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TERMS.

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Abel Bennett, Woodstock.

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M. Preston, West Grove, John Cox, Homerton.

OHIO.
C. E. Bradwell, Cincinnati, Jas. Austin, Marlborough,
Wm. M. Johnson, Col. Holmes, Columbiana.

MICHIGAN.
Thos. Chandler, Raisin, Michigan Territory.

NEW JERSEY.
Anthony Foster, Cape Hayts.

THE LIBERATOR.

FREEDOM'S

VOL. VIII. OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE MANKIND. NO. 17.

BOSTON, MASSACHUSETTS. FRIDAY, APRIL 27, 1838.

REFUGE OF OPPRESSION.

[From the Portsmouth News and Courier.

REV. MR. ROOT.

The Reverend Mr. Root, of Dover, delivered an address or discourse at the Calvinistic church in this town, on Sunday evening last. His sentiments and language did not suit his audience, judging from the fact that nearly all the gentlemen and a portion of the ladies, left the evening, by permission of the priest who officiates in the house, before the lecturer had finished his sermon. On Monday evening, he again lectured upon the same subject at the Present Street (Orthodox) church, and as was to be expected, this repetition of his Sunday evening performance, outraged the feelings of the people, and what occurred shall be nameless. I am no advocate of mobocracy for any purpose, but I do think that if in any case 'it is patriotism to disregard the laws,' that in one such doctrines are publicly asserted and urged upon the people for adoption, the evident tendency of which is to destroy the peace of this country and the union of the States. It cannot be expected that the people will tolerate men in the public dissemination of doctrines destructive of the laws, and fraught with the materials to destroy their security and common welfare as a nation. We deeply regret the occurrence of Monday evening, but, we repeat, nothing took place but what might be expected from the known hostility of our citizens to the and schemes of the abolitionists, and the equally mad course they adopt in promulgating their doctrines, and from the excited state of public feeling caused by the language and sentiments of the lecturer on Sunday evening. We hope the occurrences of Monday evening, will serve as a 'caution' to these misguided zealots in a bad cause, and that the peace of our town will not again be disturbed and the feelings of our citizens excited by abolition discourses, delivered in language both intemperate and indecent.

Would not the Reverend Mr. Root and every other divine of his belief, who takes part in promoting the incendiary projects of the abolitionists, find sufficient employment for their time if they should attend to the duty of their high and holy calling, in saving souls from endless misery? We should think he would, and engaged in this business, he would be acting in his right sphere as a minister of his belief. Direct your name of its title, and cast aside the mantle, if you will, of religious abolition doctrines, and go to the South, sir, where the evil you complain of exists—the North is not the right field for your labors—your doctrines will not take Root here—Go to the south, sir, and exercise your philanthropy—go lecture southern slaveholders upon the injustice of holding their fellow creatures as property—tell them they should give their daughters in marriage to the black—persuade them as you do us to do the North—and if you effect nothing by this course, why go to the slaves; tell them of their unjust treatment—of their unjust standing in society; persuade them that they are equal in every respect to their masters, and that they should enjoy their rights and privileges—and tell them, at once, to seek their liberty, though its price should be their mastters' blood! Then, perhaps, you will bring about that result which is predicted by every patriot as the ultimate effect of your infernal schemes. Pursue this course, sir, and then we shall have proof of your honesty and sincerity of purpose, as well as of your courage; by such procedure too, you would undoubtedly secure all the notoriety you can desire, for, should you not become a martyr in the cause of negro rights, you would have the satisfaction of knowing that you had immortalized your name.

D.

[From the Newburyport Herald.]

THE MOBOCRAT.

Messrs Editors.—When the laws of any country are not sufficient to protect its inhabitants from the seditious harangues of public speakers, it is at least legal for freemen to use moderate efforts to prevent the spirit of discord and confusion from being scattered around their own homes and firesides, and to suppress, with all their might, the doctrine which teaches the young and inexperienced to arm themselves against the experienced and hoary headed man. If we, who had the reputation of being the wisest of men, who has told us that 'experience teaches fools and children.'

The occasion of my writing to you, Messrs Editors is, what was called the 'Mob in West Newbury,' which is set forth in such pathetic strains, by a correspondent in your paper of Tuesday morning. In my opinion, after the lecturer had been earnestly entreated not to hold forth in that vicinity, by more than two thirds of the community, he ought to think himself well off! That he was not treated in a much worse manner, than any of which your correspondent complains. I believe it is always good to be zealously affected in a good work—and I respect the spirit of West Newbury, and in the spirit of the gray-headed veteran who was willing to raise his voice against a fanatic, who has made a practice of getting up the most a based calculation, in order to deceive the unlearned and the ignorant. The lecturer stated that the slaves were deprived of reading the Bible. I admit they are, of late—but why? Because the same knowledge which enables them to read the Bible, enables them to read the seditious pamphlets, which encourage them to cut their masters' throats, to free themselves in their unregenerated state, to prowl about the land, and to overwhelm us with destruction, rapine, and blood.

I deny that there was anything in the character of a mob, at the place spoken of. The men who were assembled there, were men of good standing and respectability. But your correspondent complains of the smell of rum! Even if there had been such breath there, how can it compare with the breath used by the lecturer, when he calls his fellow christians, 'thieves, pirates and murderers,' an expression actually made by him. Is not such breath coming from the heart, worse than any which comes only from the throat? Such accusations as that of your correspondent, will not be believed—though it is not to be wondered at, that men who are aiming their shafts at the constitution of their country, who are attempting to destroy its best institutions, who teach wives not to regard their husbands, and children that they owe no duty to their parents, should endeavor to build up their own 'baseless fabric,' even at the expense of the good man's reputation. The lecturer invited the people to be there present, to express their opinions freely; and because they did not coincide with his views, it was not a sufficient cause to turn the spirit of truth, even by accusation, into the spirit of mobocracy! Our abolitionist boasts that the sober and respectable part of the community have come nobly forward and offered their private dwellings for these discussions, he will find as sober and as respectable as they, will as nobly defend their dwellings from all such pollutions.—

MULTI.

CONGRESS.

IMPORTANT OFFICIAL LETTER.

WASHINGTON, March 22, 1838.

SIR,

The members of the House of Representatives of the United States, from Massachusetts, have received, now in attendance on the session of Congress, have received the communication, made by you, in behalf of the committee of the Legislature, to whom were committed the subject of a great number of citizens, praying the Legislature to protest against the Resolution of the House of Representatives of the 21st of December, 1837, and to demand that it may be rescinded.

After adverting to the fact, that much sensibility has been manifested in Massachusetts at the manner, in which the resolutions of her Legislature of April, 1837, were disposed of under the resolution of the House of Representatives of the 21st of December, 1837,—you request information of the facts in relation to the disposition of those resolutions, and the opinion of the delegation here of the action required of the Commonwealth under the circumstances of the case.

The resolutions of the Legislature were presented to the House by Mr. Cushing on the 18th of September, 1837, at the special session of Congress, and were laid upon the table under a general order of the House, of the 14th of September, which directed the action of the House on all matters not embraced in the President's message at the commencement of that session, until the annual session in December.

As the resolution of the House complained of by the Legislature of Massachusetts, had expired with the House, which adopted it, no occasion existed at that time for any action of the House in relation thereto. That resolution was adopted by a vote of 129 to 69 on the 18th of January, 1837, and was in the following words, viz:

'*Resolved*, That all petitions, memorials, resolutions, propositions or papers, relating in any way or to any extent whatever, to the subject of slavery or the abolition of slavery, shall, without being printed or referred, be laid upon the table, and that no further action be had thereon.'

A similar resolution had been adopted at the first session of the 24th Congress, on the 26th of May, 1836.

A revised edition of the resolution of the 24th Congress was introduced into the 25th Congress for the first time on the 21st of December, 1837, under circumstances, unusual and extraordinary. It had its origin in a convocation of members of the House, and, it is believed,—of the Senate also, from the slaveholding States. In the presence of the House, while in session, and also at the adjournment of the House on the 20th of December, it was announced, that a meeting was then being or about to be held in one of the committee rooms of the House, which the members from the slaveholding States were invited to attend. At the meeting, thus called and assembled, the resolution was agreed upon, and a gentleman designated to present it to the House. Accordingly, on the next day, it was introduced into the House by Mr. Patton of Virginia, under instructions from the meeting, after the rules and orders of the House had been suspended for the purpose of receiving it by the requisite vote of two-thirds of the members present, which, however, could not have been obtained, if all the members, who voted against the resolution, had also voted against the suspension of the rules.

On introducing the Resolution, Mr. Patton submitted some remarks to the House in relation to it, and among other things, said, that 'it involved, so far as he himself was concerned, and he believed he expressed some portions of the Representatives of the slaveholding states, *a concession*, which they held to be very considerable. He considered it, however, as a timely sacrifice, for the peace and harmony of the country.' He also represented that 'the desire of those with whose concurrence this resolution was offered, was to extinguish and not to kindle the flame of discord and excitement in the country.' He concluded his remarks by moving 'the previous question,' which was carried, and thereby all discussion was prevented on a Resolution, interdicting in express terms all action, debate upon, or even the reading of a class of petitions and memorials, embracing as great a number of petitioners, as can be found on any class of petitions on any other subject, ever presented to Congress at any single session, with the exception perhaps of the petitions against the annexation of Texas to this Union.

This resolution, agreed upon by a minority of the House, separately assembled out of the House, was adopted by a majority in the House, without time being granted for deliberation or opportunity for discussion; and many of the members, composing that majority, were not admitted to participate in the concession which emanated this memorable *concession*, as it has been miscalled, to the right of petition.

The journal of the House of the 21st of December, 1837, contains the following entry of what transpired in the House on this occasion:

'Mr. Patton moved that the rules prescribing the order of business be suspended for the purpose of receiving and acting upon a resolution in the words following, viz:—

'*Resolved*, That all petitions, memorials, and papers, touching the abolition of slavery, or the having, holding, or transferring of slaves in any state, district, or territory of the United States, be laid upon the table without being printed or referred, and that no further action whatever shall be had thereon.'

And on the question, Shall the rules be suspended for the purpose aforesaid? It passed in the affirmative. Yeas, 136; nays, 60.

'Mr. Patton then submitted the said resolution; which being again read at the Clerk's table, the previous question was moved by Mr. Patton, and being demanded by sufficient number of the members present, the previous question was put, viz: Shall the main question bemow put? And passed in the affirmative. Yeas, 122; nays, 74.'

It will be perceived, on referring to the journal, containing the yeas and nays on the preceding questions, (which is herewith transmitted,) that the resolution of the Legislature is not entered upon the journal in the negative on the main question, because it consisted of a protest against the Resolution itself as unconstitutional, and false in fact.

This Resolution, thus pressed through the House, re-asserted all, that was exceptionable in the Resolution of January, 1837, or that was the subject of complaint in the Resolutions of Massachusetts, and it was in terms more obnoxious to the charge of virtually denying the right of petition, inasmuch as it expressly prohibited the reading or debating of any of the proscribed class of petitions, memorials, and papers.

The adoption of this Resolution presented new and sufficient reasons for desiring the consideration of the Resolutions of Massachusetts, with a view to induce the House to rescind its order of the 21st of December, and on the 3d of January, 1838, Mr. Cushing called up those Resolutions. The proceedings had in relation to them, appear in the following extract from the journal.

'Mr. Cushing presented Resolutions adopted by the Legislature of Massachusetts, upon the subject of slavery in the District of Columbia, and the right of petition, heretofore presented to this House on the 18th September, 1837, and moved to refer the same to a select committee with instructions to report a resolution rescinding the resolution adopted by this House on the 21st day of December last.'

The speaker decided, that the said Resolutions of the Legislature of Massachusetts came within the provisions of the order of the House of the 21st of December aforesaid, and would therefore lie on the table, and the said resolutions were laid on the table accordingly.

From this decision of the chair, no appeal could be taken with any reasonable hope, that the House would reverse it, or make a more just and respectful disposition of the Resolutions of a State, asserting that Congress had exclusive legislative jurisdiction over the District of Columbia, and consequently, the right to abolish slavery therein By the practical construction, and in accordance with the spirit and intent, if not with the terms, of the order of the 21st of December, no petition, *no resolution*, no paper of any character, touching that subject, however temperate in its spirit, or respectful in its language, or however high the source from which it emanates—can be debated, printed, read, or referred. It must be laid upon the table, and no further action whatever can be had thereon.

