.

In Ireland too, the potato has again failed; it is not, I apprehend, half an average crop, this season. Great will be the suffering in consequence. We shall need much of your Indian Corn, to supply our wants; and, if we can get it on easy terms, it will be a fine substitute, much better than the original, say I. But I must have done: my pen has run on unconsciously. Farewell.

Yours, ever, sincerely,

JAMES HAUGHTON.

LETTER FROM REV. MR MAYNARD.

Dennis, Nov. 27, 1848.

Mr. Editor:

In the Liberator of the 10th instant, I find the following statement in a letter written by Rev. Mr. Morris of this place:—'The Rev. Mr. Maynard, Universalist minister, immediately rose, and said Mr. Pillsbury—' If, when they meet with *such churches* as these, presided over by such ministers, that were true to the cause of anti-slavery, moral reform, &c. would they advise the people to come out from them, and forsake *such ministers?* Mr. Pillsbury's reply was, *I would say to the people, scamper away from the whole of them as fast as ever you can.*' In the Liberator of the 24th instant, I find the following remarks in Mr. Pillsbury's letter, in reference to this subject:—'As to the question of Mr. Maynard, about which so much is made, I have only to say, I heard no such, and answered no such. It may be that he asked it. If so, it was not understood. But I say again, *I would have every body scamper out of the True Westerjon churches as fast as possible—and all others like them.* If Mr. Maynard's inquiry was other than this, then I did not understand him,' &c.

Now, Mr. Editor, the question *was* put by myself, and answered by Mr. P. at the Convention in this place, *substantially* as Mr. Morris has stated it in the language of his letter quoted above. Mr. P.'s denial to the contrary notwithstanding. No doubt I believe the question was misunderstood by him at the time. In order that your readers may have a correct understanding of this whole subject, I will state, briefly as I can, the substance of the discussion which was had at the time—the exact form of the question, and the answer given.

Miss Stone addressed the meeting, made some remarks against the prejudices of color, and remarked that she knew of only *one* church in the country, where blacks and whites were received on an equality. She then went on to say, that she 'never heard a minister preach that the test of Christian character and acceptance with God, that the Saviour made in the 25th chapter of Matthew, where he says,—'I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink, &c.; but the religion which the clergy teach, is a religion of forms, attending meeting, subscribing to creeds, joining the church, saying prayers,' &c.

As soon as Miss Stone had taken her seat, I rose and remarked that I had heard ministers preach as some of the remarks she had made—that I did not know what kind of preaching she had been accustomed to hear; but I was truly surprised to hear her say, that she never heard a minister say, that selfishness would exclude a person from the kingdom of heaven—that I was perhaps the more surprised at hearing this statement, as I had just rose from my writing table, where I was discussing this very subject in a sermon I was then preparing—that I had stated in that sermon, 'that love to God and love to man composed our whole duty. By them we shall be tried in the great day of account, and our faithfulness to the first will be measured by faithfulness to the second. Our love to one another, God will measure our love of himself.' I then stated that I was surprised to hear the good lady say she never heard a clergyman 'say that the test of Christian character and acceptance with God, which the Saviour made in the 25th chapter of Matthew—that I was perhaps the more surprised at this, as it was but a few weeks before, I had preached all day on the very subject, taking for my text, Christ's words, 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,'—in which I labored to show, that the Saviour had there laid down the true test of Christian character, and the test by which all men will be tried in the great day of account. In that sermon, I pleaded the cause of the slave, and enforced the duty of abolishing negro slavery. As to creeds and forms, I never regard them as constituting religion, but only *aids* and *helps* in obtaining the divine life. Now, said I, it is not to be supposed that I am the only minister who has preached in this way. Indeed, I know I am not, for I had heard others preach in the same way; and in fact, I never learned any other religion.

As soon as I had taken my seat, Rev. Mr. Morris rose, and said he was a friend to Christ. Miss Stone with a little information, in regard to the practice of churches receiving black and whites on an equality. He then mentioned two churches which he had had the charge of himself, where such was the practice, and referred to some hundreds of others.

Miss Stone then rose, and expressed great gratification for the information furnished by Mr. Morris; and then went on and remarked, that what she had said in reference to the preaching she had heard, was a fact—that she 'never heard a Unitarian minister preach, and knew not that they did preach so—that she was brought up under Orthodox preaching, and never heard a minister say that selfishness would exclude a person from the kingdom of heaven,' &c.—said she was happy to learn there were ministers who preached the truth as I had represented.

I then rose and remarked, that it appeared that 'we did not differ as to what constituted *true practical* religion.' Now, said I, 'you are called *Come-outers*. Do you carry your *come-outerism* so far as to call on people to come out from these ministers and churches, who maintain the doctrines of moral reform?' This was precisely the question I put. What doctrines did I refer to? Why, those, to be sure, that we had been discussing about—viz. universal benevolence, the abolition of negro slavery, and receiving into the church blacks and whites on an equality. Mr. P. rose to reply, and, after spending some minutes in sneering at clergymen, and speaking of the uselessness of preaching, in a manner which was truly disgusting, he then said, 'We will answer the question, whether we would call on the people to come out from those churches who maintain the doctrines of moral reform?' '*Yes—scamper away from them all as fast as ever you can.*' You now have the question and answer, I believe, *verbatim*. Not a word was said by me about 'Westleyan churches,' nor did they enter my mind at the time. I do not believe Mr. P. misunderstood the question at the time—he could not have misunderstood it; and it would require some stretch of charity to believe that he had forgotten that such a question was put to him. The question was put on my part, in all good faith and honesty. It was not put to 'entrap Mr. P.' but for the purpose of learning the true position which that gentleman and his party occupy. The question might have been an 'impertinent' one, but I thought it a very proper one, especially to ask in a 'free meeting,' and could not, and cannot now, discover that there was any impertinency in it. It may be impertinent to ask the gentleman what are his views and objects in which he is engaged.

I must say, Mr. Editor, that I came away from that meeting fully confirmed in the belief, that Mr. P. and his associates care very little about the abolition of negro slavery. From what I had seen and heard before, I had become suspicious that this was the case; and when I heard Mr. P. answer my question in the manner he did, I wanted no further evidence. For, thought I, if he is great and genuine object of Mr. P. is to abolish negro slavery, he would not advise people to '*scamper away*' from those churches and clergymen who were laboring in the same good cause, but would hail them as co-laborers. I hope we shall hear no more about *pro-slavery* churches and ministers. We now understand what all this opposition to ministers and churches means. It matters not whether the churches and ministers are *anti-slavery* or *pro slavery*; it is *war* to the extermination of the whole. Mark that, kind reader. By the way, Mr. Editor, I know of no *pro-slavery churches* or ministers in New-England. I think that if Mr. Garrison and his coadjutors would labor exclusively for the overthrow of slavery, and cease to inculcate their *political* and *theological* sentiments, under the *garb* of *abolitionism*, they would have less cause to complain of *pro-slavery* churches and ministers. It is not their abolitionism that ministers and churches object to, but their *political* and *religious* sentiments. These may or may not be *true*. This is immaterial so far as the question of slavery is concerned.

It cannot be expected, Mr. Editor, that ministers and churches, if they have any ministerial or church professions, will aid in disseminating the old infidel arguments contained in the letters of your correspondent Henry C. Wright, which arguments have been *refuted* a thousand and a thousand times; or that they can approve of the blasphemous article of your correspondent, *Steward Ministers*; nor even sanction your own loose and skeptical views, which you have put forth in an editorial on the Bible. Why does not H. C. Wright deny that God is the author of nature, from the fact that nature's laws sometimes act in a manner to 'kill' multitudes of men, women and children, by earthquakes, famine, pestilence, &c. And when Seward Mitchell flings about the 'bloody gallows resting on the Bible,' why will he not look into those countries where the Bible is unknown, and see if the laws are any more merciful under the influence of the book of nature's laws? Let that gentleman remember, that all that we are more than the heathen, in civilization and moral refinement, we owe *alone* to the Bible. Had it not been for this *good book*, which he despises so heartily, it may be that he and his friends would now be engaged in the very *humane* practice of swinging on iron hooks hitched into the living flesh; or they might have been the worshippers of the ponderous Juggernaut, and be crushed to death beneath its merciless car as the willing victims of superstition and the most deplorable ignorance; or, perhaps, the sweeping flames of the funeral pile might now be lighted up in our land, and thousands of widows be annually sacrificed to the most ignorant superstition.

LYMAN MAYNARD.

SLAVERY ESSENTIALLY WRONG.

Boston, Nov. 28, 1848.

To B. F. W., Pulpsey, N. Y.:

Mr. Dear Friend—The question of the inalienable right of man to life, liberty, and the pursuit of happiness,' is now emphatically the great question of the age. It is not merely the question of the rights of a nation, or a class, or a complexion, relating to their connexion with another nation, class, or complexion, but the absolute and EQUAL right of every human being to life, liberty, and the pursuit of happiness, in such a manner as does not conflict with the right of each and every other individual to the same pursuit.

I lay it down as a fundamental rule, that rights never conflict, and that whatever selfish interest, whether of individuals, societies or nations, conflict with the rights of any individual, is radically wrong. It is true, that the investigation of this problem of man's rights must carry us to the organic foundations of society, and, if established, demand an overturning of existing 'social' institutions, institutions which is a startling thought, and an object impossible to be accomplished immediately, however much it ought to be done; inasmuch as the lamp, though capable of being kindled by the introduction of a very little fuel, yet is utterly inert until the fuel is applied, and must then proceed by a gradual process until the change be complete. But the leaven must be applied, and the fermentation and consequent agitation must go on, in the individual particles, or the leavening of the mass can never be accomplished.

It is, however, but one feature of this organic wrong to which I now design to call your attention, in the selfevident wrongfulness of which we shall agree, or the discussion can result in little good. We will have all other wrongs, and prejudices, and impositions, out of the case, excepting as they may be found either necessarily or incidentally connected with the subject of AMERICAN SLAVERY in the United States.

What are its features? They are exhibited in the statutes of these States by which the system exists. 'A slave is one who is held as a chattel *personal* in the hands of his or her owner, to all intents and purposes whatsoever.' The slave, by the express terms of those statutes, is subject to the irresponsible will of the master, who may be kind or unkind, merciful or cruel, as he may be disposed. The treatment or the disposal of the slave lies in the *irresponsible will* of the master, unless he should incline to elevate him or her to the intellectual and social condition of himself and compeers, in which latter contingency, the law made by slaveholders comes in and opposes its stern interdict. Under the protection of the Constitution and the Union, any Slave State has power to pass laws, prohibiting the master from enlarging his slave, either by manumission during his life, or by his will after his death; or prohibiting from giving a slave any religious, moral, or literary instruction, under such pains and penalties as the State may think proper to impose, or under the same pains and penalties it may impose such institutions as dictate. Slave States may, individually, pass such laws as they please for the security of the institution, and the management and enjoyment and reproduction of slavery; and under the Constitution and the Union, there is no earthly power to say them nay.

Such is the system. Between us, respecting the inherent wrongfulness of that system, there is, there can be no controversy. It has not one redeeming feature. Not Satan, amid his conclave of demons assembled in Pandemonium, can possess a power for evil more absolute, though they may possess more diabolic intention to apply it to practice; but, on this last point, I am doubtful.

It is the despotism, unlimited, unmitigated and inexorable, of *three hundred thousand* slaveholders over THREE MILLIONS of slaves, (ten times their number,) sustained and sustained by SIXTEEN MILLIONS of free non-slaveholders.

It is against this system of unutterable horror, that we have waged an exterminating war. Victory or death, and no truce with nor quarter to the foe! We are not to be turned aside to discuss the character of individual slaveholders, whether George Washington, Jon Marshall, John Tyler, or Zachary Taylor. Our controversy is with the system, through the men we sustain it, no matter what may be their virtues in other respects, or their politics, religion, or social relations. The best men who are involved in it furnish its safest refuge, and in that respect are more dangerous than men who, being notoriously bad, could give it no protection. It is the character and design to show, by a course of reasoning mathematically incontrovertible, that the position occupied by myself, and those with whom I act, regardless of all errors in judgment or opinion upon other subjects, or of opinions upon other subjects, is the true position to be taken by every one who aims to be a dissident in his opposition to this 'abomination of desolation.'

I say, we agree in the premises. The system is inherently wrong, and, consequently, whatever or whoever sustains it, countenances, or apologizes for, or makes any compromise with it, is also wrong. Whoever compromises with it, or consents to it, for the sake of overcoming it, does wrong. I do not design to enter upon any argument (at least at present) to show that, of two moral evils, we may not innocently choose the less of the two, or do good may come, or withhold our support and assistance from the absolute right until the supposed danger from doing right has passed away, nor do a small wrong to attain a great good. I leave to others the present work of unravelling the web of sophistry, and exposing the fallacies of the ever-lying and ever-wrong reasoning from true positions to true conclusions; and to show as truly that the doctrine of 'total abstinence' from slaveholding is not only the best way, but the only way, circumstanced as the nation is, in relation to the system, of overthrowing it, as that the doctrine of total abstinence is that they will not reason mathematically upon any thing where they are not confined to the use of the ten numerals and algebraic characters; and they are like a schoolboy, who puts down a wrong figure in the commencement of his problem, and works error from error through, and wrong from wrong, and finds in the end that his sum will not prove; but, unwilling to draw the sponge over all his figures, and begin anew, or to go through the labor of commencing at the beginning, and correct the first and each subsequent error, and then tries to persuade himself, despite of plain truth, that the whole work is right, and that it is impossible to make it so. It is thus with the framers of constitutions and systems of government. They commit an error or two, or more, in the commencement of their work, and all the results are accumulated error, and wrong as they may, there is but one answer—there is a false wrong at the beginning, and the work, therefore, cannot be right.