On the 5th of February, another effort was made, on the motion of Mr. Lincoln, to rescind the resolution of the 21st of December. On presenting a memorial from certain inhabitants of Shrewsbury, praying the House to rescind that Resolution, he moved to refer the memorial to a select committee, with instructions to report a resolution, declaring the Resolution of the 21st of December to be 'a violation of the constitutional guaranty of the right of petition, and subversive of the freedom of debate in their Representatives, and that it be rescinded.' On this motion, the question of consideration was demanded, and thereupon the question was put, 'Will the House now consider it?' When a motion was made to lay that question with the memorial on the table, which prevailed, Yeas, 128; nays, 75.

The motion to lay on the table has precedence of the motion to consider, and is not debateable, so that a discussion was again prevented. This was the only occasion when the yeas and nays were called as a test of the vote of the House, on a motion to rescind the Resolution of the 21st of December. Similar motions, however, have been repeatedly, but unsuccessfully made by various members.

It thus appears, that the House has effectually enjoined silence upon the interdicted topics, and has refused to remove the injunction by a large and resolute majority.

The order of the 21st of December, was not the specific action of the House upon any petition or memorial, then before it. It was an isolated order, having no appropriate place in the rules and orders of the House, unless it be among the rules and orders, which prescribe the manner in which petitions and other papers, which may come before the House, may be received, debated, and referred. The rules and orders, however, have hitherto presented no example of an order, proscribing a whole class of petitions of a diversified character, or of a rule requiring, that the Resolutions of the Legislature of a state upon a subject within the exclusive jurisdiction of Congress, or upon any other subject, shall not be read, printed, or referred.

By this order, too, the doom of numerous and various petitions is pronounced, before they are presented or considered; and this departure from the just and ordinary course of legislation cannot be scarcely less justifiable than a judicial decree in advance of the facts, in which it may be applied, and without hearing the parties, who may be affected by it.

By this order stands the nominal right of petition by permitting the reception of petitions—it prohibits any and every exercise of legislative power on the part of the House, and of representative power by its members, which can give value or efficacy to the right of petition.

But the refusal to hear the petitions of the people is not confined to the operation of the order of the 21st of December. A majority having become familiar with the principle of excluding from the consideration of the House, a numerous and somewhat indefinite class of petitions—other classes are excluded at the pleasure of the majority. Thus numerous petitions against the annexation of Texas to this Union, from various parts of the country, and signed by not less than one hundred thousand petitioners, have been presented to the House during the present Congress, and have been laid upon the table, without being debated, printed, or referred, and that no further action whatever shall be had thereon.

The main question was then put, to wit: Will the House agree to the said Resolution? And passed in the affirmative. Yeas, 122; nays, 74.

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To the Hon. James C. Alvord, Chairman of a Joint Committee of the Legislature of Massachusetts, &c.

N. B. Messrs. Briggs, Borden, and Parmenter, of the Massachusetts Delegation, being absent from the city, have not had an opportunity of uniting with their colleagues in the foregoing letter.

ENGLAND.

To the Ministers and Members of the Baptist Churches in the United States, the Baptist Union of Great Britain and the British Christian salutation.

Dear Brethren,—In your profession of the faith of Christ,—in your solemn pledges of obedience to his service,—in your dependence on the operations of his Spirit,—and finally in your practical vindication of Christian baptism from the misapplication of Pædobaptism, which it has been subjected, we feel that a basis is laid for fellowship between us more sacred and more enduring than the interests of this transitory world can originate.

We have often glorified God for the special tokens of his favor which have rested on you: we have heard with grateful joy of your zealous and increasing efforts to promote his kingdom in the world; and we have experienced the kindlings of holy emulation and desire, while we have exclaimed, Hast thou not a blessing for us, even for us also, O, Lord our God? Thus, dear brethren, admiring, not envying, thankfulness on your account, not suspicion concerning you, has dwelt in our minds, and it was far from our expectation that there should develve on us the duty of remonstrance and entreaty on account of any blot on your Christian character.

To fulfil that unwelcome duty is our design in this communication. Receive it, brethren, from those who profess to regard you the sincerest friendship,—a friendship that may not suffer sin to rest upon your souls.

We have not been ignorant that Slavery existed in the States extolled, we are ashamed and humbled to acknowledge, by British influence, authority and example. But we had, until of late, no conception of the extent to which multitudes of professing Christians in your land, by indifference, by connivance, by apology, or by actual participation, are implicated in it.

The complete portraiture of slavery would be too revolting and revolting to the last degree; and though we do not accuse or suspect every proprietor of perpetrating all the wrongs to which the system leads, we are compelled to believe that the enormities of slavery are perpetrated to a fearful amount, even where professedly Christian owners are directly responsible.

The slaves are regarded as the property of their masters. Their labor is no more available for their own benefit, than is that of the beasts of the field for theirs. By the law, they are reckoned as cattle. By some proprietors, thousands are reared, fattened and sold with little more care than is bestowed on the herds of the forest. Their conjugal rights are exposed to melancholy violation, and all their tender affections to a reckless outrage. And, worst of all, 'their claim to feed upon immortal truth;' to peruse for themselves the inspired word of God, is, in the majority of the slave states, resisted and trampled upon; by an enactment which prohibits their learning to read, and thus dooms them to the scantiest and most precarious supply of that knowledge which their immortal welfare demands, and which God freely gives, for the benefit of the world.

Such a system, brethren, must be fruitful of oppression, injustice, and crime; and yet among yourselves, your churches, your deacons, your pastors, this system finds apologists, advocates, abettors;—and insists regardless of the Spirit incarnate and redeeming love, it obtrudes itself even at the table of our dying Lord.

Brethren, are these things so? Would to God we could honestly deny it; but that relief is denied us. Some of your provincial associations have attempted, alas! with what infatuation and dishonor, to shield and extenuate the crime.

Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonored and injured by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God.

Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply that, with what political considerations soever it may be complicated, it is, as actually existing among you, essentially a moral question, and that if your society were purified from all its unrighteous and anti-Christian, its most strenuous and political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer, imaginary civil benefits to array themselves in hostility to paramount moral obligations.

Is it maintained that emancipation is encompassed with difficulties? Allowing their existence, we nevertheless believe, that they may be greatly magnified by a worldly, selfish, distrustful spirit. Difficulties in a righteous cause are but the tests of principle, and passive resistance against sin even unto blood, is hallowed among Christian. Bear with us, dear brethren, while in faithful affection we suggest what appears to us to be your duty.

At whatever cost, listen to the cries of the oppressed, and freedom their cause, already too long neglected; yield to the dictates of genuine philanthropy; demand full scope for the word of God among your negro population; seek the immediate repeal of the law which forbids slaves to read the tidings of salvation, and meanwhile let the iniquitous enactment be promptly and boldly disregarded; let the word of redemption have free, extensive, and unrestraint its equalizing, uniting influence within the precincts of the Lord's house,—there let the distinction between bond and free melt away and disappear. Let the pulpit solemnly utter denunciations of the Almighty against those who build their houses by unrighteousness, and their chambers by wrong, who use the service of their fellow men without wages, and pay them not for their work. Let the slaveholder who may be found in your solemn assemblies hasten to proclaim liberty to his captives, or let his profession be distrusted, and his consciousness of guilty be kept by the terrors of the Lord. Let your influence upon the local governments of those States which sanction slavery, be sacredly devoted to the cause of unlimited freedom. Let your efforts to enlighten the minds of your fellow-citizens, that they may discountenance and forbid the sanction which Congress bestows on the iniquitous system, be unremitting and unceasing. Let the spirit of liberty your duty. Arise, therefore, and gird yourselves to the work. You are summoned to the honorable service of Him who stands pledged to deliver the needy when he crieth, and to break in pieces the rod of the oppressor. Imbibing his benevolent spirit, and fulfilling his righteous commands, you may surely confide in his protection and await his blessing.

Some unknown you, dear brethren, are entitled to our warmest affection, and to our unreserved confidence, for you have enrolled your names in favor of prompt emancipation. May the band of philanthropists to which you have joined yourselves, be strengthened by daily accession of the generous, the just, and the wise, till its moral influence, guided and impelled by the Almighty hand, shall bear down all opposition.

The man enslaved in your land attracts to himself the sympathy of benevolent minds. His efforts to regain freedom gain the approval of the just, while the generous will aid them, and all exult in their success. To the slave, and to the colored partaker of his milder wrongs, we know the expression of our sympathy. We tell the bondmen of America to be of good courage, to trust in God and wait, for that the day of their redemption draweth nigh. Whether their oppressors forward their emancipation or resist it, they have an Almighty vindicator of their rights, who will utterly destroy a system which reckons an immortal being (even though a freedman of the Lord) amongst goods and chattels. The cries of uncompensated toil have entered into the ears of the Lord God of Sabaoth, nor will they be heard in vain.

If, as we cheerfully believe, thousands and tens of thousands of our brethren in the United States long for the immediate and entire liberation of the enslaved, let them regard with encouragement the numerical power of the professing church of Christ in their land,—a power that, while it may animate the friends of universal freedom, should create a most solemn sense of responsibility, lest the perpetuity of slavery should be chargeable on the discipline of Christ. But above all, let the church's moral power be concentrated to this noble and godlike service, and slavery shall speedily expire, smitten as with terror from the presence of the Lord.

Signed on behalf of the Baptist Union of Great Britain and Ireland,

J. W. Hinton, *Chairman.*

Signed by order of the Committee,

W. H. Murch, D. D.
Joseph Belcher,
Edward Steane,
} *Secretaries.*

London, Jan. 19, 1838.

Remarks of the Boston Christian Watchman on the above.

It will be perceived that our transatlantic brethren do not fully understand the true state of the question, (1) to which the document, which they have addressed, is directed; for they say, that while a large number of our clergy and lay brethren, who stand aloof from the polluting measures of the day, and who believe that the preaching of the gospel (!!!) is the only true method of removing slavery from our land, are called by some, to be more as much opposed to it as those who take different grounds, and advocate other measures for its removal (!!) We do not believe there is a professing Christian, of any evangelical denomination in New-England, who would willingly be the owner of a slave, (for all the gold that sinews bought and sold have ever earned,) (!!) but would rejoice to see this blot on our national character removed.

REMARKS OF MR. REMOND.

At the last annual meeting of the Massachusetts Anti-Slavery Society, Mr. Remond, of Salem, addressed the audience at the Lecture meeting in Faneuil Hall, in opposition to the resolutions of Mr. Chapman, Mr. Garrison, Mr. Clapp, Mr. Phillips, Mr. Collins, Mr. Chandler, Mr. Bassett, of Newport, R. I. Rogers and others.

Mr. President, Fellow-Citizens, I rise for the consideration of this meeting, I had supposed was adopted this afternoon during my absence; consequently, I was wholly unprepared to speak at length upon its merits, and am now compelled to speak, if I speak at all, under the disadvantage that justice which it demands. Mr. President, I owe it to you and to this crowded and enlightened assembly, to say, that nothing other than the sacredness of the cause, the importance of duty, the feeling with my interest (as a colored man) in the question, would have dictated from me a single remark; and as the time allotted to each speaker is limited, I will, with your permission, Sir, make a few remarks upon the question of the gentleman's remarks on that day and to which I most particularly take exception.

We have a managerie here, with lions, tigers, leopards, elephants, a menagerie of birds and animals in plenty; and the gentleman, who, with cosmopolite, sense man of philanthropic feelings, not only towards man but animals, which he believes that God has entrusted to man, a humane right, should engage in the humane task of giving freedom to these wild beasts of the forest, some of whom were taken from their native wilds, and covered some new made to teach their understanding, should try to induce them to *break their cages*, and *be free!* The people of Massachusetts have good reason to be afraid of their shives, as we should have of the wild beasts of the menagerie, if we should, in the spirit of freed of liberty that we should leave of this supposed instigator, if we really believed the bars would be broken, and the parrots let loose to prey upon our crops.

Mr. President, we learn the sentiments of a gentleman high in office, and I doubt not high in the estimation of very many of his fellow citizens. Here, then, we find, not only the abolitionists of Massachusetts represented in the image of their God, compared and placed upon a level with the brute, herded with four-footed beasts and creeping things; and to emancipate them would be to break the bars, open the cages and let loose upon society those created to pillage and plunder, spread consternation and terror, deal havoc and death, and scatter blood in their pathway throughout our common country. Is there an individual in this hall, or in the capital, who does not respond to such sentiments? I trust not, Sir: the occurrences of this day assure me there is not.