Yours, truly, D. S. GRANDIN.

P. S. You may find in the Liberator, many things not in accordance with your belief; but you are not the man to be arrested in the investigation of truth, because it comes in a garb to which you have not been accustomed to see it enrobed, or because some things that you hold to be fundamentally wrong, and therefore dangerous, travel with it—or else you are not the man I have always believed you to be. The Liberator was established, not only as an anti-slavery paper, but absolutely as a FREE PAPER, in which *all sides*, right or wrong, friends or foes, orthodox or heterodox, might have a fair and impartial hearing. I believe it had never departed from this principle, and I hope that you will yet perceive that the Editor can be held responsible for no sentiments contained in the paper, but what receives his express editorial sanction. I am thus particular, because there is scarcely another good free paper—certainly not in our New-England—that most editors refuse their columns to what they disapprove, be it good or bad. So, never fail to examine the editorial matter; it will always be found valuable, though you may not always approve it.

D. S. G.

SEVERE VIOUS.

An Orthodox Clergyman in Norwich, it is said, wrote the following prayer upon the back of a vote for the warrior and slaveholder, Taylor: 'May God grant that this vote, given with extreme reluctance and many fears, may not contribute to perpetuate the shame and crime of my beloved country, nor bring upon her the curse of heaven.' We know not how this may strike others—to us it seems simply impious. That the man voted against his conscientious of right, is clearly evident by his prayer—but, while performing this act of fealty to his party, at the expense of principle, he asks God to take care of the country by counteracting the legitimate tendency of the vote given. It may, mighty as consistency throw a lighted brand into his neighbor's hay-mow, praying God all the time that He won't let the poor fellow's barn burn up! The folly of such prayers is equalled only by their impiety—and the religion that can offer them, however good it may be for the man who holds it, is scarcely better than atheism for him.—*Charter Oak.*

From the Boston Daily Republican.

NEWBURYPORT, Nov. 30, 1848.

MR. EDITOR,—It is Thanksgiving day, and at this moment, I can say I am truly thankful—not because the day is so very beautiful, friends dear, and plenty of smiles upon the board, but because I have had the privilege of listening to a noble and manly rebuke of wrong, injustice and oppression. When I listen to such words as I have to-day, I have a more exalted opinion of man, and my heart is made stronger and better. The burning words of the faithful preacher of righteousness, one who speaks as God commanded him to speak and sold, increases my faith that the day will come when principle will triumph over expediency and love of gain.

The prayer I have listened to, from Mr. Higginson, the pastor of the Unitarian Society of this town. He took for his text the words of Christ, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' He remarked in his discourse, that our nation was not so given to fighting as some other, not so licentious as some others, &c., but its great sin is a love of temporal good, of temporal blessings, 'living by bread alone.' This was the idea, but I have not expressed it in his beautiful and fitting words. After speaking of the fact that, in the estimation of society, the substantial man is he who has an abundance of temporal blessings, he proceeded to remind his hearers that a year ago last August, he told them that an effort was being made to place another Slaveholder in the Presidential chair. That effort had been successful—Slavery had again triumphed. The ultra slaveholding candidate had been elevated to the highest political office within the gift of any people. He said, in substance, said the preacher, that Gen. Taylor's nomination was 'not fit to be made'—that he possessed not one qualification for the station, but was preferred by slaveholders of all parties as the available Southern candidate—that he was first urged upon the Whig Convention and then nominated by Southern men—that the convention after having nominated him, adjourned without expressing a single principle, rejecting the Wilmot Proviso with contempt—and then have united in denouncing his triumph; you have endorsed the triumph of slavery. And the reason why Gen. Taylor was supported by the North, was because the people live by bread alone. They gave up principle and freedom for a *Tariff*.

In the course of his remarks, he alluded in an eloquent and feeling manner to Frederick Douglass. I wish I could give his intensely stirring and thrilling words; but the wish is vain, now, I shall not try. I will simply give the idea. He said that when he listened, a few evenings since, to Douglass's terrible and volcanic rebukes of the profoundedly Christian nation, and thought that this man, his body, soul, powerful genius, all were once under the power of slavery, and thought of the millions who are now in bondage, he felt it a great wrong to let even one Sabbath pass by without stying something for the slave, and, said he, by the help of God, I never will. In his closing remark, he said that the owner of three hundred slaves, a warrior by trade, had been considered by some as a very good anti-slavery and peace candidate, when, if it had not been for these things, he never could have been a candidate and elected.

When it is remembered that Mr. Higginson's congregation is composed almost entirely of rich Taylor men, his manly boldness and independence appear in their true light. His scorching rebukes must have been terrible to some of those. He told them that when Douglass came, a man of power, eloquence and genius, very few bid him welcome; he was not received with honors, and but a few testified their approbation; but when the news of Gen. Taylor is mentioned, the name of one you do not know, without genius and eloquence, ensures for nothing but bonfires from your enclosures and lead and long, you illuminate your houses, and celebrate his triumph. But I will not write more. Thanks for such men as Mr. Higginson. While they live, it is folly for the friends and supporters of slavery to say that the Free Soil party is dead.

W. G. C.

From the Charter Oak.

'The Free Soilers shed no tears on the occasion. A few who sailed under the Buffalo flag, meaning all the time to elect Cass, fancy they have been outmanœuvred, and are making the most laughing-stock by slashing away right and left at those they suspect of playing their own game better than they did. They and Cass very needlessly expose themselves. But the great majority of the Free Soil party heartily rejoice that Cass is beaten, and expect the best results therefrom.'—*N. Y. Tribune.*

Through the length and breadth of the country, there is no man who has professed more opposition to the extension of Slavery, than Horace Greeley; or who has more lately described this glorious principle. It was probably in the power of no other man to inflict as vital injury to the cause of freedom; and all that was in his power he has done, to give to Slavery the glorious triumph it ever achieved in this country. Whatever Faults Lewis Cass may have—however undeserving of the highest trust of American gift—he was yet to be preferred by every true man—as much, at least, as he who advocates selling rum, is to be preferred before him who actually traffics in the damning drought. Men might advocate war forever, and declaim in favor of slavery as long as audiences would listen to them, and yet, if there were not other men base enough to lead men to fight, and men enough to traffic in human liberty, the speeches of such declaimers would do little harm. Admit that Lewis Cass was in favor of the war with Mexico, his own hands were not made bloody by taking human life. Admit that he is in favor of the extension of slavery (of which there is no recorded evidence even in his Nicholson letter,) he has never bought or sold, or owned slaves. And is Horace Greeley so demented as to pretend that winking at, or advocating crime, is worse than the commission of it? Would it be worse to threaten human life than to destroy it?

Slavery is an accursed wrong, but if no man did more to perpetuate it than the most servile of northern doughfaces, it would not exist an hour. War is a blot upon human nature, and the American government is criminal before Heaven for its participation in the butcheries of Mexico; but if none were found to hire themselves out as 'journeymen throat-cutters,' the murderous designs of unrighteous governments would be frustrated. Mr. Polk would have sent no soldiers into Mexico, if none were willing to go.

It is a gross libel upon every honest, conscientious, consistent free soil man, to say that he rejoices at the result of the presidential issue. There is a moral in this election, that no good man can overlook. War and slavery are triumphant by a direct vote of the American people. A man is honored above all his fellows, not because of his great dexterity in shedding human blood, and because (Heaven save the mark!) a slaveholder is deemed the fittest ruler for a nation of freemen. Never before was our President elected solely upon a military and slaveholding reputation. Never before was our President taken directly from the battle-field. Other republics have been guilty of similar folly; and their downfall as a beacon for all after time, was the result. We have failed to be warned. 'A dark and troubled night is before us.' Heaven grant we may not fail as others whom we have followed so closely. W. T.

From the Pennsylvanian.

GEN. TAYLOR'S OPINIONS.

Governor Brown, of Mississippi, arrived here today, via New York, where he arrived in the steamer United States, in six days and six hours from New Orleans. Since his arrival here, he has received from Mr. Polker, of Natchez, Mississippi, a letter dated at that place the 15th inst., from which I am permitted to make the following extract. This letter is important, in a political aspect, as showing Gen. Taylor's present views on the slavery question to be precisely the opposite to those which he has been represented to entertain by Messrs. Truman Smith, Clingman, Cobaum, and others of the Whig Free Soil party at the North. The letter is as follows:

NATCHEZ, Nov. 15, 1848.

HON. A. G. BROWN:

DEAR SIR,—Avail parties concede that Gen. Taylor is elected President, I hesitate to inform you that he has thrown off all disguise, and conceals no opinion.

S. S. Boyd, whom you know to be radical on the slavery question, and who often says that *Stephens's position is absurd*, called Bingham and myself one side yesterday, and told us that 'he had that day spent some hours with Gen. Taylor, and that he was right on all the points, and, after speaking of the territories, the old gentleman distinctly and earnestly declared that when the *North* attempted to interfere with the slave question, he was for making WIND THE SWORD AND THROWING AWAY THE SCABBARD.'

'About this, Boyd says there is no mistake, and he does not hesitate to pronounce Old Rough perfectly sound. If all the people you may rest assured. What change other influences may make in his mind, I cannot say, but his Southern friends, who hear him talk on the subject, say he is not a man to give up an opinion deliberately formed.

'He will go within the free States on the tariff and internal improvements, Bingham, and with the slave States on the free soil question.

'Yours truly, F. L. CLIBORNE.'

INTELLIGENCE FROM HAITI.

We have received a copy of a proclamation issued under date of the 4th inst., by President Faustin Soulouque, of Haiti, of which we give a condensation herewith. From the absence of any file of newspapers to that date, we are unable to give any account of the origin of this manifesto. The proclamation commences by thanks to the people for their confidence shown to him in electing him to the Presidency, and promising always to uphold their rights. He regrets that lamentable occurrences have taken place in the country, and congratulates them that the friends of law and order have gained the victory, and calls on them to sustain by their acts the present prosperous condition of the public affairs, and promote commercial confidence, the revival of agriculture, &c. He then goes on in address especially the inhabitants of the eastern portion of Haiti, who are said to stray by ambitious and designing men, who are dreaming of empire and authority.

He bids them remember they are of African blood; that the island of Haiti is the only asylum for the race; that in all other parts of the world, they are degraded and looked down on; and asks them how they can ever hope for the respect of the rest of the world, if they thus persist in nodoubt endeavoring to create dissensions and troubles among the inhabitants of the republic; and, moreover, points out to them how defenceless they would become by such a separation as they seem to wish for; and how they would fall from their fellow-citizens in the north, south and west,—and shrewdly adds: 'Have you forgotten that you live in the midst of your ci-devant masters?' He then goes on to say, that if such dissensions, they cannot help seeing their true interests, and that is to rejoin the republic; and concludes by calling on Haitians, in a fervent and fervid manner, to live in accordance with the evident intentions of an overruling Providence that bestowed the island on them.—*N. Y. Herald.*

ARKANSAS.

The Legislature of Arkansas assembled on the 6th, when Gen. R. C. Byrd of Jefferson was unanimously chosen President of the Senate, and E. A. Warren of Ouachita, Speaker of the House. Gov. Drew, in his message, alluding to the controversy about the right of slavery in territories, and its prevention by Congress, says—

'No friend of the abolition of slavery will pretend to doubt, that should Congress arbitrarily prevent the introduction of slaves with their slave property, that the people in the formation of a State Constitution subsequently would have the right to tolerate slavery. And if the majority in Congress should refuse, by our admission, on that ground, into the Union—and require her to come in as a free State—she would still possess the natural and inherent right after her admission as a free State, to alter her Constitution in this regard—to change her fundamental law entire—without any regard to the usurpations by Congress of powers not conferred by the Constitution upon it.'

After a disquisition upon the several rights of Congress and the States, all in the usual style of Southern argument, the Governor concludes his remarks upon the matter as follows:—

'The establishment of the Missouri compromise line on the parallel of 36 30 north latitude, was made in violation of the spirit of the Constitution. It was, however, in deference to the numerous and most distinguished statesmen and patriots, and really hostile to no interests, North or South. A continuation of that line to the Pacific Ocean now is proposed by some to do. It is hoped and believed that the next subject in Congress involving the principle, will lead to a settlement of this vexed question, forever, by an extension of this line to the Pacific Ocean.

'Trusting to the patriotism of the people and the wisdom of Congress for a happy and permanent settlement of this important question, before geographical lines and sectional jealousies shall rend asunder the bonds of *this happy Union*, we stand ready to do our duty.'

NO EXTENSION!—NO COMPROMISE!

These words should be the rallying cry of the free States; not for themselves alone, but for suffering humanity; for the sake of the slaves in the States where we have no constitutional right, and still more for the sake of the non-slaveholding whites, comprising a large majority of the white population of those States. We should rally to this cry, for the sake of the vast regions which have come in our possession, and of the swarming myriads who are to people them.

We see that the Washington Union is again pressing a *compromise* of the subject, and urging that it should be done at the present session of Congress. Let the Free Soil party never, in base, unprincipled, treacherous to Freedom, and to the opinions of his own constituents, as to yield an inch on this question? We trust not, but we shall see. Thousands and tens of thousands of men who are uncompromisingly attached to the principle of non-extension of slavery, have been induced to vote for Cass or Taylor at the last election, as they supposed one or the other would be most likely to favor this principle, and on the ground that it was practically a choice of two evils, which was better than to give a vote which we would be lost. These men do not feel pledged to one party or the other, and are determined that they will not uphold any party or set of men in sacrificing the principles of freedom. The member of Congress who shall abandon those principles, will have to encounter the opposition of those who elected him.