Mr. President, during the meeting this day in Faneuil Hall, the portraits of Warren and Washington were ecstatically pointed to, as the defenders of liberty and their country. Sir, I point this audience to the side of Warren on Bunker hill; I point to the side of Washington, crossing the Delaware; and I ask if those men would become the cages of a caravan? Would those men, the descendants of freemen in their own country, but slaves in this, be fit subjects of a menagerie—while, on the one hand, they become the side of a Washington, and on the other side of a Warren—at a time when the souls of men were tried? But, again, Sir, I ask, what but the complexion of those men deprives them of the name of patriots? I am also proud to refer the meeting to the proclamation of Gen. Jackson in Sept. 21, 1814, to the slaves and nominally free people of color, of Louisiana, who fought and bled at the battle of New-Orleans. Why, Sir, he proclaimed to those who survived; and to the world, as they had far exceeded his expectations. When our country is in danger—the white man's liberty in peril, then the abused slave and proscribed and despised man of color are no longer looked upon as things, but become a part of the defenders of their country, and are seen not to value even life itself in the defence of liberty. Sir, it is no wonder that Gen. Jackson should say, that in addition to the previous good qualities he knew them to possess, he found among them, one quality, which was which leads to the performance of great things. Mr. President and friends, this is a portion of the American people whom it is not sufficient for the patriots of the South to wave to chastise people of color, but it is for a gentleman from among the polite, refined and educated of the city of Boston, stands forth in Faneuil Hall, and in the face of a popular audience, compares the slave population of our country to a menagerie! Mr. President, Sir, in view of the sense of the duty, the humble individual before you ventures not the applause bestowed upon the gentleman on that occasion. Sir, I chanced to be in Boston on that day when our devoted friend, the noble advocate of human freedom, was dragged through the streets of the city like a felon, and I contrast the scenes of that day with this; and I hazard the sanguity, whether the bleeding slave and his advocate have not scaring to thank God and take courage. The principles of liberty will prevail, the doctrines of Gov. McDuffie, or the sentiments of the state attorney, to the contrary notwithstanding. I hope, Sir, the resolution will be unanimously adopted.

PLAN OF A PEACE OFFICE!

The following is from a tract, containing a plan of a peace office for the United States, written by Benjamin Tuckerman, M. D. and published in 1806. He describes a war office, and the following inscriptions he would have painted on a sign over the door, a most appalling and affecting group of images.

1. An office for creating widows and human species.
2. A widow and orphan making office.
3. A broken bone making office.
4. A wounded soldier making office.
5. An office for creating public and private vices.
6. An office for creating a public debt.
7. An office for creating speculators, stock-jobbers and bankrupts.
8. An office for creating famine.
9. An office for creating pestilential diseases.
10. An office for creating poverty, and the destruction of liberty under a standing army.

"In the lobby of this office, let there be painted representations of all possible consequences of war, such as human skulls, broken bones, unburied, and putrifying dead bodies, hospitals crowded with sick and wounded soldiers, distressed families in tattered rags, towns easing the flesh of their children, ships sinking in the ocean, rivers dyed with blood, and other objects, plains without a tree or flower, or any other objects, but the ruins of desolated farm houses.

"Above this group of terrific figures, let the following words be inserted in red characters to represent human blood:

NATIONAL GLORY!

Such was the legacy entailed on us by the revolution—the character of human butchers—widows and orphans—broken bones and wooden legs—public and private vices—a public debt—speculation, stock-jobbers and bankrupts—pestilential diseases—poverty, slavery, misery and *degradation*. For at the close of the revolution, we were, in the sight of a holy God, far lower in the scale of honor and glory, and of that can dignify and ennoble a people, than when that struggle commenced; and we have been sinking down ever since, till our religion and our liberty—our very name, is become a hissing and a by-word among all nations. The cause entailed on us by our revolutionary fathers! It is covered with a murdered brother's blood, with the widow's and orphan's tears. In the light of the gospel, judged by the spirit of Christ, the wreaths woven around our heroes' brows, and the laurels with which our public orators, on every 4th of July years' was, appear as badges of our shame and disgrace. Our war with England, Algiers, Africa, and the Indians—what a legacy of bloody glory they have left! National Glory, stained in blood to high Heaven—the tears, groans, sighs of crushed and mangled women and children—drinking the tears of imbruted millions—attended and wailed on by ambition, avarice, lust, hypocrisy, cunning, furious, resistless, robbery, poverty, slavery, murder! Such is the image that surrounds our national glory. Glory! The Lord will turn it into our everlasting shame and contempt. H. C. W.

PRO-SLAVERY MAGNETISM.

Dear Sir,

Dr. Poyen has been lecturing for several days on Animal Magnetism; he is now lecturing on the subject of slavery. That some of his speeches are very good, I believe. He argues that slavery is a blight, a curse, a moral pestilence, and the institution of slavery, were mentioned in behalf of this class. Slaveholders grew up with their immortal welfare demands, and which God freely gives, for the benefit of the world.

Such a system, brethren, must be fruitful of oppression, injustice, and crime; and yet among yourselves, your churches, your deacons, your pastors, this system finds apologists, advocates, abettors;—and insists regardless of the Spirit incarnate and redeeming love, it obtrudes itself even at the table of our dying Lord.

Brethren, are these things so? Would to God we could honestly deny it; but that relief is denied us. Some of your provincial associations have attempted, alas! with what infatuation and dishonor, to shield and extenuate the crime.

Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonored and injured by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God.

Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply that, with what political considerations soever it may be complicated, it is, as actually existing among you, essentially a moral question, and that if your society were purified from all its unrighteous and anti-Christian, its most strenuous and political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer imaginary civil benefits to array themselves in hostility to paramount moral obligations.

Is it maintained that emancipation is encompassed with difficulties? Allowing their existence, we nevertheless believe, that they may be greatly magnified by a worldly, selfish, distrustful spirit. Difficulties in a righteous cause are but the tests of principle, and passive resistance against sin even unto blood, is hallowed among Christian. Bear with us, dear brethren, while in faithful affection we suggest what appears to us to be your duty.

At whatever cost, listen to the cries of the oppressed, and freedom their cause, already too long neglected; yield to the dictates of genuine philanthropy; demand full scope for the word of God among your negro population; seek the immediate repeal of the law which forbids slaves to read the tidings of salvation, and meanwhile let the iniquitous enactment be promptly and boldly disregarded; let the word of redemption have free, extensive, unrestraint its equalizing, uniting influence within the precincts of the Lord's house,—there let the distinction between bond and free melt away and disappear. Let the pulpit solemnly utter denunciations of the Almighty against those who build their houses by unrighteousness, and their chambers by wrong, who use the service of their fellow men without wages, and pay them not for their work. Let the slaveholder who may be found in your solemn assemblies hasten to proclaim liberty to his captives, or let his profession be distrusted, and his consciousness of guilty be kept by the terrors of the Lord. Let your influence upon the local governments of those States which sanction slavery, be sacredly devoted to the cause of unlimited freedom. Let your efforts to enlighten the minds of your fellow-citizens, that they may discountenance and forbid the sanction which Congress bestows on the iniquitous system, be unremitting and unceasing. Let the spirit of liberty your duty. Arise, therefore, and gird yourselves to the work. You are summoned to the honorable service of Him who stands pledged to deliver the needy when he crieth, and to break in pieces the rod of the oppressor. Imbibing his benevolent spirit, and fulfilling his righteous commands, you may surely confide in his protection and await his blessing.

Some unknown you, dear brethren, are entitled to our warmest affection

this institution, and now consider it right to continue it, and Dr. P. thought that they were honest in the belief that they have actually a right to keep the slaves of their fellow-men. Dr. P. is a decided anti-emancipationist. He says, 'Our sense of right and wrong is progressive.' The 'moral and physical constitution of man cannot be altered suddenly. Immediate and universal emancipation is impossible.' Yet, at other times, emancipation to take effect 'hereafter,' he says, 'I am for the free, who wish to keep still and be quiet, and liberate the slave when he may be enlightened, or prepared for emancipation.' He says of the philanthropic disciples of Christ, 'Some of the philanthropic measures which they are making. They would not have been conscious of their degraded condition, if it had not been made known to them by the white people, and then by being ignorant of their degraded condition, they would not have been in any of us, who are free.' He then spoke of the negro race in Africa. He says, 'Negro hunting is practiced, slaves are sold, and there is cruelty and despotism; and the impression given was that they were equally degraded, uncivilized and wretched; that they were in their own country more like brutes than civilized beings; and with regard to these evils which exist in Africa, he says, 'We must not believe that the slave trade is the only cause.' The slave trade was considered as belonging only to a barbarous age, and civilized nations determined to abolish it, and they have done so as far as it has been practicable; but because slaves are still brought from the interior of Africa by unprincipled and desperate men, 'the slave trade' is declared by Dr. P. to be 'a total failure.' He says, 'What good has resulted from the abolition of the slave trade?' The Dr. is said to be a friend to the slave, and an advocate for the cause of freedom. He says, 'What have the slaveholders stolen! Of what property have the slaves been robbed? Of what rights have they been robbed? Who would not prefer to be sold to a civilized man, rather than to a barbarian? The condition of the slave is improved by being transported from Africa to the United States.' The Dr. is said to have great respect for Abolitionists. 'What does he say respecting them? 'The efforts of the Abolitionist are confined to a narrow scale. Their views are too limited. They look only to the abolition of slavery in their own country; they ought to emancipate the whole race of Africans.' Our Abolition movement is a party movement, not a philanthropic one.' Dr. P. has spoken of abolitionists; 'they have the right of speaking freely of his views. There is little to be feared from his existence; yet the minds of the community on the subject of slavery: we are awake to the subject, and there are but few who will be willing to advocate the doctrines which he has advanced.

P. S. Since the above was written, Dr. Poyen has lectured again, and stated that he had been informed, that he had been misunderstood in say 'that the abolition movement was a party movement, and not a philanthropic one.' He did not deny that he said it, but was not aware of it; he did not intend to say this, and he willingly took it back, and wished those who understood him to say it, to remove the impression from their minds.

Hingham, April 16, 1838.

NON-ENFORCING PRINCIPLE. TO C. C.

My Brother:

In the Liberator of last week, is a line addressed to myself, over the signature of C. C. The writer supposes a case, of two children fighting. He then asks, whether the non-enforcing principle would allow the father to exert his superior muscular power to draw them asunder, and keep them asunder? He supposes I answer, not. He wishes to be satisfied on this point.

Why does C. C. propose this case? To show that there are cases in which christianity authorizes men to inflict personal injuries on each other? That there are cases in which men may, as individuals, redress their wrongs, and seek protection, by an appeal to arms? Does C. C. mean that men may form a government, invest it with the sword, and authorize it to use the sword at DISCRETION, to protect its citizens from injuring one another, and to protect itself, also to protect itself and its citizens from injuries committed by foreigners? That there are some injuries, to which we are not bound to submit? That the precepts of Christ, enjoining forbearance and submission to injuries, admit of exceptions and limitations; and that men may make them as suits their convenience? Does he mean that there are cases, in which the Christian may appeal to the sword (the power of individuals and physical pain and penalties) for protection and redress, either in his own hand, or in the hand of one whom he, with his fellow-men, has elected to this office? If, C. C. does look to any of these things, he should take his stand, and tell us what he does mean. I cannot think that any one would propose such a case, on account of any difficulty in the case supposed. I conclude, therefore, that the writer looked further in the inquiry.

But if, C. C. has nothing more in view than the application of the principle to the case supposed, I would say, that I see not how the non-enforcing principle has any thing to do with it. By the enforcing principle, I understand, that, in all our civil and military systems, and in all systems of laws, where execution contemplates an appeal to the sword as a last resort, is understood by it, i. e. A DISCRETIONARY *power over liberty and life in the hand of* man—or, in other words, the right to inflict physical pains and injuries, and even death, for purposes of protection and redress. A man wrongs me—no matter what the injury. I appeal to the law for redress. The law attempts to seize the evil doer. He resists. Now, may the law take him, and knock him down? The enforcing principle says, that each individual may resist evil by inflicting injuries on the aggressor, himself being judge when, how, and to what extent the injury may be inflicted; and that the laws have a right to empower government, to inflict injuries, on their own citizens and on foreigners, the governments themselves being sole judges *what offenses* may be thus resisted or punished, what penalty may be attached to each offence, and when, where and by whom the penalty is to be executed. Such is the enforcing principle. The *non*-enforcing principle says to men, as individuals and nations, or governments,—*resist not evil*, but be willing, rather than do any injury to the property or persons of those who injure you—or than do that which may lead to such injuries—than even threaten. We have an undoubted right to protect ourselves, as individuals and nations, by means which do not involve what the gospel calls an *injury or evil* to our enemies; but no right to return injury for injury—no right (1) to injure a person *after* he has injured us; (2) to injure a person *before* he has injured us, for any cause; (3) or to call on anybody, magistrate though he be, to do that for us which we are forbidden to do for ourselves.