It is of great importance, that this subject should be kept actively before the people—that a public sentiment, so strong that it cannot be mistaken, should be constituted, that any man, if any such there should be, who sell themselves to the foes of liberty, shall be left without apology, and that those who will true to freedom, and determined to be counted by the strong tide of public opinion, setting in their favor.—*Worcester Spy.*

SLAVERY CAN NEVER EXIST UPON THE SOIL OF FRANCE, is the unequivocal, unqualified, uncompromising declaration of the sixth article of the Constitution just adopted by the French Assembly. It is a constitutional recognition of the noble decree made under an honest impulse at the commencement of the revolution. Thus is a rebuke again given to France, for her shortcoming in the work of practical and impartial Liberty, France has arrayed herself by the side of England, and other less advanced countries, in declaring that her air is too pure for a slave to breathe. How long will it be before we shall have the courage and manliness to proclaim the same principle? Why has it not already been done? Not certainly because we are slow imitators in general. Heavens! with what anxiety do we watch and obey the nods and the beckings of the fashion and salons of that queen of France! The change of a frill, a waist, or a sleeve, or the shaving of a moustache by a clique of Parisian dandies, will cause a revolution in our Ladies' world of fashion. Mrs. S. John's to the Rio Grande. But a grand movement in favor of human rights, practical Liberty, Equality, and Fraternity, is hardly worthy of dwelling amongst us to a mere 'item' in the newspapers, neglected and 'skipped.'—[*Salem Observer.*

'That vamp Fred Douglass,' is one of the delicate epithets bestowed by the Olive Branch upon that once slave, but always 'born king,' Frederick Douglass. As no charges are mentioned which justify the term, we presume he is a 'scamp' mainly for having escaped away from the ownership of one Thomas Auld of Maryland. A most generous and amiable critic is the Olive Branch!—*Ibid.*

THE LIBERATOR.

BOSTON: DECEMBER 8, 1848.

PROTESTANTISM...PAPACY.

Among the occupants of the American pulpit, during the last six months, has been the Rev. Alexander King, of Dublin, Ireland—a man of popular eloquence and considerable intellectual vigor. He has had for his object the conversion of Ireland from Papacy to Protestantism, through certain instrumentalities, and, of course, has met with a cordial welcome from Episcopalians, Methodists, Baptists, Congregationalists, &c. On the evening of the 21st ultimo, a meeting was held at the Mount Vernon church, in this city, to take a farewell leave of this gentleman, and to express to him the confidence and Christian affection of the churches in Boston. The Rev. Mr. Kirk gave the opening address. This is the gentleman who labored so strenuously and so successfully in the London Evangelical Alliance, to prevent that body from recognizing slaveholders among the pale of Christian communion. He is a kind of religious Beau Brummell—elegant, exquisite, and sentimental. He referred the present degradation of Ireland to the rule of Papacy. Will he tell us to what the degradation of the slaveholding South is owing? Not to Papacy, certainly. And is it not incomparably more appalling than that of Ireland? He thought no political change would be of any permanent benefit to Ireland, till she became a nation of freemen in Jesus Christ. But where will he find such a nation? Undoubtedly, his *beau ideal* of it is this 'land of the free,' in which there are only three millions of slaves, held by Protestant masters! He said the repeal needed for Ireland was a repeal of the Papacy, a repeal of the union with Rome. Perhaps so—but what does he think of a religious and political union with those who are in fact one nation? Is he in favor of its repeal? No! he! 'Give Ireland this,' he said—'give her an open Bible, and then we may hope she will take her place among the nations of the earth.' Fine declamation this! But it is not disgusting cant to come from the lips of a man who sees millions of his own countrymen deprived of the Bible by law, and who is in religious fellowship with those who make and enforce that law? He should wear a mask in the pulpit, and never show his real face again until he repents.

The immortal discoverer of the innocency of 'organic sins,' Rev. Edward Beecher, followed Mr. Kirk. It is the pulse of the devil, he said, to keep up the distinction of nations and castes—to have parties and sects, &c. This looks like an attempt to the star-spangled banner,' and the free army and navy, which are quite national; but the Dr. is shrewd enough to make no application of his language. He represents the policy, design and tendency of religion to be, to bring men together—to unite them—give them a common master, a common service, a common hope. How strikingly it illustrated is this doctrine in the thousand jarring religious bodies in this land! Truly, the spirit of the spirit of Christ is Christianity, that which he declares to be true[illegible] of religion in the American sense, and which is not true.

Rev. Mr. King next addressed the assembly. He had heard much of America, 'her *free* institutions,' &c., but it did not appear that he had ever heard of a certain 'peculiar institution' at the South, for he made no mention of it, but eulogized our country as though she were without spot or wrinkle. He would have been strong, we, he seems to have avoided all contact with the abolitionists, so far as we can learn, and to have attached himself wholly to those who are decidedly inimical to the anti-slavery movement. We have never heard, nor seen reported from his lips, a single word against that 'abomination of desolation,' SLAVERY, as expressive of his feelings on this subject. This has been the more remarkable in a man who, in theme has been the value of the Bible, and the importance of procuring for it a free circulation in Ireland; while he knows it is sealed and prohibited book to nearly one half of our Southern population—sealed and prohibited not by the Pope nor the Romish Church, but by Protestants of his own stamp—by the very sects by which he was so warmly received, Episcopalians, Congregationalists, Baptists, Methodists, &c. &c. We trust his behavior will not escape the notice of our anti-slavery friends in Ireland, especially in Dublin.

If we might be allowed to whisper in the ear of this politic theologian, we could tell him that there is a better way of converting Ireland from Papacy, than for him to appeal for aid to a nation which deals in slaves and souls of men! to an unparalleled extent, and which, notwithstanding its derive from the Bible its highest sanctions of this horrible iniquity. Let him say little or nothing about Papacy, until he has testified in thunder-tones against that mean, plundering, despotic, persecuting Protestantism in Ireland, which, though numerically feeble, compels by the terrible power of the British government seven millions of Catholics to support it by a direct tax, in violation of the sacred rights of conscience, in defiance of every principle of justice. To think of converting people to a religion which they are forced to support at the point of the bayonet, and from which they utterly dissent, as equally spurious and tyrannical, is an absurdity.

The Rev. Mr. Blagden, of the Old South Church, next offered a fervent prayer to God, in behalf of the dear servant of Christ, meaning the polite Mr. King, about to tempt the dangers of the ocean, &c. As Mr. Blagden is unscrupulous in his appeal to the Bible in defence of slaveholding, and does not hesitate to maintain even in his pulpit the scriptural right to enslave men, and kidnap them, it was singularly pertinent that he should offer the prayer on the occasion alluded to! What fanatic tricks before high Heaven! Mr. King should be ashamed of them! and what impunity, too, in the presence of a cruel, oppressive and hypocritical people! 'How long, O Lord?'

The closing address was made by the very reverend and very notorious Matthew Hale Smith, who somewhat boastingly informed Mr. King that 'our government is now the most stable government on the face of the earth,'—seeing that slavery is a corner-stone, and that beneath it lie crushed THREE MILLIONS OF PEOPLE! Very stable indeed—and a matter of pious congratulation! But if this be stability, what is insecurity? Be not deceived, Mr. Smith! Whatsoever a nation sows, that shall it also reap. 'They that lead into captivity shall go into captivity.' 'With what measure ye mete, it shall be measured to you again.' Bonaparte was for the stability of this government, and still remains fearfully true that 'the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.' Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thine heart is lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee—it shall devour thee; and will bring thee to ashes upon the earth, in the sight of all them that behold thee.'

Mr. Smith again boastfully remarks—'We are a law-loving and a law-abiding people.' Two witness the treatment of the decision of the U. S. Supreme Court, by Georgia, in the case of the Cherokees; the pro-slavery mobs which have every where trampled all law and order under foot, at the instigation alike of priest and politician; the violent expulsion of the legal and peaceful commissioners of Massachusetts, Messrs. Hoar and Hubbard, from Charleston and New Orleans; the rifling of the mails, and burning their contents in the streets; the witness, the testimony of the Vernon church, in this city, to take a farewell leave of this gentleman, and to express to him the confidence and Christian affection of the churches in Boston.' The Rev. Mr. Kirk gave the opening address. This is the gentleman who labored so strenuously and so successfully in the London Evangelical Alliance, to prevent that body from recognizing slaveholders among the pale of Christian communion. He is a kind of religious Beau Brummell—elegant, exquisite, and sentimental. He referred the present degradation of Ireland to the rule of Papacy. Will he tell us to what the degradation of the slaveholding South is owing? Not to Papacy, certainly. And is it not incomparably more appalling than that of Ireland? He thought no political change would be of any permanent benefit to Ireland, till she became a nation of freemen in Jesus Christ. But where will he find such a nation? Undoubtedly, his *beau ideal* of it is this 'land of the free,' in which there are only three millions of slaves, held by Protestant masters! He said the repeal needed for Ireland was a repeal of the Papacy, a repeal of the union with Rome. Perhaps so—but what does he think of a religious and political union with those who are in fact one nation? Is he in favor of its repeal? No! he! 'Give Ireland this,' he said—'give her an open Bible, and then we may hope she will take her place among the nations of the earth.' Fine declamation this! But it is not disgusting cant to come from the lips of a man who sees millions of his own countrymen deprived of the Bible by law, and who is in religious fellowship with those who make and enforce that law? He should wear a mask in the pulpit, and never show his real face again until he repents.

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The closing address was made by the very reverend and very notorious Matthew Hale Smith, who somewhat boastingly informed Mr. King that 'our government is now the most stable government on the face of the earth,'—seeing that slavery is a corner-stone, and that beneath it lie crushed THREE MILLIONS OF PEOPLE! Very stable indeed—and a matter of pious congratulation! But if this be stability, what is insecurity? Be not deceived, Mr. Smith! Whatsoever a nation sows, that shall it also reap. 'They that lead into captivity shall go into captivity.' 'With what measure ye mete, it shall be measured to you again.' Bonaparte was for the stability of this government, and still remains fearfully true that 'the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.' Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thine heart is lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee—it shall devour thee; and will bring thee to ashes upon the earth, in the sight of all them that behold thee.'

Mr. Smith again boastfully remarks—'We are a law-loving and a law-abiding people.' Two witness the treatment of the decision of the U. S. Supreme Court, by Georgia, in the case of the Cherokees; the pro-slavery mobs which have every where trampled all law and order under foot, at the instigation alike of priest and politician; the violent expulsion of the legal and peaceful commissioners of Massachusetts, Messrs. Hoar and Hubbard, from Charleston and New Orleans; the rifling of the mails, and burning their contents in the streets; the witness, the testimony of the Vernon church, in this city, to take a farewell leave of this gentleman, and to express to him the confidence and Christian affection of the churches in Boston.' The Rev. Mr. Kirk gave the opening address. This is the gentleman who labored so strenuously and so successfully in the London Evangelical Alliance, to prevent that body from recognizing slaveholders among the pale of Christian communion. He is a kind of religious Beau Brummell—elegant, exquisite, and sentimental. He referred the present degradation of Ireland to the rule of Papacy. Will he tell us to what the degradation of the slaveholding South is owing? Not to Papacy, certainly. And is it not incomparably more appalling than that of Ireland? He thought no political change would be of any permanent benefit to Ireland, till she became a nation of freemen in Jesus Christ. But where will he find such a nation? Undoubtedly, his *beau ideal* of it is this 'land of the free,' in which there are only three millions of slaves, held by Protestant masters! He said the repeal needed for Ireland was a repeal of the Papacy, a repeal of the union with Rome. Perhaps so—but what does he think of a religious and political union with those who are in fact one nation? Is he in favor of its repeal? No! he! 'Give Ireland this,' he said—'give her an open Bible, and then we may hope she will take her place among the nations of the earth.' Fine declamation this! But it is not disgusting cant to come from the lips of a man who sees millions of his own countrymen deprived of the Bible by law, and who is in religious fellowship with those who make and enforce that law? He should wear a mask in the pulpit, and never show his real face again until he repents.

The immortal discoverer of the innocency of 'organic sins,' Rev. Edward Beecher, followed Mr. Kirk. It is the pulse of the devil, he said, to keep up the distinction of nations and castes—to have parties and sects, &c. This looks like an attempt to the star-spangled banner,' and the free army and navy, which are quite national; but the Dr. is shrewd enough to make no application of his language. He represents the policy, design and tendency of religion to be, to bring men together—to unite them—give them a common master, a common service, a common hope. How strikingly it illustrated is this doctrine in the thousand jarring religious bodies in this land! Truly, the spirit of the spirit of Christ is Christianity, that which he declares to be true[illegible] of religion in the American sense, and which is not true.

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The Rev. Mr. Blagden, of the Old South Church, next offered a fervent prayer to God, in behalf of the dear servant of Christ, meaning the polite Mr. King, about to tempt the dangers of the ocean, &c. As Mr. Blagden is unscrupulous in his appeal to the Bible in defence of slaveholding, and does not hesitate to maintain even in his pulpit the scriptural right to enslave men, and kidnap them, it was singularly pertinent that he should offer the prayer on the occasion alluded to! What fanatic tricks before high Heaven! Mr. King should be ashamed of them! and what impunity, too, in the presence of a cruel, oppressive and hypocritical people! 'How long, O Lord?'

The closing address was made by the very reverend and very notorious Matthew Hale Smith, who somewhat boastingly informed Mr. King that 'our government is now the most stable government on the face of the earth,'—seeing that slavery is a corner-stone, and that beneath it lie crushed THREE MILLIONS OF PEOPLE! Very stable indeed—and a matter of pious congratulation! But if this be stability, what is insecurity? Be not deceived, Mr. Smith! Whatsoever a nation sows, that shall it also reap. 'They that lead into captivity shall go into captivity.' 'With what measure ye mete, it shall be measured to you again.' Bonaparte was for the stability of this government, and still remains fearfully true that 'the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.' Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thine heart is lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness; thou hast defiled thy sanctuaries by the

EVANGELICAL EXAMPLES.