I say, then, that the enforcing principle, as embodied in all systems of prevention and redress derived by the world, is the principle which says that christianity has vested man, in his individual or associated capacity, WITH DISCRETIONARY POWER OVER THE LIBERTY AND LIFE OF MAN, has nothing to do with the case supposed by C. C. The non-enforcing principle, which says that christianity does *not* invest man with ANY power over liberty and life, any thing to do with it. Suppose it could be proved, that parents do hold a DISCRETIONARY power over the liberty and lives of children, as was allowed by the Romans, as the Chinese, Persians and Arabians do over their women, the Russian despot over his subjects, or the slaveholders over their slaves.—What then? Would it follow that governments may exercise the same power over their subjects? Rather, C. C. supposes parents stand in the same relation to their subjects, as parents do to children? Supposing that christianity authorizes parents to inflict physical pains and penalties, at discretion, by way of chastisement—does C. C. mean to say, that it follows, of course, that the followers of the forgiving, long-suffering Saviour may organize a government, and invest it with the sword to redress their wrongs, and protect them from injury? I see no consistency, no analogy between the opinions of the sword, of brute force, as organized and administered by men, and the family government, as I believe it was instituted by God.

If, C. C. asks, whether I suppose that children may be trained up 'in the nurture and admonition of the Lord,' to resist not evil; to return to no man evil for evil; and to overcome evil with good,' by the infliction of bodily pains and penalties—I answer, no. There is a more Christ-like and efficient course of discipline for children. Would I suppose two children that are quarrelling? Yes. Would you prevent one child from injuring another? Yes, if I could. And how would I do it? Yes. Would you prevent the child from putting into a boiling kettle, from running into the fire, from cutting his own fingers, bruising his own head, when you can do it without injury? Yes, I would. Would you, if possible, have nothing to do with the non-resistance principle, as I understand it.

C. C. and myself are agreed on the end we wish to see in the same thing, the amiable community, we desire. We need him not. He takes hold of us, but we are too much for him. He calls in help; we call in more help. He cannot prevent us fighting without knocking down the peace-maker, and breaking his neck. Now, what shall he do? Does C. C. say to the government or constable, 'Apply the sword! Knock them down!' Or does he say, when the constable finds he cannot stop us, without unwarrantable violence, let him retire, and leave us to settle our own difficulties, in our own way? Here is the point; and let all who favor or oppose the non-enforcing principle of peace, keep it in mind. Are christians, by the spirit and principles of the gospel, allowed to organize a government—a system of protection and redress—and embody in that government the principle that man may deprive man of liberty and life, or may strike, bruise, wound, maim, and kill the man, at his own discretion? And that this government may carry out its purposes by an actual infliction of such injuries, whenever it shall deem it necessary so to do? This, my brother, is the question of questions; all else is trifling in comparison with the security of social life, and for the universal triumph of liberty and love, and a holy conformity to the will of the Lord.

H. C. WRIGHT.

IMPRISONMENT FOR CONSCIENCE SAKE.

Leverett-Street Jail, No. 22.

Friend Garrison,—You see I hail from a spot similar to the one in which you were incarcerated, soon after you began your 'war' of extermination against all iniquity. This is the second time I have been in this place, for the neglect of 'military duty,' but I can heartily say with Paul, 'None of these things move me.' Six days are too short a confinement hardly to get a taste of the interminable bondage of our colored brethren. There is very little resemblance between the temporary imprisonment of a freeman in Boston, and the imprisonment of thousands of our citizens in Washington, who expect every hour to be taken out, and sold under the hammer of the auctioneer, and forever separated from their wives and children. In my case, there is one point of resemblance—we are both innocent of crime. The one is imprisoned and sold in accordance with the 'law of man's law,' and the other imprisoned by virtue of 'Martial Law,'—all in direct violation of the great law of love to our neighbor.

In making known my present situation and views, through the Liberator, I do it with great freedom, because I know the feelings of many of the readers, are warm friends of universal Peace, as well as universal Emancipation. The cause of peace owes much to the Liberator, for that measure of success which has already attended it during its infancy in our land. I know many of the professed friends of peace call you ultra in your views, but no matter for that; these same individuals could have done but little in building up this cause, had not some one 'broken up the fallow ground,' and dug deep for the laying of the foundation. It was easy for Erasmus to utter his bitter complaints against Luther, for his rashness and severity; but what would have become of the Reformation, had none but an Erasmus opposed the usurpations of the Pope? But all these complaints do not come from the most sincere friends of peace. They remind me of an incident I witnessed last Saturday, as I was about starting for Leverett-street. A grave looking man, having just filled his bottle at a rum store, very naturally entered into conversation with the rum-seller and a by-stander, on the recent doings in the Legislature respecting the license law. He regretted exceedingly that the Senate and House of Representatives had acted so rashly—it would prove the greatest hindrance that the cause of temperance had met with for many years.' From just such a disinterested source, proceeds most of the clamor or about rashness and ultraism on all subjects of reform!

Still, as an individual, conscious of my freedom and independence of all party considerations, responsible only for my own views and actions, I am not going to be driven into an extreme application of the principle of non-resistance to civil and family government. There is no necessity for this. The subject does not require it. Those who urge us to such an application, hesitate not to say we dishonor family government as the primary and most perfect government on earth; and civil government has not yet done all that is capable of doing for the elevation of the human race. I mean nothing more than a gradual dispensation of it then, if the former 'waxes old like a garment,' and is like 'a vesture folded up,' let it be 'changed,' for aught I care. Till then, the friends of peace will be the main supporters of civil government and free institutions. The eagle-eyed Scribes and Pharisees, who could discover any thing but that which related to their own duty and happiness, thought they discovered a disposition in our Savior to overturn the established order of things before the time; and vehemently urged him to apply his pacific principles to the ceremonial requirements of the Mosaic dispensation, so that, if possible, they could entangle him, and render him odious as an enemy of the nation. Yet, he was, in no sense, prepared to be followed; for although the christian dispensation was totally to subvert the Mosaic, yet one of the last acts of the great Founder of the new dispensation was to celebrate one last passover according to the old. So, when the time comes, and human institutions have accomplished their end, then the Lord will 'overturn and overturn, till he whose right it is shall come and give him the kingdom.' We shrink not from the application of the principle of peace and love in life, from a fear of being branded as 'pestilent fellows,' seeking to 'turn the world upside down.' But our enemies would fain drive us into vain speculations about the future, which it will be wise for us to avoid.

But, so far as it regards the application of the principle of non-resistance to war, and all preparations for war, there is no justifiable cause for a difference among some christians, who can lay claim to a moderate share of intelligence. There is but one alternative: we must either renounce war, and exterminate every vestige of it from human society, or renounce christianity, and the hope of its ultimate triumph, adequate to the wants and happiness of mankind. There is no admissible plea for any further indulgence of this enormous evil by the professed christian. The Jew, the Turk, the Pagan, and the Infidel, are all capable of forming a correct verdict between War and the Bible. And that professed christian who advocates war, in any possible circumstance, at this day, is doing more mischief to the cause of bible christianity throughout the world, than all the infidels in the world. He cannot be has intelligence enough to make his influence felt.

I was going to say more about my situation here, when I began to write, but have been led off to a consideration of the bearings of this subject on the cause of humanity—and that is the most important. It is of but little consequence to me, that I am liable to be shut up here two or three times more; but I feel a solicitude for the young men who are just entering our ranks. Let them do their duty in the beginning, and we shall soon be thoroughly disciplined as those soldiers who entered the service fifteen or twenty years ago.

Yours in the cause of universal peace and emancipation.

DAVID CAMBELL.

Boston, April 23, 1838.

N. B. Let me add one word more. In all our rejoicing at the modern movements in favor of the peace cause, let us not forget, that the humble and meek Quakers took centuries ago. They have, in fact, as a denomination, embodied the true principles of peace, and maintained them at all times than any others, while all other denominations were in a profound sleep, on the subject. As the 'Friends' have had their rights of conscience protected by the laws of this Commonwealth, let them come forward and aid us in securing the same rights for the first part, the humble and last first.

D. C.

SCRIPTURAL INSENSIBILITY.

To the editor of the Liberator, in the midst some of the cause of the illumination of the Holy Scriptures, the cause of the illumination of the Holy Spirit, and the cause of the illumination of the Holy Bible—

Yes, the ministers of the gospel this is commanded by his God to preach that gospel to *every creature*—to preach, 'Thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire,' 'Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work;' —'Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets,'—'Remember them that are in bonds as bound with them, &c.'—this minister has declared, that if his people vote to let abolition meetings into their meeting-houses, *he will not his sit!!*

And, we are as it is, a majority of his pious people vote abolition *out*. And not only the cause of the poor dying slave is excluded, but the holy cause of Temperance is forced to go into meeting-houses, where, at least, it could be at all times welcomed as the great pioneer in the cause of humanity and religion. Christians of Dorchester, in the name of humanity, in the name of heaven, awake! arouse! and do your duty to your neighbors, to your children, to your country, and your God.

O. P. B.

Mr. Wm. L. Garrison:

At a meeting of the Wrentham Anti-Slavery Society, convened 18th inst. the following resolutions having been adopted, it was voted that they be at the disposal of the press. Will you please to give them an insertion in your paper, at your convenient?

Yours truly, WM. HARLOW.

Wrentham, April 18th, 1838.

1. Resolved, That in the language of Francis Wayland, D. D. we agree, 'that slavery violates the personal liberty of man as a moral, political, intellectual and moral being;'—'that its effects must be disastrous upon the morals;'—'that the moral precepts of the Bible are diametrically opposed to slavery;'—but 'we do not wish him believe, that,' (the author of Slavery) 'will not bear us,' 'we must retire and leave the cause in his (God's) hands, and turn our attention to the doing of good in some other way.'

2. That though we believe with Francis Wayland, D. D. that we have a right to attempt to change southern opinions on this question, and to show the master, by argument, that it for his interest, and that it is his duty so liberate his slaves,—yet we dissent from his doctrine, 'that (his) free will we have no right, either by ourselves or by others, to control: and we have no right to use our power, either of one kind or another, for this purpose: I think, therefore, we have no right to exercise the power which we possess for the accomplishment of this object.'

3. That we concur in opinion with Francis Wayland, D. D. 'that the unrestricted legislative control over the District of Columbia has been ceded to the United States;' 'they have, therefore, the power to abolish slavery within that District. Nay, I am willing to go farther, I am willing to allow that Congress has a right to abolish slavery in the District;'—but we reject his sentiment, 'that it is doubtful whether the power is conferred by the *letter* of the contract, it is not conferred by the *spirit*; and therefore we cannot use it *honorably*; that is, we cannot use it at all.'

4. That we cordially approve of the moral courage, which ministers of the gospel, churches and individuals, have exhibited in defence of the rights of the downtrodden slave; yet, we fear that the doctrine of a selfish expediency, the love of popularity, and a disregard of the principle of truth, induce others to stand aloof from this righteous enterprise.

Haverhill, April 7, 1838.

Mr. Garrison:

Sir—In a recent correspondence with a friend, who is 'as much opposed to slavery as any body,' he says, he has always supposed that the laws respecting property acquired by their fathers in the slave trade, 'stand precisely on the ground of the great majority of the slaveholders'—(those, I suppose, who inherit slaves) 'that they should give up their property, which is in 'dollars,' as well as those which is in slaves, as he thinks it would be no greater sacrifice than they demand of the South, and as the only test which will satisfy him of the genuineness of their philanthropy; for he says he hears no a word about this property! Now, all these 'dollars' and cents would aid our cause much, very much, for who, but the colored man, should have the benefit of said property?

It is the property in question, in the shape of slave labor, 'the partaker is as bad as the thief,' and that to cease doing so would be a sure remedy for slavery—and is ready any day to adopt this method of doing away slavery, whenever his abolition brethren shall manifest a disposition to do it. He thinks that to rail against slavery, and at the same time purchase the products of slave labor, is like railing against rum-selling, and at the same time purchase rum.

I think there is some difference, as rum is pernicious in itself—products of slave labor are not, but good when made by free labor. But whether the difference is sufficient to justify the purchasing those articles, I know not. I wish for the right paths.

Yours for the slave,

CELIA.

PACIFIC PRINCIPLES.

At a meeting of Green Plain Abolition Society, held 3d mo. 3d, 1838, the Executive Committee produced the following resolutions, which were unanimously adopted by the meeting.

1st. Resolved, That we believe the example of our holy Redeemer, and the precepts of the gospel, forbid the use of carnal weapons, or the shedding of blood in support of any cause whatever.

2d. That we, as a society, utterly condemn that spirit of mobocracy, which destroyed the press at Alton, and resulted in the murder of Elijah P. Lovejoy.

3d, That we are entirely disapprove of the measures pursued by the friends of free discussion in that city, in defence of their rights.

4th, That if our property or our lives are put in jeopardy, on account of our endeavoring to promote the righteous cause of the Redeemer, it should be in our duty to resign them—not as the hero with carnal weapons of bloody warfare in our hands, but as Christian martyrs, meekness and forbearance.

5th, That we would most emphatically entreat abolitionists everywhere to reconsider the Declaration of the Anti-Slavery Convention, in Philadelphia, in 1833; and earnestly desire, that we may be so clothed with the spirit of love, as to be able to preserve and practice, we may re-echo the sentiments contained in the following extracts from it. Alluding to those whose principles we reject, we say, 'Let them continue to wield the sword given to them by their rulers, in order to free them from a foreign and a tyrannical yoke.—Ours forbid the doing of evil that good may come, 'and lead us to reject, and to entreat the *oppressed* to reject the use of carnal weapons for deliverance from bondage—relying solely upon those which are spiritual, and mighty, through God, to the pulling down of strong holds.' 'Their measures were physical resistance, the marshalling of hosts, the battle array, the metal encounter. Ours shall be such only as the opposition of moral purity to moral corruption, the destruction of error by truth, the conflict, the overthrow of prejudice by the power of love, and the abolition of slavery by the spirit of repentance.'

The following resolutions were also introduced, and unanimously adopted by the meeting:

6th, Resolved, That it is with astonishment and alarm that we have seen the right of petition, one of the strong pillars of republicanism, assailed by the citizens of the House of Representatives in Congress, of the influenous resolution introduced by Patton of Virginia, and the resolutions of Calhoun, and other

24, 25, 26, and 27, and resolutions which involve the abridgment of American liberty, or form grounds, from which such abridgment may be inferred, and have manifestated the right of petition on all subjects; and it is with regret, that we see, that the Senate of the United States, by a vote of 37 to 12, have adopted the doctrine, that the Constitution of Congress, in this city, forbids the exercise of the right of petition.

24, That the right of the sovereign people to petition, is a right, which is guaranteed to them by the Constitution, in express terms, in both constitutional and inalienable; and we are jealously reverence the constitutional guarantee of all rights, over all others.

4th, That we highly esteem Thomas Morris, our distinguished fellow-citizen, for his manfully, in the face of opposition, and even calumny, maintaining the right of petition, and claiming, as one of his constituents, and we are animated with a hope that he will be sustained by his Constituents, and by the people, in the right, which he has so nobly claimed, and has received, subsequent to the presentation of Calhoun's resolutions, memorials in the shape of slavery, embracing 15,000 signatures from this state.

Signed on behalf of the meeting,

Thomas Barton, Clerk.

For the Liberator.

MR. CALHOUN AND THE RIGHT OF PETITION.

When Mr. Swift, of Vermont, presented the resolutions of his state on the subject of Texas independency in the District of Columbia, in the Senate of the United States, Mr. Calhoun expressed himself embarrassed by them. 'They come,' said he, 'from a sovereign state in the Union, a party to the constitutional compact; that has a right to present itself here, and I cannot therefore vote against these resolutions. Accordingly, as the antagonist and opponent of everything, he introduced his own resolutions, which occupied nearly a fortnight in discussion; and which presented to the country the singular aspect of a Senate debating, day after day, the whole subject of slavery, at the instance of a few men, whilst in the House of Representatives, every northern mouth was forbidden, by resolution, to utter a word on that subject, upon the ground that the discussion was fraught with imminent peril to the Union.

It is not my design, however, to say anything upon the position of glaring contradiction into which slaveholding influence has brought the Senate of the Congress, but simply to make a remark or two upon the sentiments of Mr. Calhoun, quoted above. They probably express the views of most southern men, upon the question of representation of her domestic, a state and of individuals, when they present themselves, by their memorials, in the halls of the nation, to make known their opinions and wishes in relation to the institution of slavery. They also express the ideas of a good many northern men upon the same subject.

It will be recollected that at previous sessions of Congress, Mr. Calhoun has brought the question of reception, upon the presentation of petitions from individuals, in the Senate, touching the subject of slavery; and that this motion has been sustained, and they have not been received. Upon the resolutions on petitions of *individuals*, he felt no embarrassment—he could dispose of *them* instantly—but he was embarrassed at the appearance of a sovereign state in the Senate. He could not move to have her unceremoniously cast out at the door, or thrown under the table. As a state rights man, he respected the sovereignty of a state; but as a Senator of the United States, he felt a respect for the rights of the individual citizens of the United States. He could insult them, he could throw their petitions back in their faces, he could trample their rights under his feet, in the House, but in the Senate the sovereignty of a state, was an obstacle, which he was anxious and troubled; but *the people* who formed it, were of no account in his eyes. He cared not a straw for the rights of individuals, but for the rights of a state, he would yield all. The individuals existing for their use, and having no existence without that will, to these he bowed himself, in respect and submission.

Now all such sentiments must be repudiated, come from what quarter they may. They are false, dangerous, tyrannical, unconstitutional. The Senator from South Carolina professes a reverence for the constitution, but, where, in that instrument, will he look to find such a distinction? We may search it, in vain, for a provision which gives to the states a hearing in the halls of the national legislature, and denies it to the people. The constitution recognizes no such right as existing in a state, but it does expressly recognize such right in the individual. 'Congress shall pass no law abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and petition their government for the redress of grievances.' Here is the guaranty to the citizen, that *his* voice shall be heard; but the keen sight of nullification itself may be defied to point out in the constitution, such right recognized as existing in a state, or guaranteed to it. There is no such right in the constitution.

But this heresy is more than unconstitutional. Not only can you not find a warrant for it in that instrument, but it cannot be found in the very nature of government. What is a state? It is the aggregate of the rights and powers of the citizens composing it. Its ultimate basis is the individual man, with the rights and powers of the man; and to these you arrive at last, in every analysis of the state. The state has no other foundation than the rights of the people, no other source of authority. 'I am the state,' said Louis fourteenth, in the pride of legitimacy, and in the light of the dispensation of absolutism. 'We are the state,' is the language of democracy, in the light of liberty, proclaiming the essential truth of political organization. Absolutism it is, which regards the state as everything, and the citizen as nothing; which proclaims, 'I the state is nothing but the creature of the citizen, for his own benefit. The first element of the life of the state is in the existence of the citizen. The first duty of government is the protection of the rights of individuals. A state is an artificial, inesensate, soulless being, an abstraction, a mere ideal entity, and of itself, entitled to no respect. Appended to it, as incidents, are power, and wealth, and the gifts of honor; but, after all, they inhere in the individual citizen, and proceed from him, and are only vested in the state, that the rights of the citizen may be better protected. The state is the creature of man. The rights of man are its basis. The state does not swallow up the rights of the individual citizen. These exist prior to it, independent of it, and are its foundation and its support.

Such is the doctrine of liberal elementary writers on government. This was proclaimed and insisted on in the Declaration of Independence. It was precisely, that these rights of the citizen, and the sovereignty and direction of them by the force of a central power, that the states of this confederacy have always been so exceedingly jealous of their sovereignty. This extreme jealousy, which dates from the period before the revolution, manifested itself in the sinted powers given to the confederation, and made that league of the states wholly inefficient for the purposes of government. In the convention for the formation of the constitution, it was the great and crowning difficulty to be settled; but it was there allayed by giving to each state, small as well as great, an equal voice in the Senate. This was supposed to be, and was accepted as a sufficient guaranty of the sovereignty of the several states; and this obstacle removed, the way was opened for the preamble of the constitution, which proclaims, '*We, the people* of the United States, in order to form a more perfect Union,' &c., 'do ordain, and establish this constitution of government.' And, accordingly, you never afterwards find, either in the constitution or amendments subsequently adopted, that the states, as such, have any right of memorial or petition to Congress for the redress of any grievance. But such right is in the people, expressly guaranteed in the existing prior to, and independent of the instrument, and is secured by it from all abridgement.

I do by no means deny, that this right of memorial or petition, is a right of a state, I mean to say is, that the constitution makes no mention of such right, and gives it no guaranty. Nevertheless, I do believe it is a right of the states, and that any Congress which should deny and set at naught the voice of a state, expressed by memorial, or otherwise, would act rashly and wickedly; but not in the least degree more madly and wickedly, than the people of the state in question, if they joined in setting at naught the right of individuals to petition. Nay, not so much—for the right of the individual is inherent, absolute, eternal; and that of the state is derivative, conditional, and the state may be abolished, amalgamated, discontinued; but the individual remains unchanged in his *essential* rights, under every vicissitude of government.

We have heard, to good deal of indignation expressed at the House of Representatives of the United States laying upon their table, unread, unreferred, and undebated, the resolutions of the sovereign state of Massachusetts; in quarters where no indignation was experienced, when the petitions of her citizens received the like treatment. I have no sympathy with such discriminating indignation. For myself, I hold the sovereignty of the Massachusetts to be invaded, her honor tarnished, her station mocked, even more when the petition of one of her humblest citizens is rejected without a hearing, than when her own authentic expression of sentiments shall meet with the same fate.

But this doctrine of Mr. Calhoun is not only constitutionally false, and false as an elementary principle of free government, but it is the very creed of despotism. It is that faith in politics, which sacrifices the rights of man to the power of the state—the enormous faith of many made for one'—that time-worn and venerable, grey-headed idol, but now revered faith, once thought to have been exploded, but now revived, to sustain the despotism of southern slavery, kindred to the tyranny in which it had its original. It may serve the purpose for a catch-word—it may afford him a temporary position, behind which to intrench himself against the hot pursuit of Liberty, in her triumphal march toward the consummation of her destiny in this republic—he may clutch at it, as a desperate resort in a desperate contest—but I doubt if he believe in it himself; and I am sure that he will never convince this age to adopt it. The world understand it, if, before it was agitated, to study the A B C of liberty—this continent repudiated it in the Declaration of Independence; and it shall never re-establish itself here. The power of majorities cannot strengthen the power of minorities. The rights of humanity are above those of the state—the citizen is more than the city—the majesty of government falls down before the majesty of man. The march of humanity is onward. The tendency of the age is toward the great, the sublime truth of individuality. Its fiat is, 'Let *man* be exalted, and let the state be subordinate to *man*.' The sovereignty is in the people, not in the government; this is the American idea, and American slavery shall not prevail against it. More than all, *it is the essential truth in politics*. The people have got hold of it, and will never let it go. It is carrying humanity forward, day by day, toward the complete realization of its mission in practice. Progress, eternal progress is its promise. Its course may be slower, yet it may be faster, but still, it shall be ever onward, till the state becomes the harmonious association of moral beings, and the world shall cease to be 'governed too much.'

A CITIZEN.

DANGER TO LIBERTY—THE GOSPEL A REMEDY FOR SLAVERY.

Extract from the Rev. George Allen's Speech before the Convention of Ministers of Worcester County, Ma.

And now, sir, let me throw a passing glance on the objections offered by another member, that if this convention shall express its sentiments on the subject of slavery, it will awaken jealousies! it will beget *apprehensions of danger to liberty*! I cannot believe this. Why such assertion could find its way into this hall; that it had the courage to look this intelligent assembly in the face. Such objections are fancies, mere whims. Who, or what must be, in this nation, to awaken such much fear and such much fear? What man of sober, honest thought would not bluish to say that *he* entertained such jealousy and such apprehension! It is possible there may be and there are individuals may be found by that member, who is willing, for base purposes, to scatter seeds of jealousy and discontent; but in a community like this in which we live, let him be assured that, if he says it all, it will be a hideous lie, and that! What! dangerous to liberty to assert the rights of man! Dangerous to liberty to plead for men in chains! Dangerous to liberty to proclaim liberty throughout the land unto all the inhabitants thereof! Dangerous to liberty to vindicate the principles of universal emancipation! Then, sir, was the Declaration of American Independence dangerous to liberty. Then, sir, was the Revolution which secured the liberties of this Commonwealth from the Bill of Rights written on the open front of its Constitution? But I dismiss the subject. To pursue it were to offer an insult to the intelligence of this assembly. It solemnly would suffer to be called in question the intelligence and the honor of this county.