The Boston correspondent of the New York Evangelist, alluding to Rev. Dr. Emerson of Salem, says—'Dr. E. has managed to keep up with the times, by *attending simply to his Master's business*. For instance, by voting for the employment of bloodhounds, and by voting with innocent human blood shed in a war for the extension of slavery, and the slaveholder, who ranks those for whom Christ died, among his live stock and farming utensils.—ZACHARY TAYLOR, to preside over this nation! We understand that, at the late Whig election in Salem, in honor of the memorable Whig habitual tramper upon the laws of God and the rights of man, Dr. Emerson illuminated his house as a token of his joy at the event; thus undeniably 'keeping up with the times,'—i. e. keeping on the popular side; but if this is a specimen of the way in which he 'attends simply to his Master's business,' the question then arises, who is the Master whom he serves?—a question which we leave Paul to answer: 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?' Answered by disinterested witnesses, that the celebration alluded to, was attended by the most disgraceful and demoralizing scenes; the whole night till the dawn of day was rendered hideous by shouts and yells, by drinking and revelling, by intemperance and riot. Intoxicating drinks were freely proffered to the devotees of Master Zachary, by the Whig leaders, and as freely poured down; the doors of many a splendid mansion (as well as of certain grog-shops) were thrown open to the multitude, who were allowed to 'liquor up' at Aladdin's wealth-money and without price. The rest may be imagined.

The Rev. Mr. Worcester, of the Tabernacle church, also gave his influence and vote for 'Old Zack.' The sanctifier of wholesale villany is, nevertheless, quite a stuff the taint of heresy, and to warn his hearers of it, he thinks it his duty, to sanctified them, in the pulpit, against listening to those reformers who do not believe in the inspiration of the Bible—the inspiration of the Old as well as the New Testament. This caution was uttered on the day of the evening that we were to lecture before the Tremont Temple, in behalf of the anti-slavery. The Bible criticisms of Henry C. Wright, in the Liberator, are causing considerable fluttering among the clerical black birds of an 'evangelical' feather.

One thing ought to be done—the *Commonwealth canvassed as to the votes of the clergy of the late Free-soil convention*. Let it be ascertained how many of them voted for the 'give 'em hell' candidate, how many for Lewis Cass, and how *few* for Martin Van Buren. Friends of freedom and of free soil, let us have the facts!—their publication will be of service. But be careful in collecting them, that no injustice be done to any.

A friend from Worcester county informs us that the Rev. Dr. Snell, of North Brookfield, (who has been settled more than fifty years in that place, and who is eminently 'orthodox,') cast his vote for Gen. Taylor, and afterward preached a sermon in vindication of the act. He said that to object to Taylor because he is a warrior, and fought battles on the Sabbath—is a slaveholder, and sometimes indulges in profanity—is to proscribe Washington, who also was a warrior, and fought on the Sabbath—a slaveholder—and once at least spoke profanely. What a defence! what blasphemy! what a base reverence of the people for the memory of Washington made to shield an act which admits of no justification! As if Washington, and not Christ, were 'the end of the law for righteousness!' O Washington! what a curse to the world has been thy example! what a lodge and a mighty refuge! The vilest of men take shelter behind thy, and demand exemption from all blame!—But culpable as Washington was, to compare the Louisiana bloodhound with him, is to outrage the common sense of mankind. Truly, 'the priests have polluted the sanctuary, and perverted the law.'

A NEW WORK. We are sure it will be a good one too, and worthy of liberal patronage. L. W. Hall, of Syracuse, N. Y., proposes to publish a volume of the miscellaneous writings of Rev. SAMUEL J. MAY, on Education, Temperance, Slavery, War, the Treatment of Criminals, and Kindred Subjects, the Duty of Theological and Moral subjects. The whole will make a volume of 450 or 500 pages duodecimo, handsomely printed on good paper, and neatly bound in figured muslin. Price $1.00. Subscriptions received at the Anti-Slavery Office, 21 Cornhill.

FREE SOIL, SLAVERY AND TERRITORIAL MAP.—Mr. John Lewis has published one of the truest and most valuable maps of the United States and their new Territory. It is colored, free states, yellow, slave states, black, and the new territory blue. Appended to it is a mass of statistical and other information, of much value, and very convenient for reference. We think it should be widely circulated and extensively sale. For sale at the A. S. Standard Office, 142 Nassau street, New York—and also at the Anti-Slavery Office, 21 Cornhill, Boston.—Price 12 1-2 cts. single—$1 25 per dozen.

CAPE COD. Verily, the 'ministers on Cape Cod are taking great advantage of the liberty of speech' bestowed on the pastors of our readers. The single assertion of the Rev. Mr. Maynard, that 'there is not a pro-slavery church in New England,' renders any comments upon his letter needless.

TREASURER'S REPORT

Of Money received from Nov. 1 to Dec. 1, 1848.

Collections by Samuel Brown, Jr. for Salem, in Rockingham: H. W. Blanchard, 50c. R. Clapp 1, L. R. Pingly 25c, Hawes Johnson 2, C. Cowan 25c, a friend 25c, do 25 cts, Mary Johnson 25, Samuel Lindsey 1, Franklin Williams 50c, I. Smith 25c; sundry persons 1 22.

In Hanover—from Rufus Bates, Harvey Dyer 1, a friend 50c, do. 50c, John Curtis 1, W. Studley 50c, A. Stetson 1, a friend 35c, D. S. Pool 50c, Morton N. Stetson 1, Johnson Studley 1, sundry persons 1 63.

In Hanson—from Luther Hartland 1, two friends 50c, Wm. Pool 50c, H. Hobbs 50c, sundry persons 43c.

From Bristol Co. A. S. Society, 13 62.

In Taunton—from S. Smith 25c, W. Lincoln 25c, A. Williams 25c, J. Gilmore 12c, G. G. Gilmore 25c, G. N. Gilmore 25c, C. S. Gilmore 25c, Caroline Howard 50c; S. Farsworth 25c, I. Gilmore 25c, S. Fuller 25c, Mary Fuller 12c, Wm. Fuller 25c, M. Richardson 25c, C. Farman 10c, A. Botts 25c, Sundry persons 83c.

In Milford—from sundry persons, 1 60.

In Quincy—from Edward Brackett 1, James Baxter, Jr., 1, Albert Forde 25c, four friends 70c, sundry persons 3 40.

In Neponset Village—from J. Billings 50c; J. B. Hill 25c, G. Thayer 25c, friends 47c, M. Blanchard 50c, A. Bryant 20c, Mr. Hammond 25c, sundry persons 1 86.

Collections by Lucy Stone:—

From Mary Blaxter, Braintree, 50c.

Collections by S. May, Jr.:—

From Wm. H. Alden, Dover, N. H., 3; contributions at Milton 3, Redemption of S. May, Jr.'s pledge, 20.

Received from Israel H. Brown, Sudbury, to redeem pledge, 25; from Wm. Bassett, Sudbury, to redeem do, 5; from Edmund Jackson, to redeem pledge, 100.

Collections by Parker Pillsbury:—

In Lexington 2 62, Medford 1 76, Bedford 3 50, New Bedford 5.

Received from Abner Sanger, Danvers, 15; Rufus Wyman, Salem, 10; a friend in Hanover, 1; from Weymouth Female A. S. Society, to redeem pledge, 20—also to redeem pledge to Our Hundred Conventions, 25—also a donation of 25—$100.

SAMUEL PHILBRICK,

Treasurer Mass. A. S. Society.

Brookline, Dec. 1, 1848.

THE

IS GOD UNJUST AND CHANGEABLE; OR WERE THE WRITERS OF THE OLD TESTAMENT, IN SOME INSTANCES, MISTAKEN?—*NO. IV.*

RANDOLPH, Ohio, Nov. 8, 1848.

TO ANDREW PATON, *Glasgow, Scotland*:—

DEAR ANDREW:

I am in the pulpit of a Disciple, or Campbellite, Church. It is night. I am holding a discussion with a man named *Jasper J. Moss*, a preacher of the Sect founded by Alexander Campbell. We began our discussion at 12 o'clock, noon, this day; continued it four hours in the afternoon; adjourned till about seven, and then began again, to continue 3 1-2 hours this evening. The following is the resolution under consideration:

Resolved, That war between human beings, from whatever motives waged, is now, always was, and always must be opposed to the nature of God, to the Christian Religion, to the Brotherhood of Man, and to the best interests of Mankind.

I have taken the lead in the discussion, and have endeavored to maintain the affirmative of the proposition, and prove that war is opposed (1) to the nature of God, (2) to the Christian Religion, (3) to the Brotherhood of Man, (4) and to the best interests of Mankind. A house full of men, and women from 15 miles around. You would be interested to sit here and hear this debate, and see this audience, and to be told that these are all laborers come from their farms to get knowledge on the great question involved in the resolution. Strange, as it may seem, it is not difficult to get a man to allow that war is sin, and always must *hereafter* be, opposed to the nature of God, to Christianity, to Humanity and Expediency; but to assert that it *always was so*—here comes the difficulty. It conflicts with the popular sentiment touching the infallibility of the Old Testament. Men allow that war is now opposed to the nature of God, and that God is unchangeable; yet they will insist that God commanded and approved the wars that the Old Testament writers attribute to him.

I maintain that Justice is not a creature of time and place; that what is unjust now, always was unjust; that what is wrong now, always was wrong; that God is the same now, yesterday, and will be forever. Not even the satisfied advocates of the gallows and sword will pretend that the deeds perpetrated by Moses, Joshua, Gideon, Ehud, Jael, Samson, David and Solomon, could always and be reconciled to the spirit and principles of Christianity, to the nature, relations and duties of man to man, or to the nature of God, if they were done now. Even the very persons who insist that those deeds were sacred duties once, and expressly commanded and approved by God, would hang any man who should do them now. If such deeds are now opposed to the nature of God, they always were, unless God is changed. This alternative I have presented to my opponent; he must admit that the being whom he worships as God is unjust and changeable, or that the Old Testament writers were mistaken when they attributed to him such deeds. He has seen and felt the difficulty, and acted and spoken as if he felt himself impaled on one of the horns of the above alternative.

I have maintained that the moral principles of Christianity are in harmony with the statute book of nature; with the laws of man's social and spiritual nature. I believe I ought to love my neighbor as myself, to love mine enemies, to return good for evil, to forgive as I would be forgiven, to do to all as I would that they should do to me, *not because these truths are in the Bible*, but because they are true. These precepts are not right and true, because they were spoken or written by Christ and the apostles; but they were right and true before they were spoken or written by them. Nothing is true or false, right or wrong, because it is spoken or written by any being; because it is in the Bible or any other book. I can receive nothing as right or wrong, true or false, UPON AUTHORITY. The soul of man cannot believe on authority. Authority can be no evidence of truth or justice.

My opponent believed it right to love his neighbor as himself, to do as he would be done by, to do justice, to love mercy, and he believed it wrong to lie, to steal, to rob, to murder, simply because the Bible requires the former, and forbids the latter. He receives the precept—do to others as you would that others should do to you—not because his own soul assured him it was true and right, but because it is in the Bible; and he believed this and other particular precepts to be true, because he *believed the whole Bible to be true*. He insisted that it was as truth to God to say "Thou, precept quoted as in the Bible is true or false—in the Bible, the only question we had a right to discuss was—*is this or that precept or sentiment in the Bible?* and if so, that, at once, settled the question of its truth, whatever it might be. Should any passage or text in the Bible command, approve, or sanction deeds between man and man which common sense, reason, humanity, natural affection, natural conscience, justice and equity, pronounce to be treachery, theft, robbery, rapine, murder and assassination, he insisted that we are bound to receive it as God's truth. He insisted that all we have to do to ascertain our whole duties we owe to one another is to ask—WHAT DOES THE BIBLE SAY? In deciding whether this or that thing is commanded by God, we have no right to ask—Is the thing right or just? but, is it in the Bible? He insisted that every writer of the Bible said that God required children to be stoned to death for the sin of their father, or that God commanded the Israelites to dash out the brains of little children, or Jael to invite Sisera into her tent, pledging him protection, and then to stab him—all these things would be right, His sole standard of right and wrong, of truth and error, of justice and injustice, was the Bible. He scoffed and scouted the idea of *self-evident* truth, of natural justice and equity, and of duties and obligations growing out of the relations of man to man. He declared that we could have no knowledge of the existence of God, or of his character—no knowledge or sense of obligations and duties to Him or to our fellow beings—no ideas of right and wrong, of good and evil, of truth and falsehood, except through the Bible; that no man could know that it would be wrong for others to enslave or murder him, or that it would be unjust for him to enslave and murder others, except through that book. This is the sole and single aim of my opponent, to show that we can know nothing of the being and nature of God, nothing of the nature, relations and duties of man, nothing of justice or injustice, or of right and wrong, except through the Bible, and that to assert that any writer of the Bible was mistaken in any one word or sentence that he uttered, is to reject the whole book. *Jasper J. Moss* comes to me with a book called the Bible, and requires me to receive as Divine truth, infallible truth, every word and sentence in it. I ask—Let me read the book, and then I can judge if it be true or false. 'No,' he says, 'your belief in the Divine authority and absolute infallibility of the book—*as a whole*—is not to be based on your knowledge of its contents in detail.' 'How,' I ask, 'can I possibly tell if all that is in the book be true or false, right or wrong, till I have read it? It is unreasonable to ask me to believe in the divinity and infallibility of a book I have never read—it would be folly and madness in me thus to believe in a book I had never read.' 'But,' says J. J. Moss, 'you impeach the authority and veracity of God by refusing to receive it.' 'You impeach the justice and wisdom of God,' I say, 'by your assertion that he would ask me to receive a book as coming from Him, that I had never read. How know I but the book may sanction injustice, cruelty, robbery, rapine and murder? How know I but the book may attribute to God deeds and doings that outrage justice, truth, equity and mercy, and at which natural affection and humanity shudder? How know I but the book may represent my God and Father as a demon of wrath, revenge and murder?' 'But,' says my opponent, 'the truth and infallibility of the writers of the Bible cannot be determined by the nature of their instructions.' 'How, then, am I to determine this?' I ask. 'By the fact that they were *inspired* and sent of God,' says J. J. Moss. 'But how,' I ask, 'can I determine whether they were inspired and sent of God, till I have read what they say? It may be that they teach men to do things, in the name of God, which natural reason, conscience, justice and equity pronounce to be *sins*, and which common sense tells us are at outrage upon the natural and social relations and obligations between man and man. I know God never sent a man to incite human beings to enslave and kill one another, to wage *revengeful, aggressive, exterminating* war upon one another; and wherever comes to us, pretending that he is inspired and sent of God to instigate men to such deeds of violence and blood, I know he is mistaken. That God, who is Justice and Love, *never* inspired a man to teach human beings to perpetrate injustice, wrath, cruelty and revenge.' 'But—says my opponent—the question is not what Moses, Joshua, Samuel, David, Solomon, and all the prophets and apostles were inspired and sent of God to teach and do what they taught and did, is not to be decided by the nature of their instructions and doings, but *solely by the miracles they wrought*, and by *their assertions that they were so inspired and sent*.' 'I care not—I say—what miracles they wrought, nor what assertions they make to prove that they were sent of God to teach men to enslave and butcher innocent men, women and children, who had never wronged them. I know they were mistaken, and every human being knows they were mistaken, when they say that God sent them to teach human beings that slavery and war, polygamy and concubinage, robbery, plunder, treachery and assassination, were right and acceptable to God. I know that man is mistaken who says God sent him to urge men to wage an aggressive, exterminating war against their fellow men, to make way for themselves! Whoever attributes such deeds to God, ignorantly or intentionally, libels his justice and goodness.'