I turn to an objection that has somewhat of the semblance of truth, but which yet is not to be trusted for its comely form. It is said that ministers should let the subject of slavery alone, and preach the great principles of the gospel, letting Christian influence, this unobtrusive way operate on the minds of men, and gradually bring about the emancipation of the slaves. Beautiful dream! Fair but unsubstantial vision! How long must this indirect and gradual process go on, before the work of emancipation shall be done! If the past throws any light on the future, these gradations all tread backward. Slavery itself is the most formidable hindrance to the progress of Christianity, and the more time is given to that deadly foe of a moral kingdom, the broader and deeper will be its entrenchments. Just where slavery gets the firmest foothold, just there will it most weaken, till it finally displace a religion of a contrary mind. Slavery coils round the genius of Christianity, and if she do not soon strangle it, with a violence of effort, it will crush and destroy it, by the slow and sure process of constriction. There is nothing zigzag in the path of Christianity. Her eyes look right on, and her eyelids look straight before her. Stealth is neither her principle nor her power. Her work is not done in a corner. When she speaks, she speaks to the point. When she calls sinners to repentance, she tells them what to repent of. She shews to the lover of Jacob their sins, She cries aloud and spares not. When she has broken the sceptre of any tyrant sin, she has grasped it with decision; she has wrenched it away, and broken it with the strength of her obvious arm. Without this decision, the world had been ruined beyond hope.

Why, sir, is the work of emancipation delayed? Is not every gaining strength every hour? Has it not, increased by vague generalities, been spreading itself, with its legions of wrongs and miseries, by night and by day, age after age? Does not its own nature, does not its whole history show the need of strong pressure upon it? Is there not an earnest call to all the friends, and especially to the ministers of holy religion, proclaim the rights of man, denounce the crime of slavery? And, else stops men's breath but the mere mention of speaking out, every where, their thoughts? Yes! is the magnitude of the evil, that makes men cautious and dumb. It is a natural impudence of slavery, that makes men, even by indulgence, that makes freedom, hesitant and shamefaced. I repeat it, it is enormity of the evil that makes topics, that should break forth as thunder, to shrink, cause slavery holds so many, so widely, so entirely, and so habitually in its fierce grasp. The crime of slavery were less magnificent, if it is; if, instead of being spread over this States, it covered only the State of Connecticut or Rhode-Island, or even the ten miles square, now the nation's emotion of slavery; if the blight of this sin on manhood were less, instead of falling on two and a half millions, on only twenty thousand of our countrymen, it would not only the body, instead of shading mildew on the soul, it instead of visiting hoary with age, it had sprung up in youth, and all eyes would be bent upon it; men would be called upon to circumnavigate the globe in wind according to the direction of the gossamer; they would search the winds that lie nigh them, even in their beams, would pierce it with a storm of arrows; they would destroy it from the land with unsparing execration.

☞ The following article bears the initials, and unquestionably from the pen of William Lloyd Garrison.

[From the Christian Register and Observer.]

'EMANCIPATION IN THE WEST-INDIES'

Mr. Editor.—It has been gratifying to witness the various ways in which the community has desired to notify its respect for the late Dr. Bowditch. That a man, who made no noise in public life, and whose mind was given to abstract studies, should be so honored, is a proof that the world begins to understand better than formerly the true tests of greatness. It is well known, that Dr. Bowditch was distinguished by his sense of justice; but one of his manifestations of that principle is not so generally known. I refer to the strong interest on the question of Slavery. He felt keenly the wickedness of this wrong. He cheered by his sympathy the friends of the oppressed. He lamented that public opinion among us on this subject was so low and faint; but in his intercourse with me, he expressed his conviction, the better views and feelings in regard to it were spreading among the community. It is due to the cause of justice and humanity, that part which he took in this great question should be known.

Speaking of slavery, I wish to recommend to your readers the work just from the press, entitled 'Emancipation in the West Indies,' by J. A. Thome, and J. H. Kimball, who had visited those islands to inquire into the great experiment now going on there. I regard it as the most important work which has appeared among us for years. No man, without reading it, should undertake to pass judgment on Emancipation. It is something more than a report of the observation and opinions of the writer. It consists chiefly of the opinions, conversations, letters and other documents of the very intelligents of the islands, whose judgments are most trust-worthy, of the Governors, special magistrates, police-officers, managers, attorneys, physicians, &c.; and in most cases, the name of these individuals are given; so that we have the strongest evidence of the correctness of the work.

The results of this great experiment upon what the most sanguine could have hoped. It is hardly possible, that the trial could have made more complete and favorable circumstances. The planters on all the islands were opposed to the Act of Emancipation, and in most, cruelly and fiercely hostile to it, and nearly a disposition to do all in their power to defeat it. The disproportion of the colored race to the whites was fearfully great, being that of seven or eight to one, whilst in our slaveholding states the whites outnumber the colored people. The slaves of the West Indies were less enlightened than ours, and less fit to be trusted with their own support. Another great evil was, that the proprietors, to a considerable extent, were absentees, residing in Europe, and leaving the care of their estates and slaves to managers and owners, the last people for such a trust, and utterly unfit to carry the wretched victims of slavery through the critical ordeal from tyranny through the storm of emancipation. To complete the unhappy circumstances under which the experiment began, the Act of Emancipation was passed by a large majority, and the consequence was, that it was a system of 'Apprenticeship,' as it was called, was adopted, so absurd, and betraying such ignorance of the principles of human nature, that, did we not know it to be true, we might suspect its author of intending to produce a failure. It was to witness the results of an experiment promising so little good, that our expectations were raised, and particularly worthy those visited three islands, Antigua, Barbadoes and Jamaica.

Our authors went first to Antigua, an island which had been wise enough to prevent the mischiefs of the proposed apprenticeship, and had substituted for it immediate and unqualified emancipation. The report given of this island is most cheering. It is indeed of the brightest records in history. The scene of emancipation page 143, of the transition from slavery to freedom, can hardly be read by any ordinary sensibility without a thrill of unfeigned holy joy. Why is it not published in all our newspapers as one of the most interesting events of our age? From the account of Antigua, it appears that immediate emancipation has produced only good. Its fruits are greater security, the removal of the evil which constantly saw, better and cheaper cultivation of the soil, increased value of real estate, improved morals, more frequent marriages, and fewer crimes. The people generally, with one exception, consider it as a blessing, and that nothing would tempt them to revert to slavery.

Our authors proceeded next to Barbadoes, where the apprenticeship system is in operation, and if any were prepared to be offended at the good dispositions of the negroes, it would be found in their acquiescence to so wretched a degree in this unhappy arrangement. The planters on this island have been more disappointed, than could have been anticipated; yet, all the best of this system, and here, accordingly, the same fruits of the Act of Emancipation are found as in Antigua, though less abundant; and in very general and strong conviction prevails of the happiness of the change.

In Jamaica, apprenticeship manifests its worst tendencies. The planters of this island were from first to last, furious in their hostility to the act of emancipation; and the effort seems to have been, to make the apprenticeship bear as heavily as possible on the colored people; and that instead of preparing them for complete emancipation, it has rather unfitted them for this boon. Still, under all these disadvantages, there is strong reason for expecting that emancipation, when it shall come, will prove a great good. At any rate, it is hardly possible for the slaves to fall into a more deplorable condition, than that in which this interposition of Parliament found them.

The degree of success, which has attended this experiment in the West Indies, under such unfavorable auspices, makes us sure, that emanci

BOSTON.

FRIDAY, APRIL 27, 1838.

ALL ENGLAND IN A FLAME.

By late arrivals from England, we have received files of London papers, by which we learn that the whole kingdom is gloriously against the abolition of the apprenticeship system in the West Indies. One of the most cheering items of intelligence is, that Thomas Clarkson, Zachary Macaulay, and Powell Buxton, have at last abandoned their old-school notion of gradual emancipation by a compulsory system, and have given in adhesion to the doctrine of immediate and unconditional emancipation. More than four hundred anti-slavery delegates were assembled in London from all parts of the kingdom, in order to influence the action of Parliament. Several public meetings, thronged by an overwhelming concourse, had been held in Exeter Hall, and very powerful speeches delivered by some of the most distinguished advocates of the cause—Brougham, O'Connell, Thompson, Sturge, &c. At a great meeting on the 15th ult.—Lord Brougham in the chair—George Thompson made one of his mightiest efforts in a speech that was greeted with prolonged cheers. Brougham, in following him, declared it to be "a speech of incomparable eloquence and feeling, which my friend Mr. George Thompson has pronounced, and which I have seldom, if ever, heard excelled in any place."—The subject of this speech was perfectly familiar to us from the ladies of Scotland, containing one hundred and thirty thousand signatures, in favor of immediate abolition, had been presented to Queen Victoria, at her levee, by a deputation, in which were Rev. Dr. Wardlaw and Mr. Thompson. Several distinguished converts to the cause had been made—the Bishop of London among the number. We regret to learn that a resolution of abolition in the apprentice system, on the 1st of August next, brought forward in the House of Commons by Sir George Strickland, after a long and warm debate, was finally rejected—Ayes 205, Noes 269.—This decision was received with great excitement.

As a specimen of the interest felt in this subject, we subjoin the following paragraphs from the British Emancipator.

GREAT MEETING IN EXETER HALL.

Such was the intense interest excited by the announcement of the meeting, that by 10 o'clock every part of the immense building was literally crammed to overflowing; and, by 11 o'clock, the whole of the avenues were complete-ly blocked, and thousands of respectable persons, both ladies and gentlemen, striving to obtain admission. It was estimated by competent judges, that not less than 5000 persons were congregated within the walls of Exeter Hall itself; and the multitudes who returned, without the possibility of even looking within the walls, could not have been less than 3000."

So intense was the anxiety to obtain admission, and so resolute was the determination not to leave the premises without gleaning some information on the all-exciting subject which had brought together the immense assemblage, that it was at length deemed advisable to throw open the large room down stairs, which,"—as we learn from the Patriot,—was instantly crowded to excess. Mr. George Thompson, at the earnest request of several members of the Committee, left the platform, and addressed the meeting below for nearly an hour, when he was constrained to retire for the purpose of joining the deputation appointed to present the Scottish Ladies' Petition to the Queen. We regret that no reporter was present in the lower room, as we understand that Mr. Thompson's speech one of the most splendid bursts of eloquence delivered from any platform, and we learn, that it had the effect of completely reconciling the audience to the disappointment they had experienced in being excluded from the larger meeting above.

Prior to this arrangement being made, the pressure was so great, and so completely was the passage up-stairs blockaded, that many influential friends of the Negro, including seven or eight members of Parliament, were unable to obtain admission; and it was with the utmost difficulty that a passage could be forced for Lord Brougham, and Mr. Sturge, and daughter. In fact, so great was the pressure, that by the time the noble party were extricated from the throng, Mrs Brougham, we regret to state, was so overcome with exhaustion as to be nearly fainting, and it was some time before she was sufficiently restored to enable her to return to her parents to the platform.

Among the gentlemen of Parliament on the platform were Sir Wm. Molesworth, Sir Charles Style, Bart., Captain Boldero, Sir W. Brabazon, and Messrs. Baines, Muscutt, Gillon, Bushfield, Schofefield, Gibson, Craig, Jervis, and R. M. Milnes.

At a quarter before twelve, his lordship, accompanied by his lady and the hon. Miss Brougham, appeared on the platform, and was greeted with the most enthusiastic applause, which lasted several minutes.

☞ We give below, that part of Mr. O'Connell's speech which relates to slaveholding America—for he never forgets us:

> There is another point named in this resolution, which states that the negro is ready and willing to labor for wages, and is anxious to render his family as comfortable as possible. (great and continued cheering.) It is a delightful thing to have this experiment; but I repeat, I cannot but feel with Lord Brougham that hideous remnant of domestic slavery, the two millions who are kept in chains by republican America. (cheers.) I wish that the voice of freedom would resound from the temple of Freedom, forsooth, at Washington, upon this subject. (cheers.) I confess it is to me a gratifying reflection, that I have been the first to express at public meetings in this country, contempt and execration for this conduct of the Americans—to lash with the scorpion whip of scorn the proud Republicans, who in defiance of their own principles dare to carry on slavery. (loud cheers.) Yet something has been done. My friend Thompson did not go to America for nothing. Anti-Slavery societies have been instituted there, and on the first division on the subject in Congress, no less than sixty honest American representatives voted in favor of American emancipation. (loud cheers.) To be sure, Congress has passed a resolution, stating that this subject shall not again be brought forward by the base, low-witted and short-sighted is crime. (laughter.) Why, they cannot prevent a discussion to rescind that resolution. (great cheering.) The subject may be brought forward at any moment in the shape. (cheering.) It is in vain to attempt to stop the progress of the waters of liberty and life, which are destined to bless and cheer every quarter of the globe. (cheers.) It is no matter to me, that the noble and learned lord in the chair has come forward to take the lead upon this subject. (cheers.) We have heard of 'a giant refreshed with wine.' Here is the giant of emancipation invigorated by his noble retirement, comes forth with superior brilliancy to illuminate the moral atmosphere of humanity. (loud cheering.) We must soon obtain the victory. (cheers.) We have been too long in the shade. The tongue does not dare to utter, and the mind is almost polluted by the thought of the frightful scenes of immorality which slavery necessarily produces and continues. Why, in the name of God, should not we, we should not be Christians, if we did not rally under your standard. (great cheering.) Rally, then, for the last blow. (applause.) Insist upon the immediate emancipation of the negroes. (Oh! those who have labored through the toilsome night on the way to liberty, and beset with difficulties, and surrounded by species of fright and horrors, know how many and various are those species of disorder, murders, and conflagrations which were protruded upon us by the disordered interestedness of the holders of slaves, hear and cheers.) Where are those species now? Liberty has been established, and not a crime, not even a misdemeanor, has been committed; freedom has been announced, and even the negroes have felt the additional injustice of England having paid for their freedom without having their obtained it. Did ever a population in any other country, Colonies excepted, so totally defunded the crime of slaveholding,—the relation of one immortal being as a chattel to another, as this country has done in the Bible? For ourselves, we have no doubt that multitudes of 'professing Christians' in New-England would 'willingly' possess slave property, if they should happen to be located in a slave state, and if the laws of the country should think, in all charity, would be found the writer of the remarks we are criticising.

It must be confessed, that all the gold which sinews bought and sold have ever sinned, would make a very pretty heap; but the editor of the Watchman thinks it would be no inducement to a New-England *professing* christian to be the owner of a slave! What, then, must be the guilt of southern slaveholders! and what the guilt of the Christian Churches in Boston and elsewhere, in welcoming such felons to the communion table! Or are the 'professing christians' of the north not bound by the same moral obligations as those of the south?

DEPARTURE OF S. M. and A. E. GRIMKE.

On Tuesday last, these inspired heralds of the slave left Boston for Boston, and to the Commonwealth, which, through their instrumentality, in less than ten months, has been quickened anew in the holy cause of emancipation, in a manner equally powerful and glorious with the quickening cause by the same source service'—the country more—the world most for the reform which they have begun, the examples they have set, and the principles they have vindicated, are to become a permanent and secure accountability. Their public labors have been abundant—their private correspondence extensive—and their written communications to the public of great value and importance. It is creditable to the people of this State, that, often as these beloved coadjutors have addressed promiscuous assemblies, they have been listened to with respect, always with interest, and generally with admiration—but no violence having been waved into decency in their presence. The fact that they are not to return to this State again, will cause almost universal disappointment and regret—though it will give much relief to the 'Pastoral Association'! In the following resolution, adopted unanimously by the Managers of the Massachusetts Anti-Slavery Society some weeks since, we are confident are expressed the feelings and hopes of the great body of abolitionists throughout the State:

Resolved, That this Board, gratefully appreciating the indefatigable and successful labors of SARAH M and ANGELINA E. GRIMKE in the anti-slavery cause, during the past year in this Commonwealth, would express the hope that they will continue their labors among us during the present year, in such manner as in their judgment they shall think best.

A considerable number of abolition friends assembled at the depot, to bid these honorable women an affectionate adieu as they left the city for Providence, in which place they will lecture twice, and then return to Philadelphia, to make arrangements for the approaching Convention of American Women.

The last of the course of lectures at the Odeon, was delivered on Thursday evening of last week, to an immense audience. It was characterized by more than ordinary eloquency and power. Its design was to rebut the false and absurd charge, that abolition efforts have thrown back the cause of emancipation. It proved, to a demonstration, that the opposite course of inconceivable terrible facts, that that cause had never been forward—and that, since the abolitionists had begun to agitate the question, more has been done to bring the slaveholders to repentance, than had been accomplished in all preceding ages, up to that time. The peroration of the discourse produced a thrilling sensation throughout the spell-bound audience, starting tears of sympathy for the stricken slave in many an eye, and making impressions that time shall never be able to efface.

MILITIA LAW. A letter from our bro. Campbell, (publisher of the Graham Journal,) who is now in Levenworth, Jefferson county, Kansas Territory, is published in the preceding page. Last year he was thrust into the same place, for a similar 'crime'!—to the disgrace of the Commonwealth. For it is not unreasonable and most unjust, to be imprisoned and prosecuted or indulged, in opposition to the militia law, but that belonging to a member of the society of Friends! We fondly protest against this invidious and absurd distinction, and shall spare no pains to have the law altered at the next session of the Legislature, so as to grant liberty to *conscience*, and not to a *sect*.

BOSTON QUARTERLY REVIEW. The Boston Reformer, of Friday, contains a long and earnest letter addressed to us by Mr. Brownson, in reply to our brief but justly condemnatory notice of the article on slavery, in the last number of his Review. We shall probably find room for it in our next number, together with some comments upon it. We should have preferred his sending it to the Liberator for insertion, before its appearance in the Reformer.

CHRISTIAN REFLECTOR. We refer our Baptist brethren to the Prospectus of this contemplated publication, on our last page. The selfish, pusillanimous, anti-abolition course of the Christian Watchman, has long rendered its proper ownership of their support, and been witnessed by many of them with grief and disgust. The Reflector promises to be just such a vehicle for the dissemination of their sentiments as they need. Let them act promptly and generously.

INDIVIDUAL AND STATE RIGHTS. The communication of 'A Citizen,' respecting Mr. Calhoun and the Right of Petition, is worthy of a place in our Journal. We venture to say, that the writer is a member of the House of Representatives—JOHN W. BROWNE of Lynn—the friend of the friendless, and the advocate of the oppressed.

EXCELLENT RESPONSES. The correspondence, on our last page, is of a highly interesting political aspect. The replies of Messrs. Sprague and Childs to the interrogations propounded to them, are frank, manly, and satisfactory. These gentlemen have since been elected Governor and Lieut. Governor of Rhode Island. Gov. Francis and His House Benjamin of Thurston chose to be silent, and have lost their election.

DR. POTTS. It appears, by a communication in another column, that this gentleman has been exhibiting to magnificent audiences in Philadelphia, the belief, that the immediate abolition of slavery is impossible. His ideas of honesty must be very loose. Is it impossible for men to quit stealing at once? Is it a fine case for a Christian Reformer to buy a slaveholder in the land to say to his slaves, 'You are free'? Dr. Poyen, you cannot magnetize common sense. 'The efforts of the abolitionists are confined to a narrow scale.' Let us, then, hear no more the stale cry of 'chimsm.'

ON RECORD. The letter on our first page, giving a succinct and accurate account of the despotic proceedings in Congress for the last twenty years, respecting the Right of Petition, and signed by nearly all the representatives from this State, is too important a document not to be placed on record in our columns. It is an important and authentic part of the eventful history of the times.

RABBI. Among the proud, full blown doctors of divinity, who are found in bitter hostility to the anti-slavery cause and its advocates, is the Rev. Dr. Codman of Dorchester. Let him not be forgotten, Posterity!

☞ Elder William H. Taylor, of Fairhaven, will preach in Lyceum Hall, Hanover-street, this (Friday) evening, at half past 7 o'clock.

☞ The first fortnight in May will be memorable for the impetus that will be given to the anti-slavery cause by the meetings which are to be held, successively, in New-York and Philadelphia. It is doubtful whether the state of our health will allow us to attend them.

'WHY DOST YOU GO TO THE SOUTH?'

This article inserted into the 'Ark in the Refuge of Oppression,' will help make up an answer to this flippant inquiry. The editor of the Portsmouth News, in giving publicity to the lawless sentiments of his mob-friend, has proved himself to be a slaveholder, in heart, breathing a similar spirit from his own polished pen, plainly avows himself to be the advocate of slavery, the enemy of public order, and riotously hostile to the abolition. This production is equally full of impudence and impudence—it brazen cast—professing to be does to be the very pink of 'democracy,' and the unscrupulous mouthing for of 'aristocracy.'

As to the attack upon Mr. Root, it is scandalous in character, as it is the excuse of genuine republicanism, and therefore of universal emancipation, (for no man can be a republican and an apologist for slavery, any more than he can be a saint and a fiend at the same moment.) Mr. Root is remarkable for his christian dignity of deportment, his careful propriety of speech, and his serious yet earnest manner of arguing the stupendous cause of human rights. According to the editor of 'D.' to plead in favor of enslaved wives, mothers, daughters and sisters from the lash of the slave driver, and the grasp of the licentious slave-master—to denounce the trade in slaves and souls of men, as it is carried on at the Seat of Government—to plead in behalf of those who are struggling down the fields of the south, ought not to be kept back by fraud—to contend that no man is fit to be entrusted with irresponsible power over the lives and liberties of others, and therefore that slaveholders should be broken and every captive set free—these are 'doctrines destructive of the laws,' and 'outrages upon the feelings of the people' of Portsmouth! We have a better opinion of the inhabitants of that place; and we have no fear that they are greatly deficient in sympathy for the perishing slaves. 'D.' is no advocate of mobocracy—not he—only he cannot help rejoicing in the fact, that the writing was broken in a 'rough manner, because in such a case 'it is patriotism to disregard the laws!' This pious and placid writer is seriously alarmed, lest the course pursued by Mr. Root will retard the cause of salvation!!—hence he is of opinion, that he should be shunned by all those engaged in robbing and manstealing, and 'attend to the duty of his high and holy calling, in saving souls from endless misery'!!

'Go to the slaves,' says 'D.' sarcastically—'tell them of their wrongs—inform them that if a man who had just received one hundred lashes, needed to be informed of the fact! 'Tell them of their unjust standing in society'—as if, being bought and sold like cattle, they are not aware of the fact, that they occupy a place lordly present contempt! 'Persuade them that they are equal, in every respect, to their masters'—as if, having the image and superscription of the Deity stamped upon them, they know not and feel not that they are men—and being bought and sold, are not equal, and possess an inalienable right to liberty! 'Tell them, at once, to seek their liberty, though its price should be their masters' blood'—as if it would be more criminal for them to repel sin upon blood than it was for our fathers, or the Greeks and Poles!

A principal reason why we stop to notice this vulgar and brutal assailant is to show in what company he is men as Prof. Stuart, Drs. Fisk and Dr. Beecher find themselves. The highest tribute is paid to abolition principles and measures in the opposition to them, of all that is aristocratic, violent and bloodthirsty in the land.

MR. ALLEN'S SPEECH.

MR. GARRISON:

I have just been reading 'Mr. Allen's speech before the Convention of Ministers of Worcester County;' and I have been not a little interested and instructed in the perusal, I wish to call the attention of yourself and your readers to it. To those who have read the 'Declaration of Sentiment' drafted by the Convention, in the preceding number of the Liberator, it will be enough to say that the 'Speech' is like unto it. To others, I can only say that it is an eloquent and timely production, its title is indicative of its character, as well as of the principles contained in it. Mr. Allen's speech on ministers leaving a moral kingdom to bear testimony against sin; liberty in danger from the publication of its principles; the constitution a shield for slavery; and the Union a bulwark of slavery and righteousness'—these topics are all discussed in Mr. A's happiest style; and in these days, when it is insisted so strenuously that ministers should have nothing to do with slavery, especially in a moral point of view—and that to do so, is a sphere out of their appropriate sphere, it is refreshing to see the absurdities of this nation shown up in the light of reason, scripture, and *historical fact*, and in the style in which Mr. A. has done it. The speech ought, for the sake of publicity, to have an extensive circulation. A copy of it should go into the hands of every minister in the state, at least into the hands of such as are afraid of getting out of a moral kingdom by bearing testimony against sin. At the same time, the excellent topics discussed fit it for general circulation; and confident that good will be the result, I sincerely hope that such circulation it may have.

☞ To the foregoing commendatory notice of Mr. Allen's speech, we would add our testimony in favor of the excellent topics

LITERARY.

[From "Blackwood's Magazine.]

COLUMPA'S GUILT AND SHAME.

Oh that some prophet's soul of old, inspired
By heavenly grace—with holy ardor fired,
World seize the sacred lyre and hard proclaim,
In thrilling notes! Shame's clarion! shame!
Force on her callous heart, and heavy ear,
The danger and destruction lurking near!
Show to this nation, mad by heat on fire,
The yawning gulf, and raging flame within—
Proclaim in Sodom's fate, sin's just award—
A nation's madness, and its sure reward!

Already retribution hath begun
Its fearful course, and onward it will run.
The hand of ruthless tyranny that binds
A suffering race, a swift avenger finds—
And many a despot's heart is doomed to feel
Deep plunged, a fellow despot's murdering steel;
Whilst all who yielded to a tyrant's lust,
Themselves enslaved, shall own the judgment just.