Thus we have continued our debate. It is now about 10 o'clock. The audience has done his best to terrify the people against embracing my positions, by assuring them that if they embrace the idea that the writers of the Bible were mistaken, or liable to be mistaken, in one single assertion, they must believe they were mistaken in all they said. So, for fear that they must reject the whole Bible as false, many of them will believe that every word of it is God's truth, and thus father upon the Being whom they worship as God, crimes as unjust as ever savage or cannibal fathered upon the being worshipped as God by them. My opponent has spent all his strength to try to make me out an *infidel*. I have just told him that I am an infidel to what he calls Christianity—to a Religion that sanctions slavery or war; and that I spurn the being whom he worships as God, and whom he holds up as a demon of wrath, revenge and blood. Jesus was an infidel to such a religion, and a blasphemer against such a God; and I must be so, or I cannot be his follower.

There, I have said my last say, and J. J. Moss is now saying his last. He is trying, by all means, to raise the prejudices of the people against me—but the spirit and principles of Jesus, so outrageous, that he cannot carry the sympathies of the people with him. They seem to feel that he has sacrificed God and humanity upon the altar of man's infallibility; he has struck down Love, Justice, Truth, Mercy, Christianity, and God, to maintain the absolute infallibility of the Bible, as a book.

He has tried to make capital against me, by frequent allusion to an exp ression in one of my letters from Europe to Garrison, in which I say—'DEAR GARRISON, I AM A CHRISTIAN.' On this, he has rung all the changes he could, in tone and manner. He has also labored hard to enlist the audience against me, by holding me up as the author of the defeat of Alexander Campbell's mission to Europe, and of all his trials, perplexities, confusion and defeats, while there. The Campbellites have made great handles of this charge against me. But Alexander Campbell's position, as an advocate of slavery, is becoming so open and public, that few can have the hardihood to vindicate him. HE IS A BASE, UNPRINCIPLED PARTIZAN TO THE HUMAN FLESH-MONGERS.

But the meeting comes to a close. It is now breaking up. And such a discussion as is now going on among the people! You would be so amused to see and hear it. Many gather about Moss, and pitch into him at a great rate.

HENRY C. WRIGHT.

P. S. I am now in Geneva, a town on the shore of Lake Erie, in Ohio. It is the 19th of Nov. Sunday. I came to this place from 50 miles south. As I came up towards the Lake, I found there had been two feet depth of snow in the Lake towns, and the snow had melted, and such roads I never saw before! The Presidential election is now past, and it is settled that Taylor, the FLORIDA BLOODHOUND, for MARTIAL LAW, is to be our next President. Democrats will unite with the Van Buren party to urge on the Wilmot Proviso test. Taylor will veto it. Then woe to the deluded Whigs, who have doped the North into a belief, that that HOARY MAN-CHASER was in favor of the Proviso. The next four years will be years of convulsion in this country.

The following resolutions are now under consideration:—

Resolved, That the Constitution of the United States, inasmuch as it confers on Congress the right to declare war, issue letters of marque and reprisal, to raise and support armies, &c., embodies the right to commit robbery, murder and piracy; to reverse all the relations and duties between man and man, to abolish Christianity and the government of God.

Resolved, That when a man votes for a Congressman or President, he votes for the Constitution, and all the rights, requirements and principles, embodied in it, and recognizes that document as his own act, and assumes the right to perpetrate all the crimes which he authorizes Congress to do.

Thus it is with our professed Free Soil party: they vote for robbery, murder and piracy, and for the abolition of all distinction between right and wrong, to prevent the extension of slavery! To protect liberty, they vote (or slavery; to protect life, they vote for murder and robbery!

I am to leave this State to-morrow, and go on to Philadelphia and to Boston. I have traversed over much of Ohio, and seen much of its inhabitants. It is a great and growing State, and ten millions of human beings might be fed by the produce of this State. Its capacity to produce human food is boundless. There is probably no spot on earth, of the same extent, where so much cheese is made, as in this part of Ohio. Thousands of tons are sent hence to Cuba and the East Indies. Any quantity can be bought for 5 cents (3 1 2d) per pound. Eggs have been 6cts per dozen. Fat chickens, 20 cents per pair. Turkeys, 37 cents. Beef, 3 cents per pound.

H. C. W.

CONVENTION AT SPRINGFIELD.

We would call the special attention of friends in Springfield and the vicinity to the Convention appointed to be held there to-morrow and Sunday. Let each help, by his presence, sympathy and aid, to make it an effective meeting for the cause. For names of speakers, &c., see notice in another column.—M.

MEETING AT NORTH BROOKFIELD.

The Worcester County South Division A. S. Society met at the Town Hall in North Brookfield, on Saturday evening, Dec. 2d, 1848, John M. Fisk, of West Brookfield, in the chair.

After some introductory remarks by the chairman, the first three Resolutions were read, and discussed by S. May, Jr., Amasa Walker, and J. M. Fisk.

At 9 o'clock, adjourned to meet in the tavern hall to-morrow, (Sunday,) at 10 o'clock, A. M.

SUNDAY, Dec. 3. The Society met, according to adjournment; Josiah Henshaw, one of the Vice Presidents, in the chair. The meeting was opened with prayer, and reading portions of Scripture, by Samuel May, Jr., General Agent of the Mass. A S. Society.

Resolution No. 4 was read, and discussed by Messrs. Fisk, May, and Samuel Brooks of Ohio.

Samuel May, Jr., of Leicester, J. M. Fisk of West Brookfield, Israel Parker of New Braintree, and Martin Stowell of Warren, were appointed a committee to nominate officers for the ensuing year.

Voted to adjourn for one hour.

AFTERNOON. Met according to adjournment.

Voted, That J. H. Crane of Warren, be Secretary *pro tem.*

The committee appointed at the forenoon session, for the nomination of officers for the ensuing year, reported the following list of names:—

President—Effingham L. Capron, of Worcester.

Vice Presidents—Josiah Henshaw, of West Brookfield; Aiin Ballou, of Milford; Clark Aldrich, of Upton; Moses Sawin, of Southboro'; Lyman Allen, of Northboro'; Joshua Spooner, of Worcester.

Recording Secretary—John C. Wyman, of Worcester.

Treasurer—John M. Fisk, of West Brookfield.

Corresponding Secretary—Oliver Johnson, of Hopedale.

Executive Committee—John M. Fisk, of West Brookfield; Wm. B. Earle, of Leicester; Martin Stowell, of Warren; Sarah H. Earle, of Worcester; Emma W. Wyman, of Worcester; Henry Carpenter, Upton, O. F. Harris, of Worcester.

On motion of Samuel May, Jr., the Society voted to accept the above report, and the persons therein named were accordingly elected officers for the ensuing year. Remarks were then made by Samuel May, Jr., and Samuel Brooks, on the pro-slavery character of the American church and clergy. John M. Fisk introduced the 5th, 6th and 7th Resolutions, and addressed the meeting in their support. Remarks were made by Martin Stowell, of Warren, showing the duty of young men to engage in the Anti-Slavery movement. Samuel May, Jr. then spoke of the importance of sustaining Anti-Slavery publications. On motion of John M. Fisk, the Society adjourned to meet at the Town Hall, at 6 o'clock.

EVENING. Met at the Town Hall, at 6 o'clock. The spacious and beautiful apartment was well filled by the audience.

All the resolutions before the Society were read as follows:

1. Resolved, That the charges so often made against abolitionists, by the organs of the various religious sects, of a design to undermine and destroy the influence of religion, because they attempt to rescue the first day of the week from its prevalent abuse, and because they expose and rebuke the unfaithfulness of a time-serving priesthood, are charges made in the spirit of unforgiven men who have long hood-winked and deceived the people, and who, so outrageous, that he cannot carry the sympathies of the people with him. They seem to feel that he has sacrificed God and humanity upon the altar of man's infallibility; he has struck down Love, Justice, Truth, Mercy, Christianity, and God, to maintain the absolute infallibility of the Bible, as a book.

He has tried to make capital against me, by frequent allusion to an exp ression in one of my letters from Europe to Garrison, in which I say—'DEAR GARRISON, I AM A CHRISTIAN.' On this, he has rung all the changes he could, in tone and manner. He has also labored hard to enlist the audience against me, by holding me up as the author of the defeat of Alexander Campbell's mission to Europe, and of all his trials, perplexities, confusion and defeats, while there. The Campbellites have made great handles of this charge against me. But Alexander Campbell's position, as an advocate of slavery, is becoming so open and public, that few can have the hardihood to vindicate him. HE IS A BASE, UNPRINCIPLED PARTIZAN TO THE HUMAN FLESH-MONGERS.

But the meeting comes to a close. It is now breaking up. And such a discussion as is now going on among the people! You would be so amused to see and hear it. Many gather about Moss, and pitch into him at a great rate.

HENRY C. WRIGHT.

P. S. I am now in Geneva, a town on the shore of Lake Erie, in Ohio. It is the 19th of Nov. Sunday. I came to this place from 50 miles south. As I came up towards the Lake, I found there had been two feet depth of snow in the Lake towns, and the snow had melted, and such roads I never saw before! The Presidential election is now past, and it is settled that Taylor, the FLORIDA BLOODHOUND, for MARTIAL LAW, is to be our next President. Democrats will unite with the Van Buren party to urge on the Wilmot Proviso test. Taylor will veto it. Then woe to the deluded Whigs, who have doped the North into a belief, that that HOARY MAN-CHASER was in favor of the Proviso. The next four years will be years of convulsion in this country.

The following resolutions are now under consideration:—

Resolved, That the recent political demonstrations made in this Commonwealth, showing as they do, on the part of many, a sense of past political unworthiness, and a disposition now to do works meet for repentance, afford to the abolitionists abundant reason for encouragement to prosecute their labors with redoubled activity and zeal, by showing to the people of this country the absurd and paradoxical position they occupy as professed republicans and Christians.

6. Resolved, That this Society, while it expresses no confidence in the progress made by politicians in our midst, with respect to human rights, nevertheless feels it an incumbent duty to renounce, for itself, all disposition to concert or act with any political party which yields support to the U. S. Constitution.

7. Resolved, That the frequent disclaimers of abolitionism, made by the so-called Free Soil advocates, are peculiarly appropriate, and significant of the fact, that they are for *free soil* only in a limited sense; that no true abolitionist can, under any circumstances, consent to be a party to the slave-flying from his bondage, and deliver him back to his oppressors, or give his support to any other of the equally anti-christian and anti-republican compromises of the United States Constitution.

The meeting was then addressed by Sam'l May, Jr., John M. Fisk, Samuel Brooks, and Amasa Walker.

At 9 o'clock, the Society adjourned *sine die*.

Although we were not a little disappointed at the non appearance of some of the speakers, advertised to attend this meeting, yet we had reason to feel that the meeting was useful one, from which good results may be confidently anticipated.

JOSIAH HENSHAW, *Vice Pres.*

JOHN H. CRANE, *Sec. pro tem.*

HAMPDEN COUNTY—NOTICE.

After the Convention at Springfield, (on Saturday and Sunday next,) Stephen S. and Abby K. Foster will devote the ensuing week to lecturing in that vicinity; probably in West Springfield, Westfield, Chicopee, &c. Arrangements will be definitely announced at the Springfield Convention.—S.

Wm. L. Prall, Esq., long connected with the press of New York as a reporter, aged 60 years, and Col. Alden Spooner, aged 65, long connected with the press of Brooklyn, L. I., died recently.

George Wiggins, a worthy colored man of considerable property, was killed in Salem, N. Jersey, on Saturday evening last, by Elijah Gray, also colored.

The Bamsdale Patriot states that Miss Betsy D. Knowles has been appointed Post *Mistress* at Orleans, in place of Matthew Kingman.

The Vicksburg Theatre has again been destroyed by fire: Manager Porter, of Pittsburg, is a heavy loser.

Impure Air.—John Hannegan, a young man 23 years old, of Pittsburg, Pa., was a week at Pittsburgh, and was killed by inhaling the impure air.

Gen. Taylor, a letter from Baton Rouge says, is not 64 years old, as some of the memoirs make him, but only 56—having been introduced into this world in the year 1790.

Found Dead.—On Saturday last, the body of an unknown man was found in the road near Burridge's Varnish Factory in Brighton. The body was resting on the hands and knees, with the head hanging to the ground. The deceased, from appearance, probably fell, and in attempting to get up, plunged forward and died. A quantity of New England Rum, and a paper on which was written, Phillips Henry, Boston, were found in his pocket.—[Traveller.

Steamboat Accident.—Thirty Lives Lost.—The splendid steamboat Wyandotte was wrecked a few miles above Vicksburg, on the 21st ult., by which sad disaster fifty persons, it is feared, will be a total loss. No further particulars are given.

Fire in Cambridge.—On Thursday evening, two large stables on Dunster street, Cambridge, belonging to Mr. Jos. Wilkins, livery stable keeper, were entirely destroyed by fire. There were about 70 horses in the stables at the time the fire was discovered, all but about three of which were saved. The carriages, sleighs, &c., in the buildings were also all saved.

Liberal.—Rev. H. W. Beecher's congregation at Brooklyn, N. Y., has subscribed $10,000 for Wabash College, Indiana.

The Cincinnati Globe states that Judge McLean did not attend the polls on the day of the Presidential election, and that his sympathies are decidedly with the Free Soil party.

Purchase.—The city authorities of Boston have purchased Great Brewster Island for $4000.

$1,000 Reward.—Mr. Ray Marsh, of Buffalo, offers one thousand dollars reward for the recovery of his daughter, Adeline Ann Marsh, aged 18 years, who left her father's house in that city, Nov. 17th inst.—supposed to have been enticed away by some man. A reward is also being sent in stamp, square face, acquaintance nose, blue eyes, light hair, and easy and graceful in manners.

☞ Tile death of Lyne Starling, one of the original proprietors of the soil on which Columbus, Ohio, stands, is announced in the papers of the 23d inst., aged 70 years. He was one of the richest and most liberal men in the State. The Medical College at Columbus was endowed by him, and bears his name. He leaves no children.

There is an astronomical clock in the telegraph office at Cincinnati, which can be heard to tick in the office at Pittsburg, 200 miles.

Popular Vote for President.—Taylor's majority over Cass in the whole, at large, will differ very little from 140,000; from which, however, should be deducted 10,000 or 15,000 for South Carolina, where Electors are chosen by the Legislature.

The new and splendid hotel, near the beautiful residence of Hon. Johnson Gardner, on the 'shore' in Scituate, has been sold at auction for $6800. It cost $20,000.—[Boston Post.

Great Wealth.—Gen. James Taylor, who died at Newport, Ky., last week, left over four hundred thousand dollars, which descends to a son and three daughters.

Murder and Suicide.—Mr. Morris, of Galena, Ill., on the 11th, killed his wife, his son-in-law, who had or was foreclosing a mortgage upon his iron foundry; and Kotzs, workman in his employ, killing both. After committing the deed, several other persons, he blew his own brains out.

The people of New Mexico, in a regularly constituted Convention, which was marked with much decorum and dignity, have formed a petition Congress for their territorial organization, at speedy date, and pray with the necessary legislative forms. They protested, at the commencement of their government of their territory, and particularly as to the protected against the introduction of domestic slavery.

Jeremiah Hughes, a venerable and respected member of the editorial fraternity, died recently at the office of Niles Register, died in Baltimore, on the 27th ult., aged 66.

Thanksgiving in Grafton.—We hear that at a ball in Grafton last night, a row occurred, in which the doors of the hotel were torn from the hinges, property destroyed, and a negro very badly beaten, so that apprehensions are entertained for his life.—[Traveller.

The Washington Slave Case.—The National Intelligencer of Wednesday, says:—

In the important case of Daniel Drayton, plaintiff in error, vs. the United States, defendant in error, the argument on the part of the complainant was commenced on Monday, by Mr. Hildreth, who occupied the entire day. Mr. Key followed yesterday on the other side, and was succeeded by Mr. Bradley on the same side. This morning, Hon. Horace Mann commenced his argument as counsel for the complainant. It is expected the decision of the Court will be made in the course of a few days.

As the Germantown train of cars were coming in, on Philadelphia on Wednesday evening, it came in contact with a slop cart that was crossing the track killing both the horse and the driver.

Mr. Cornelius Tilton, one hundred years old last July, who voted for our first President Washington, went to the polls in Rockingham, Vt., at the late election, by a friend in a carriage drawn by four-in-hand horses.

Convention.—The colored citizens throughout this State are requested to appoint a delegate to a State Convention, to be held in Harrisburg, on the 13th inst. next, to adopt some action in regard to their elective franchise.

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Robert Gilmore, one of the oldest and most influential citizens of Baltimore, died in that city on Thursday.

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Ohio Official.—The official vote of Ohio for President is—Taylor, 154,209; Cass, 138,326; Van Buren, 35,456. Cass's plurality over Taylor, 16,083. The united vote of Taylor and Van Buren leaves Cass in a minority of 16,200.

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FIFTEENTH

NATIONAL ANTI-SLAVERY BAZAAR.

The undersigned, earnestly desiring the abolition of Slavery, have been led, by the strength of their wish, earnestly to request, that their leaves may be found sufficient for the accomplishment of this great and holy object. They find that slavery exists through the country, by the permission of Northern people, the poorer of the people. If the nation could be made more conscientious, disinterested, courageous, religious, and true to Freedom, and to its religious principles, the work were done. Until enough ability of spirit can be awakened in the land to make the Government, the Church, the Press, the merchant, the mechanic, the politician willing to renounce their hopes of worldly success, and see their respective careers of fame and fortune closed up, apparently forever, by their allegiance to Freedom,—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and the citizens of the nation willing to share the suffering and odium consequent upon an adherence to right against law and custom;—until this can be accomplished, the Southern slaveholders will continue to rule in the powerful support of Christian fellowship, social association, and civil participation.

This, therefore, is the mode of operation, which commends itself to our reason and our feelings. The agents and friends that such an association of necessity must have, in the North, are those who wish to sustain The periodicals that such an association employs are the ones that we wish to circulate. In the construction of such a body, we find, we have equal rights of membership, the *whole* collective energy and judgment are constantly in use, and the chances and means of success are multiplied tenfold.

Hence we find it to be our duty, in preparing for the FIFTEENTH NATIONAL ANTI-SLAVERY BAZAAR, to invite friends to meet in FANEUIL HALL, BOSTON, on Thursday, DECEMBER 21st, to deliberate thus framed, to sustain the AMERICAN ANTI-SLAVERY SOCIETY, in its secret work of moral agitation and revolution in behalf of the enslaved; and we confidently appeal to all good hearts every where, to aid us in the coming prize.

MARIA WESTON CHAPMAN,
ANN T. G. PHILLIPS,
HELEN E. GARRISON,
MARY ROBBINS,
ELIZA LEE FOLLEN,
SARAH S. RUSSELL,
LUCIA LORING,
MARY YOUNG,
MARY WILLEY,
ANNE WARREN WESTON,
MARIA LOWELL,
FRANCES MARY ROBBINS,
LYDIA PARKER,
HARRIET B. HALL,
CATHARINE SARGENT,
SARAH B. SHAW,
MARY G. CHAPMAN,
CAROLINE WESTON,
SUSAN C. CABOT,
HENRIETTA SARGENT,
HANNAH TUPTS,
CAROLINE W. WILLIAMS,
EVELINA S. A. SMITH,
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☞ Contributions and letters from the American side of the Atlantic, addressed to MARIA W. Chapman, may be addressed to ANNE W. WESTON.

☞ All persons desiring the privilege of co-operating with us in this joyful and holy work, are informed that the pecuniary value of donations of articles for the Bazaar, by the care, skill, and ingenuity which are entrusted with their management, *Tables for the refreshment table are particularly desired.*

ANTI-SLAVERY BAZAAR.

In the absence of four very active members of the Fair Committee from the country, and the imperative necessity of securing tbeirs sich co-operation as is needful from the friends of the Cause, sich as have been so liberally contributed in previous years, and on which, we trust, we may at present confidently rely.

We will not dwell on the importance of the success of the Anti-Slavery Bazaar, as of this, all the Abolitionists are aware. But that this may be made more effectual, without delay, sak a careful attention, on their part, to the following requests, a compliance with which will be of the most essential service.

1. We need VERY GREAT QUANTITIES of Green. The kind particularly required is SAVIN branches. Trees and running Pine are also desirable. Let this be sent to Boston (Faneuil Hall,) the 15th and all the requisite information as to its bestowal, may be obtained at the Anti-Slavery Office. We remind all friends who contributed Green last year, to do the same this, remembering that it is to the Bazaar as contributions of money, as otherwise the Green must be purchased at a heavy expense. It is important that the present pleasant weather be improved.

2. The Refreshment Table and the Refreshment Room have always been kept by ladies. Pickles, Cake, and all kinds of Confectionary, Tea, Coffee, Sugar, cooked meats, eggs, butter, milk, and fruit pied the entire day. Mr. Kay followed yesterday on the other side, and was succeeded by Mr. Bradley on the same side. This morning, Hon. Horace Mann commenced his argument as counsel for the complainant. It is expected the decision of the Court will be made in the course of a few days.

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ONE HUNDRED CONVENTIONS.

☞ The WESTERN SERIES will be continued as follows:

SPRINGFIELD,

Saturday and Sunday, Dec. 9 and 10.

☞ This Convention will be attended by Stephen S. and Abby K. Foster, and Lucy Stone, Agents of the Mass. Anti-Slavery Society, and will be held in the Town Hall, commencing on Saturday, at 7 P. M.

WARREN,

Saturday and Sunday, Dec. 16 and 17.

☞ This Convention will be held in the Seminary Hall, and will commence on Saturday, at 2, P. M.

LUCY STONE,

An Agent of the MASSACHUSETTS A. S. SOCIETY, will lecture as follows:

Enfield,	Friday,	December	8
Wilbraham,	Monday,	"	11
Brimfield,	Tuesday,	"	12
Ware,	Thursday,	"	14
New Braintree,	Friday,	"	15

WARREN.

An Anti-Slavery Convention may be expected to be held in this town on Saturday and Sunday, Dec. 16 and 17.

ANNUAL MEETING OF THE N. E. NON-RESISTANCE SOCIETY.

☞ Pursuant to a recent vote of the Executive Committee, notice is hereby given, that the Annual Meeting of the New England Non-Resistance Society for 1848 will be holden at BOSTON, commencing Saturday evening, the 30th of December, and continuing through the ensuing day. It is desirable and will be expected that Henry C. Wright return from Ohio in season to be present. But friends there have promised to sustain the AMERICAN ANTI-SLAVERY SOCIETY, in its secret work of moral agitation and revolution in behalf of the enslaved; and we confidently appeal to all good hearts every where, to aid us in the coming prize.

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Suicide.

POETRY.

☞ We take from the new work, 'Fable for Critics,' a volume by J. R. Lowell, the following extracts:—

BROWNSON.

Close behind him is Brownson, his mouth very full
With attempting to gulp a Gregorian bull;
Who contrives, spite of that, to pour out as he goes,
A stream of strong sense and forcible prose;
He shifts quite about, then proceeds to expound
That 'tis merely the earth, not himself, that turns round,
And wishes it clearly impressed on your mind,
That the weathercock rules, and not follows the wind;
Proving first, then as deftly confuting each side,
With no doctrine pleased that's not somewhere denied,
He lays the denier away on the shelf,
And then—down beside him lies gravely himself
He's the Salt River boatman, who always stands willing
To convey friend or foe without charging a shilling,
And so fond of the trip that, when leisure's to spare,
He 'll row himself up, if he can't get a fare.
The worst of it is, that his logic's so strong,
That of two sides he commonly chooses the wrong;
If there is only one, why, he'll split it in two,
And first pummel this half, then that, black and blue.
That white's white needs no proof, but it takes a deep fellow
To prove it jet black, and that jet black is yellow.
He offers the true faith to drink in a sieve,—
When it reaches your lips, there's naught left to believe
But a few silly (syllo-, I mean,) gisms that squat 'em,
Like tadpoles, o'erjoyed with the mud at the bottom.

WILLIS.

There is Willis, so natty and jaunty and gay,
Who says his best things in so foppish a way,
With conceits and pet phrases so thickly o'erlaying 'em,
That one hardly knows whether to thank him for saying 'em;
Over-sentiment reigns both poem and prose,—
Just conceive of a muse with a ring in her nose!
His prose had a natural grace of its own,
And enough of it, too, if he'd let it alone;
But he twitches and jerks so, one fairly gets tired,
And is forced to forgive where he might have admired;
Yet whenever it slips away free and unlaced,
It runs like a stream with a musical waste,
And gurgles along with the liquidest sweep:—
'Tis not deep as a river, but who'd have it deep?
In a country where scarcely a village is found
That has not its author, Willis is profound.
For some one to be slightly aloof is a duty,
And Willis's shallowness makes half his beauty.'

The reader will by this time become *recreu-ous* for more; so, *sprepos!*

POE.

There comes Poe with his raven, like Barnaby Rudge,
Three-fifths of him genius, and two-fifths sheer fudge,
Who tells like a book of iambs and pentameters,
In a way no man thinks of paying for common sense damn meters,
Who has written some things quite the best of their kind,
But the best somehow seems all squeezed out by the mind.'

Odd words on a *grane* subject:—

And formerly we, as through grave-yards we past,
Through the world went from bad to worse fearfully fast;
Let us glance for a moment, 'tis well worth the pains,
And note what an average grave-yard contains.
There lie levellers levelled, dunes done up themselves,
There are booksellers finally laid on their shelves,
Horizontally there lie upright politicians,
Dose-a-dose with their patients sleep fastless physicians,
There are slave-drivers quietly whipt under ground,
There bookbinders, done up in boards, are fast bound,
There card-players wait till the last trump be played,
There all the choice spirits get finally laid,
There the babe that's unborn is supplied with a berth,
There men without legs get their six feet of earth,
There lawyers repose, each wrapt up in his case,
There seekers of office are sure of a place,
There defendant and plaintiff get equally cast,
There shoemakers quietly stick to the last,
There brokers at length become silent as stocks,
There stage-drivers sleep without quitting their box,
And so forth and so forth and so forth and so on,
Wish this kind of stuff were only endless as pun:
To come to the point, I may safely assert you
Will find in each yard every cardinal virtue,
Each has six truest patriots, four discoverers of ether,
Who never had thought on 't nor mentioned it either,
Ten poets, the greatest who ever wrote rhyme,
Two hundred and forty first men of their time,
One person whose portrait just gave the least hint
Its original had a most horrible squint,
One critic, most (what do they call it?) reflective,
Who never had used the phrase ob. or subjective,
Forty fathers of Freedom, of whom twenty bred
Their sons for the rice-swamps, six to such a head,
And their daughters for—laugh! thirty mothers of Gracchi,
Non-resistants who gave many a spiritual black-eye,
Eight true friends of their kind, one of whom was a jailer,
Four vagrants almost as astounding as Taylor,
Two dozen of Italy's exiles, who shout as his Kaisership daily, stern pen-and-ink Brutusses,
Who, in Yankee back-parlors, with crucified smiles,
Mount serenely their country's funeral piles,
Ninety-nine Irish heroes, tenacious repliers
(Same as the Saxon is one-tenth gazetts and cellars,
Who shake their dread fists o'er the sea and all that,—
As long as a copper drops into the hat,
Nine hundred Teutonic republicans stars
From Vaterland's halls just waiting in the Park,
Who the happy profession of martyrdom take
Wherever it gives them a chance at a steak,
Sixty-two second Washingtons, two or three Jacksons,
And so many everything else that it racks one's Poor memory to stretch to contain the list,
Especially now they no longer exist.
I would merely observe that you're taken to giving
The puffs that belong to the dead, by the living,
And that somehow your trump-of-contemporary-doom's tones
Is tuned after old dedications and tombstones.

"And at this just conclusion will surely arrive,
That the goodness of earth is more dead than alive.)
Not forgetting their tea and their toast, though, the while,

A FATHER'S LOVE.

Some feelings are to mortals given,
With less of earth in them than Heaven,
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an infant's cheek,
'Tis that which pious fathers shed
Upon a dutious daughter's head.

SELECTIONS.

A SCENE IN THE SHAMBLES.

A few weeks since, while lounging away a summer's morning in the rotunda of the St. Charles, at New Orleans, the advertisement of a sale of slaves caught my eye. I had long desired to purchase slaves, the property of a gentleman forced to sell them to raise money to meet the payment of his notes coming due on the morrow. The whole to be sold, to the highest bidder without reserve.

At 12 o'clock precisely, the hour appointed, I was at Hewlitt's Exchange, the place of sale. The scene was one to delight the hearts of purchasers, with catalogues in their hands.

We noticed one hardened old sinner in particular. He had frequently been on a jury for some fifteen or sixteen summers. She was a beautifully rounded form, and had the head and face of a Venus. She would have been a queen in her own sinny clime, but here she must choke down her agony, and tamely submit to insult.

'Open your mouth, you slut!' sternly muttered the purchaser; and suited the action to the word, and thrust apart the lips of the young girl. 'Sound teeth, eh? Can eat your full allowance of grub, I'll be bound.' Then followed certain rubs and pinches upon the arms, shoulder, breasts and neck, such as a jocular horse-jockey bestows upon the animal for which he is in treaty. We hoped, for the sake of commercial decency if from no other motive, that his examination would end here, but how we were disappointed! He was not the man to purchase a cow, without first fully understanding its value. 'Let's see your ankles, your knees, *up higher!* you silly wench.' This was too indecent for the crowd, and a faint blushing tint crept under her dark skin, and the tears started to her eyes.

And this hardened villain had a daughter of his own, about the same age, and we could but learn his rage at the suggestion of the same process to his own daughter? If anything, the delicacy of character seemed to be more pronounced in favor of this poor enslaved girl. But she is placed upon a platform, so far above the floor as to be conspicuous to all in the house.

The auctioneer possessed an intelligence sufficiently brazen to have knocked down St. Paul himself to the highest bidder. 'Who bids? What's offered? Fine article, gentlemen! Fine appearance, but she came of good stock, and no doubt will be a good breeder; come, come, bid away; five hundred, fifty, six hundred, seven hundred, eight, sir, you have discovered her value; eight, eight hundred once, eight hundred twice, eight hundred dollars and gone. Well, Mr. Holdfast, you have got a bargain there; hope it will have the selling of the progeny; don't let there be too many young yellow ones, them always hurts my feelings to sell.'

The misery of the poor black girl was now at its height. She had fallen into the hands of the brutal speculator, and had no help to look for from any of the treatment already received from him. She continued in the posture in which her natural gracefulness had at first thrown her, and such an eloquent expression of misery, shone out from her form and feature, we never saw or imagined before.

In the market catalogue before us, we find that 'Jane' was sold to Mr. Holdfast, for eight hundred dollars. Mr. Holdfast takes his property and places it in a corner, evidently intending to add to it in the course of the sale.

* * * * * *

'So spoke the fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.'

The next two victims are a noble middle aged man and his wife, and a little boy, just twenty years. They were not to be sold together, for they would not bring so much money as it sold separately; and, moreover, it would be a design of every one who has any thing to do with slavery, to discourage and deaden all the domestic loves to which the human heart is addicted. The young wife was questioned in this manner, that she might perchance recommend herself:

'How old are you?'
'Twenty-one.'
'How long have you been married?'
'Three years.'
'How many children have you?'
'None.'

And as she made the last reply in a saddened tone, the tears started to her eyes, and she turned inscestingly to her husband as conjecture, upon this the question, too, turns ferociously towards him—

'You villain you, have you lived with that young wench for three years, without her having any children?'

Now the true man was seen, although bound in fetters and chains, and in misery. With form erect and lofty, and with a dignity that might have lent lustre to Othello himself, he calmly replied:

'We have had one boy, but God took him.'

The fact that the woman had been the mother of but one child, and that dead, was the reason for the low price of two hundred dollars for which she was knocked down. She was purchased by a Red River planter, to be turned out into the fields to hoe, and pick cotton. The husband was sent adrift, and the poor wife was left to the mercy of a man, who, in a few years, will be counted with a separate existence, but insist on being a part of the parent still. We left the scene, but the anguish of that separated pair followed us; it has not ceased to follow us since. There was the agony of their little log-house upon the river side; there was the place of their early love, as they had been united in the sight of God, and their twenty owner's plantation; from thence they had entered the precincts of the church, and before God and in the holy forms of the Episcopacy, had they promised to take each other for husband and wife, for richer or poorer, in sickness and in health, to love and to cherish, till death should part them according to God's holy ordinance.' That ordinance was born in a little boy, who had gladdened their hearts, and then died; and there, hard by, was his little grave, over which they had met together, and only would be comforted in believing that God has taken him. In that last long lingering look were crowded the gathering reminiscences of all the happiness they had ever known in life.

Reader, you have already, in your thoughts, cursed the hardened villains who stood around that auction-block, engaged in the business of severing families, and trampling upon every thing sacred and valuable in the life of mortals. But have you reflected that by having many times been an actor in such scenes, and sickening together General Taylor became a fit person to receive the slaveholders' nomination as a candidate for the Presidency? Did you vote for General Taylor? If you did, you have aided in the struggle, and approbated the damning deeds above described—you have sanctioned and endorsed them, and the scenes which are of frequent occurrity to your eye reading the above narrative should fall as heavily on your head as theirs. And they will.—*Rozbury Gazette.*

From the Belfast Weekly Vindicator.

TEETOTALISM.

To the Editor of the Vindicator:

35 Eccles-street, Dublin, 27th Oct. 1848.

Dear Sir:—In your paper of the 14th instant, 'A Publicans' has come out in his own proper name of Edward Mullan, to defend his calling. I feel obliged to Mr. Mullan for this manliness, and I should hope that a man so well informed as his letter-bespeaks him to be, will, on calmer and fuller reflection on the question at issue between us, arrive at the conclusion that, whatever may be the ultimate destination of his countrymen as to the morality or immorality of the business in which he is engaged, it is more respectable for a citizen to derive his living from an occupation which tends to make men healthy and happy, than from one that leads them into temptation, and crime, and misery, and sorrow.

From the *tone* of Mr. Mullan's letter, I incline to infer that my former letter has not been written altogether in vain. His temper seems to be somewhat ruffled by the truths driven home into a style of writing which cannot be called argumentative, and caused him to make an unfair use of some of the expressions in my letter. His resort to such terms as 'intemperate brawler' and 'canting fanatics' seems also to prove that passion had usurped the place of reason in his mind.

Mr. Mullan quotes my definition of a lawful trade, (by lawful, I mean moral, as no immoral trade can be lawful. Slavery, prostitution, robbery, and gambling, seem honest callings; they are not, therefore, lawful, in the proper sense of the term,) and he does not attempt to deny its validity. He could not do so; for it is one to the sense of humanity of all men, that a trade to be an honest one, must be a useful, or at least, not an injurious one. The definition he himself gives of a lawful trade is to me perfectly satisfactory from my own—I accept it. He says, '*Every trade and profession not opposed to the known and revered laws of God and man is lawful, and may be followed without sin.*' Let us 'try his trade by this principle. Alcohol is the substance in intoxicating drinks which makes men drink, which makes drunkards, which makes husbands slaves to demons; fathers into merciless tyrants; sons into profligates; daughters into prostitutes. Alcohol is a poison not only destructive of morals in its effects, but destructive of the health of man: therefore we must oppose the laws of God when we use it, and when we sell it, for these laws direct us to do good, and to avoid evil to our fellow-men.

Mr. Mullan refers to Scripture with great confidence in support of his views. But this is a dangerous weapon for a man to use, when he seeks by it to sanction practices that are obviously injurious to man. Persecutions of every kind have been justified out of the sacred writings. Wars, and murder, and pillage, have found arguments therein to sustain all their horrors; and the upholders of slavery—that most infernal wrong upon humanity—go to the pages of the Bible, to justify their wicked deeds. It would be more to the point, if Mr. Mullan would exercise his pen in striving to convince his readers that peace and prosperity, happiness and virtue, and health and vigor, result to his fellowmen from the occupation in which he is engaged, than in endeavoring to prove from the Scriptures, that he may, because of the want of express precept in them on the subject, follow it, even though all the opposites of these blessings should flow from it, as sure as that to-morrow's sun shall rise: he certainly as effect shall follow cause, to the end of time.

As Mr. Mullan has come boldly forward to defend his calling, he must prove that it is a useful one, or he must retire from the contest a beaten man. It will not serve his purpose to endeavor to turn his opponents into ridicule; it will not avail that they are weak in argument, and to leave all their unanswerable points unnoticed. He must show that we are fools, who we address, and that he is able to distinguish between them, as they would shun the open path to ruin; by arguments showing that a resort to such shops as his makes men more respectable in society, better husbands and better fathers, than if they avoided them; that, by giving the publican a portion of their earnings, they shall be healthier and happier than if they never crossed his threshold. Let Mr. Mullan prove all this, by facts drawn from the present condition of man, in our own country, or in any other land in which intoxicating drinks are used by the people. Let him show that the making and selling of that poison called alcohol has, in any age of the world, done one atom of good to his own family; and then, and not till then, he may hope to drive teetotallers from the field.

All teetotallers do not hold that the manufacture, sale or use of intoxicating drinks are immoral acts; but they all do aver, that they are mischievous in their tendency, and that all men should give up such practices.

Mr. Mullan has sent you a very clever letter; he has called into requisition the Koran, and given some pages of it to the public in unfavored dress. I am not able to cope with him on these grounds, seeing that I have never read the Koran, nor have I had the advantage of a classical education. But offer no apology for my letter. I believe, I am not able to find more than one grain of corn in it; all the rest appears to me mere chaff. That one grain of argument, which I have chosen, and not the use, of strong drinks is to be condemned. This is the only plausible argument which I have ever seen brought to bear against teetotallism. But it is more plausible than real; and it seems to me utterly to fail, when met by the noble principle, that we should sacrifice even innocent enjoyments if they tend to the injury of our fellow-creatures of others. But I contend that there is no innocent use of alcohol (except as a medicine); it is a poison, according to the testimony of the highest medical authority; therefore all use of it, as a common beverage, is an abuse of it. It ruins men, on a large scale, in all the relations of life; it never fits anybody for any thing useful, or good, or honorable; it brutalizes; it fills the land with poverty; and it brings misery and woe into the palaces and cottages of tens of thousands of our countrymen. I feel that all this evil without any counterbalancing measure of good. It is the common foe of our race. Is it not, therefore, surprising that outraged humanity does not rise up by the combined consent, and banish it forever from the land.

Mr. Mullan defies me to point out any State that never passed a measure for the total suppression of the sale of intoxicating drinks. I cannot do so; nor is it necessary in support of my argument. Prohibitory legislation is comparatively new, when in opposition to public sentiment. The best way to banish drunkenness, or any other evil, is to enlighten men, not to coerce them. I feel I am by no means satisfied if the time should come, that it would be bad legislation to prohibit the sale of intoxicating drinks in a community. But, to make such a law effectual, the public sentiment of the community should concur in its enactment; this is manifestly not yet obtainable with us. In America, it has been tried with considerable success; but I believe public opinion has been much more effectual than law in driving strong drinks, as they have been driven out of several districts in the United States. In that land, much pains had been taken to ascertain the public opinion of the publicans; and the result exhibited that nineteen out of every twenty of them came to some unfortunate conclusion, and that the trade is as unprosperous as it is demoralizing in its effects. No similar statistics have been taken in Ireland; but, from the facts within I have stated on this subject, I am satisfied that a large majority of the trade in this country are also ultimately unsuccessful in their business, and that ruin comes on their families.

I remain yours, respectfully,

JAMES HAUGHTON.

Cultured Voters.—The vote of this class of citizens has been very slightly cultivated. Nevertheless, the extraordinary efforts which were made to address them from their allegiance to the party which they have always served, only four of them, so far as we can learn, voted for Van Buren.—*Providence Journal, Nov. 9th.*

The Journal is a rabid Taylor paper—and the influence of the cultured voters of Providence generally voted for Old *Zack the Slaveholder!* And this miserable act of servility and folly, the Journal seems to think, will put Taylor in clover! Then it would be 'creditable' to vote for a ravenous tiger, whose wishful eyes were glaring upon your children; yet for a Man, who has never wronged like you, to better fun than to gnaw the flesh from your bones!

How any colored man, with any proper degree of intelligence or self-respect, can, after being induced to vote for a slaveholder, passes our comprehension. Does not every such man know that Zachary Taylor would just as readily believe him, as he does the poor colored people of Mississippi, if he only had the opportunity?

What infatuation, then—what surpassing folly and madness—for colored men to be caught voting for the deadliest enemies of their race! To vote for the stupidest and basest slave on Taylor's plantation would be wisdom in comparison.—*Herald of Freedom.*

The Independent is the name of a new Orthodox Congregational paper to be published in New York. The responsible editors are the Rev. J. P. Thompson of the Tabernacle Church, Rev. Dr. Bacon of New-Haven, and Rev. S. H. Storrs of Brooklyn. Mr. Joshua Leavitt will supply the news and statistical matter.

From the Practical Christian.

RELATIONS TO GOVERNMENT.

DIFFERENCE BETWEEN CITIZENS AND SUBJECTS.

All citizens are subjects of the government under which they live; but all *subjects* are not *citizens*. A citizen is one clothed with certain political powers and responsibilities. A subject is simply a human being under the control of government. Every government assumes the right to subject all persons residing within its territory. Love to God is compel subjection by force, if necessary. Heathen women, minors, aliens, slaves, &c. are not citizens in the political sense of the word—although they are subjects. Every man, speaking, then, a citizen of the United States is a man who claims the right to vote and hold office in the government. He is a voluntary co-operator with the Author of the Constitution, and a co-governor of the nation. He consents and obliges himself to the Constitution as the rule of his conduct in all matters. His fund and seal—his most solemn pledge of fidelity—are virtually affixed to the great compact. He is, therefore, morally responsible for the government, and all its constituent elements.

But a mere subject of the government is not a co-governor. He is not in the political league. He is not a co-operator with the Author of the Constitution and laws. He is not a co-governor. He is not one of the sovereigns. And of course he is morally responsible for the government and the doings no farther than he supports it and obeys it. He is a person and property subject to the government. In fine, he is a *subject*—not a *co-governing citizen.*

We do not, Practical Christian Communion hold that all christians ought to stand in the relation of *subjects* only to the government under which they happen to live, unless that government is in consistution and laws a radically a christian government, according to the principles declared in the Sermon on the Mount; which so existing nations or governments are. They have generally dissolved themselves from the engagements, obligations and responsibilities of citizens, and unequivocally assumed the attitude of aliens to God's Kingdom and United States government. So far as the Constitutions, laws, and political usages of the land uphold war, slavery, or any other anti-christian practice, they morally but loldly protest against them, and throw off all responsibility for their results. These deny that they are in covenant with the powers that be' to slay their fellow-men, or to rob them of their property, or hold them in slavery, or to execute any legal process which sets at naught the divine injunction, 'Love your enemies, or to bless those that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you.' At the same time they acknowledge government as an institution of God for the restraint of evil; that the worst forms of it are better than absolute anarchy; that they are forbidden to attempt abolishing it by violent means than christianizing the public sentiment; that they are bound to be peaceable subjects, so far as they can be such without violating to that 'Kingdom which is not of this world;' and that they are never to obstruct any of its operations, however anti-christian, by seditious conspiracies or carnal weapons. Christians, on this ground, they deny that they are in any proper sense *no-governmentalists*, or are opposed to wholesome laws and good order in society, or that they are in any sense disorganizers. To the Jews, otherwise than as seeking by unexceptionable means its renovation and conformity to true christianity. They honor and commend all that is evidently embodied in the Constitution, laws, and proceedings of government; treat its functionaries with due civility; conform to all its behests, and cheerfully submit to the exactions of all its rightfuous privileges; pay cheerfully all its ordinary taxes; promote all its unexceptionable methods of improving the social condition of the people; pray for them, except when it comes to what God forbids, and then only by just remonstrance, and patient sufferance of its penalties.

We remember, that the true ground, the only ground, and enviable ground. In this position, we are equally removed from all Jacobinical contentiousness with the government, and from all slavish obligations to support it, or to do any thing contrary of moral principle with political expediency. Our rule of conduct is simple and practicable:—Act under and with the government cordially, in all things which do not oblige us to endorse, uphold, or be responsible for the anti-christian parts of its Constitution and proceedings.

WINTER EVENINGS.

Winter evenings are now approaching, when outdoor pursuits mostly cease, and the attractions of in-doors, of the family and social circle, of the 'fireside circle,' of the 'blazing hearth,' are felt most keenly. At this season, in the homes of Northern climes, recur those cheerful scenes of household and neighborly intercourse, which have made the hearth-stone the symbol of our best enjoyments, and have furnished poesy with its most delightful pictures. There are few sentiments more true than that the higher virtues and purest pleasures flourish around the winter's fire-side.

'Winter is the time to love,' we are told by a graceful pen, and it is also the time to gain wisdom. It is a time to educate both mind and heart, the one by good companionship, the other by profitable reading.

'How pleasing wears the wint'ry night,
Spent with the old illustrious dead!
While by the taper's trembling light,
I seem those a-sial spectres to tread,
Where gloomy Lycurgus reigns;
Whose triumphs move before my eye,
Swarms and antique cities fly,
While now I hear the Ionian song,
Now bend to Plato's god-like tongue,
Resounding through his olive shade.'

Such are the delightful employments, winter evenings, will introduce us to the fellowship of the great spirits of former times. Through them, we become familiar with the renowned of all ages, and are spectators of the great events of history. In travel abroad, we sit in famed councils, we choose our own sources of pleasure!

Add to books, the social and cheerful conversation, and we have the trio of winter evening enjoyments.—*Salem Observer.*

The following paragraph appeared in the *Commercial* some time since, and it has been a precious extensive ramble among the papers of the Union. Every word of it is true:—

A gentleman of unimpeachable veracity, and who is engaged in the trade, informs us that there are two families in Xenia, in this State, whose regard for the Sabbath runs to an extent amounting to fanaticism. Our informant assures us that they regularly stop their clocks at twelve on Saturday night, and do not start them again until Monday morning. In fact, allow nothing animate or inanimate about their homes to work on Sunday—except pills, and them only in extreme cases. This stopping the clocks looks like killing time for the sake of eternity.

We republish only to add, upon the authority of a respectable gentleman, that the town clock of that same Xenia, was stopped one Sunday! Our informant spent two weeks in Xenia, recently, and he assures us that the town clock was stopped on both the Sundays.—*Cincinnati paper.*

An Interesting Fact.—Mr. Dyer, one of the publishers of the 'American Phonographic Journal' in one of the numbers of that work, replying to a correspondent, says, 'I have never heard, or ever reported a speech or an address *actually reciteing!* replies, that he has so reported the speeches of many of the most distinguished men in the United States, and in Canada, but that very few speeches are published verbatim, being not suitable for publication until revised; and that the only two speeches of which he had reported in which did not need such revision, were, one by the Governor-General of Canada, and the other by Kossuth at Dorcester! Does a black man know anything?—*Christian Contributor.*

An article in the London Court Journal says a new sovereign remedy has been adopted by the ladies of the Court as the greatest novelty of the season. It is called the Neapolitan Bonnet, and strange to say, it is the production of Brother Jonathan, over the water. Its weight is only two ounces, and its elasticity is such, that no bruises can derange its shape. But its greatest novelty consists in having an alabaster semi-transparency, which, by throwing a side light upon the features, gives them the indescribable softness and expression which the Italian ladies obtain by lighting up their rooms with lamps reflected through vases of oriental alabaster.

Fatal Occurrence.—The Mercantile Journal gives the particulars of a fatal occurrence at Lynn, which occurred on Thursday. It seems that Samuel Davy Barnes, about 16 years of age, son of Mr. Isaac Barnes of Lynn, was in the habit of jumping on to the boy above mentioned, his father being engaged. Some alteration between the father and son ensued, during which the father got possession of the gun, was in the act of carrying the gun up stairs, when the son seized hold of it with both hands, and pulled it upwards his father's arm, holding him fast against a partition, and causing him to cry out with pain. The two were finally separated. Mr. Barnes then, was in the act of afflicted with a severe rupture, and the injuries he received rendered the disease still worse. He lived in great misery for a few days, and died in great distress. At the last accounts, a coroner's jury were investigating the circumstances of the case.

The grand jury at Manchester, N. H., have found a bill against Dr. Caleb Nash and Gardner Hyde for the death of Sarah H. Furber. Dr. McNeh not appearing, his bonds ($3000) were declared forfeited, but the forfeiture to be remitted, if he appears at the next court. He is now sick. Ingalls pleaded not *guilty*, but his trial was postponed to the next term. It will be recollected that the young women was found in the hospital in this city, having been sold by the doctor.

The Learned Slave.—Rev. H. W. Ellis, the learned slave, liberated by subscription in the Brewster Jail, Sprud of Lexington, Kentucky, has, since, commenced his labors in Africa with great zeal. He is studying the languages of the wild tribes of Africa, and is to establish a school in their own tongue. He says that the Mandingoes claim him for their countryman, because his father was born in Africa. This tribe are Mahomedans, and some of their priests are intelligent, being capable of reading Hebrew when written in the Arabic character. He speaks in glowing terms of Liberia and its prospects.

Murder of Missionaries.—The London Church and State Gazette states that Dr. Bettelheim and his wife have been murdered in the capital of Loo Choo, where they were residing. Dr. Bettelheim, who went to Loo Choo under the auspices of the Bishop of London, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterwards joined the Church of England. He was a man of many of much talent, and of no inconsiderable experience. His wife was a native of London, and is said to have had great talent for the work. The disastrous fate which has fallen upon them is said to have visited the Romish missionaries also.

The Slave Trade is as brisk as ever, and some of the nautical men recently examined by the British commission on this subject, are of the opinion that no amount of naval force will extirpate it. Some recommend that the capture of slary ships shall be hung at the yard arm. The trade is now carried on along a region of about eight hundred miles of the African coast; and Capt. Matson, after visiting portions of the coast, going twenty miles into the interior, states that the majority of the slaves exported were not captured in wars as formerly, but were for that purpose; that the number was very seldom or ever took place south of the equator, and that nearly one half the slaves were children—the proceeds of slaves by their parents. Out of 1082 slaves captured by him, 1033 were children, a very great majority of whom had been sold by their parents!—*Boston Post.*

Abolition Excitement at Bloomington, Iowa.—A Slave belonging to a person named Hughes, residing in St. Louis, escaped the other day, and was traced to Bloomington, Iowa, where he had obtained employment as cook of the American House. His owner appealed to the courts and arrested him, whereupon the landlord of the American, and a number of citizens, took part with the slave. Their efforts were stoutly resisted by Mr. Freeman, the owner, who had a warrant for obtaining the boy. While thus engaged, Mr. Freeman was arrested by a peace officer, and taken before Justice Cloud, to answer a charge of assault and battery upon the landlord. Upon this charge he was fined $20 and costs. After an investigation of his right to arrest the negro, in which it was proved that the slave was a runaway, and that Mr. F. was duly authorized to deliver him to his owner, the Justice discharged the boy, and declared the slave his being taken. This decision was hailed with applause, the negro warmly congratulated by many persons present, and to the great chagrin of Mr. Hughes, who left the American House with a respectable phys.cian, and was introduced and treated as a character of some distinction.

NORTHAMPTON WATER-CURE.

ELECTRICITY AND HYDROPATHY.

THE public are respectfully informed that since the philosophical deductions of the learned Dr. Metzger of Stuttgart, and the ingenious experiments of Mr. Hemmer, of England,' have recently, and indubitably established the fact, that the cooling and healing effects produced by the sense of touch, in 1844, are in harmony with natural and physiological laws, to wit, that the human body is a healthy conductor, in the *positive electrical state*, and that the electrical emanations from the cuticular surface, indicate health, or the symptoms and character of disease—that it is also the nature of the fluids of Physicians, ignorant of these principles or natural laws, a knowledge of which is essential to a safe and intelligent practice, that the Water-Cure