'Land of the brave, and refuge of the free!
How art thou fallen from thy high degree!
A swelling horde of slaves thy guilt attest,
They 'glory in thy shame' reveals the rest.
From south to north, from west to east, these states
With despots swarm, or despots's advocates.
A thousand pens record that slavery binds
This 'United'—first in patriot martyr minds—
Forms the cement that holds the 'only free'—
The tie of transatlantic Liberty!

Our fathers did not so:—with solemn face,
They dealt with Slavery as a foul disgrace!
And when, by dangers pressed, in compact bold
With those who clutched it with a miser's hold,
They gulped the giant Sin—they changed its name,
And Slavery 'Service' in their creed became!
The trade in Africa's sons, on Africa's coast,
They all denounced inhuman and unjust,
And doomed its certain death:—'tis true, they gave
Twenty-one years to dig the monster's grave;
Afraid (fit offering to the unhonored dead)
Left a domestic slave trade in its stead:
But still to virtue's form they paid respect,
Nor dared a fair appearance to neglect.
They said 'all men' were born to equal rights,
Which, to themselves explained, meant all the whites!
Their banner thus inscribed, and wide unfurled,
Splendid decoyed! cheats one half the world—
Abroad 'the freedom's sign—at home it waves
Its spangled folds o'er truth and freedom's graves!
Columbia's present race, inured to crime,
Disdains those guises of the olden time;
The world's approving voice no longer woos,
But virtue's self and manhood both eschews!
To mammon wedded, and by mammon led,
To every charm but gold their souls are dead.
For that they scour the earth, explore the sea,
'Tax patience, constancy, ingenuity;
Chase smallest 'notions,' or mature that plan
Ferocious, which enslaves their fellow man:
Spurn every wholesome check of law or grace;
Landmarks remove, and ancient lights efface;
Christen their charter's sacred verities,
'Fanfaronades!' 'splendid absurdities!'
For gold and slavery, heedless of disgrace,
Rush forth in one grand, reckless steeple-chase!

From the Philadelphia Gazette.

The following beautiful verses are from the pen of a noble Spanish poet, Angel de Saavedra, Duke of Rivas. The subject is one which, like that of "The Painter in his Dungeon," by another high spirit of modern days,—awakens lofty thoughts, and demands expressive language.

ODE TO THE LIGHTHOUSE AT MALTA.

The world is dreary darkness sleeps profound—
The storm clouds hurry on, the howling winds driven,
And night's dull shades and spectral insts confound
Earth, sea, and heaven!

King of surrounding Chaos! thy dim form
Rises with fear in yonder tower on high,
To scatter light and peace amid the storm,
And life bestow.

In vain the sea with thundering waves may peal,
And burst beneath thy feet in giant sport,
Till the white foam in spowy clouds conceal
The shelving rock.

Thy flaming tongue proclaims—' Behold the shore!'
And voiceless hails the weary pilot back,
Whose watchful eyes, like worshippers, explore
Thy shining track.

Now silent night a gorgeous mantle wears—
By sportive winds the clouds are scatter'd far,
And lo! with starry train the moon appears
In circling car.

While the pale mist that thy tall brow enshrouds,
In vain would veil thy diadem from sight,
Whose form colossal seems to touch the clouds
With starlike light.

Ocean's perfidious waves may calmly sleep,
Yet hide sharp rocks—the cliff, false signs display!
And luring lights, far flashing o'er the deep,
The ship betray.

But thou, whose splendor dims each lesser beam—
Whose firm, unmoved position might declare
Thy throne a monarch's—like the north star's gleam,
Reveals each snare.

So reason's steady torch, with light as pure,
Dispels the gloom when storm passions rise;
Or Fortune's cheering phantoms would obscure
The soul's dim eyes!

Since I am cast by adverse fortunes here,
Where thou presidest o'er this scanty soil,
And bodeing fortunes a shelter grants to cheer
My spirit's toil!

Frequent I turn to thee, with homage mute,
Ere yet each troubled thought is calm'd in sleep,
And still thy gem-like brow my eyes salute
Above the deep.

How many now may gaze on this sea-shore,
Alas! like me, as exiles doom'd to roam!
Some who perchance would greet a wife once more,
Or children's home!

Wanderers, by poverty or despots driven
To seek a refuge, ah! no, alas,
Here find at last, the sign of welcome given—
A hospitable star!

And still to guide the barque it calmly shines—
The barque that from my native land oft bears
Tidings of gladness, and mournful lines
Written with tears.

When first thy vision flashed upon my eyes,
And all its dazzling glory I beheld,
Oh! how my heart, long used to miseries,
With wonder! swell'd!

Inhospitable Latium's shores were lost,
And, as amid the threatening waves we steer'd,
When near to dangerous shoals, by tempests tost,
Thy light appear'd.

Ne mists the fickle mariners then praised,
But rows and prayers forgotten with the night;
While Eden the glorious gleam the cry was raised—
'Malta in sight!'

And thou wert like a sainted Image crown'd,
Whose forehead bears a shower of golden rays,
Which pilgrims, seeking health and peace, surround
With holy gaze.

Never may I forget thee. One alone
Of celestial objects shall with thee aspire,
King of the Night! to match thy lofty throne,
And Grace divine.

That vision still with sparkling light appears
In the sun's dazzling beams at noon hour,
And is the golden angel memory rears
On Cordova's proud tower!

POETRY.

THE PEACEMAKER.

Come, let us be good friends again,
We both may have been wrong;
Why should we let our angry passions rise?
Our quarrels only give us pain:
They should not last so long.

In future we will learn to be more wise.

POLITICAL.

CORRESPONDENCE

Between the Secretary of the Rhode Island Anti-Slavery Society, and the Hon. William Sprague and Child.

Mr. Editor—The Executive Committee of the Rhode Island Anti-Slavery Society, having instructed me to request a copy for publication in the Journal, the following correspondence. Copies of the same questions which have been answered by Messrs. Sprague and Child, were transmitted to His Excellency JOHN BROWN FRANCIS, and His Honor, BENJAMIN B. THURSTON; but the Committee regret to say, that contrary to common usage and the principles of republicanism, they have made no reply.

By order of the Committee,

OLIVER JOHNSON, Cor. Sec'ry.

Providence, April 9th, 1838.

REPLY OF HON. WILLIAM SPRAGUE.

WARWICK, March 28th, 1838.

DEAR SIR—Your favor of the 19th inst. requesting of me, in conformity to a resolution of the Executive Committee of the Rhode Island Anti-Slavery Society, an expression of my opinions on certain topics, was duly received. I have no motive whatever for withholding my opinions on any subject which is interesting to any portion of my fellow citizens. I, therefore, cheerfully proceed to reply to the interrogatories proposed, and in the order in which they are submitted.

1. Among the powers vested by the Constitution in Congress, is the power to exercise exclusive legislation, 'in all cases whatsoever,' over the District of Columbia. 'All cases' must, of course, include the cases of Slavery and the Slave Trade. I am, therefore, clearly of opinion, that the Constitution does confer upon Congress the power to abolish slavery and the slave trade in that District; and, as they are great moral and political evils, the principles of justice and humanity demand the exercise of that power.

2. The traffic in slaves, whether foreign or domestic, is equally obnoxious to every principle of justice and humanity; and as Congress has exercised its powers to suppress the slave trade between this Country and foreign Nations; it ought, as a matter of consistency and justice, to exercise the same powers to suppress the slave trade between the States of this Union. The slave trade within the States if, undoubtedly, beyond the control of Congress, as the 'sovereignty of each State to decide exclusively on the subject of slavery which is tolerated within its limits,' is, I believe, universally conceded. The Constitution, unquestionably, recognises the sovereign power of each State to legislate on this subject within its limits; but, it imposes on us no obligation to add to the evils of the system by countenancing the traffic between the States. That which our laws have solemnly pronounced to be PIRACY in our foreign intercourse, no sophistry can make honorable or justifiable in a domestic form. For a proof of the feelings which this traffic naturally inspires, we need but refer to the universal execration in which the slave-dealer is held in those portions of the country where the institution of slavery is guarded with the most jealous vigilance.

3. Congress has no power to abridge the right of petition. The right of the people of the non-slaveholding States to petition Congress for the abolition of slavery and the slave trade in the District of Columbia, and the traffic of human beings among the States, is as undoubted as any right guaranteed by the Constitution; and I regard the resolution which was adopted by the House of Representatives on the 21st December last, as a virtual denial of that right, inasmuch as it disposed of all such petitions as might be presented thereafter, *in advance of presentation and reception.* If it was right thus to dispose of petitions on *one* subject, it would be equally right to dispose of them in the same manner, on all subjects, and thus cut off all communication, by petition, between the people and their representatives. Nothing can be more clearly a violation of the spirit of the Constitution, as it rendered utterly nugatory a right which was considered of such vast importance as to be specially guaranteed in that sacred instrument. A similar resolution passed the House of Representatives at the first session of the last Congress, and as I then entertained the same views which I have now expressed, I recorded my vote against it.

4. I fully concur in the sentiment, that 'every principle of justice and humanity requires, that every human being, whose personal freedom is at stake, should have the benefit of a jury trial;' and I have no hesitation in saying, that the laws of this State ought to secure that benefit, so far as they can, to persons claimed as fugitives from 'service or labor,' without interfering with the laws of the United States. The course pursued, in relation to this subject, by the Legislature of Massachusetts, meets my approbation.

5. I am opposed to all attempts to abridge or restrain the freedom of speech and the press, or to forbid any portion of the people, peaceably to assemble, to discuss any subject, moral, political, or religious.

6. I am opposed to the annexation of Texas to the United States.

7. It is undoubtedly inconsistent with the principles of a free State, professing to be governed in its legislation by the principles of freedom, to sanction slavery, in any form, within its jurisdiction. If we have laws in the State which bear this construction, they ought to be repealed. We should extend to our Southern brethren, wherever they may have occasion to come among us, all the privileges and immunities enjoyed by our own citizens, and all the rights and privileges guaranteed to them by the Constitution of the United States; but they cannot expect of us to depart from the fundamental principles of civil liberty for the purpose of obviating any temporary inconvenience which they may experience.

These are my views upon the topics proposed for my consideration. They are the views which I have always entertained, (at least ever since I have been awakened to their vast importance,) and which I have always supported, so far as I could, by my vote in Congress; and if, in any respect, my answers have not been sufficiently explicit, it will afford me pleasure to reply to any further questions which you may think proper to propose.

I am, Sir, very respectfully,

Your friend and fellow citizen,

WM. SPRAGUE.

Oliver Johnson, Esq. Cor. Sec'y. R. I. A. S. Society.

JUDGE CHILDS' REPLY.

PORTSMOUTH, 26th March, 1838.

SIR—I duly received your favor of the 19th inst., in my capacity of President of the Rhode Island Anti-Slavery Society, you propound to me several questions, and solicit my answers thereto.

If my opinions in relation to any subject can be considered at any time of importance to any of my fellow citizens, that consideration of itself will induce me, on all proper occasions, to cheerfully express them. I, therefore, have no hesitation in replying to those questions, in their order, as follows.

1. The Constitution of the United States does, in my judgment, confer upon Congress the power to abolish slavery and the slave trade in the District of Columbia; and the principles of justice and humanity demand the exercise of that power as speedily as may be consistent with the public good.

2. It is, in my judgment, the duty of Congress so to exercise the power conferred upon it by the Constitution to regulate commerce among the States, as to prohibit entirely the traffic in human beings.

3. The people of the non-slaveholding States have a right to petition Congress to abolish slavery in the District of Columbia, and the traffic in human beings among the several States. The resolutions, therefore, adopted by Congress on the 21st of December last, whereby such petitions are laid upon the table without reading, debate, printing, or reference, is a virtual denial of that right, and a very dangerous infraction of the Constitution.

4. The principles of justice and humanity require, that every human being, when personal freedom is at stake, should have the benefit of jury trial; and the laws of this State ought, in my judgment, to secure that privilege to every person claimed under such circumstances.

5. I am opposed to all attempts to abridge or restrain, in any manner whatever, the freedom of speech and the press, or to forbid the people to assemble peaceably to discuss any subject whatever.

6. I am strongly and unqualifiedly opposed to the annexation of Texas to the United States, under any circumstances whatever.

I am, very respectfully, Sir,

Your friend,

JOSEPH CHILDS.

Oliver Johnson, Esq. Cor. Sec'ry. R. I. A. S. Society.

PORTSMOUTH, 5th April, 1838.

OLIVER JOHNSON, Esq.

DEAR SIR—Your favor of 2d inst. has been received, and its contents duly observed. I readily agree to consider the questions you now put to me, as having been asked in your former letter, as your 7th question; and you are at liberty to append the following answer to my former answers, and to publish the questions as you have requested.

7. It is in my judgment inconsistent with the principles and dignity of a free and sovereign State, to permit the citizens of any other State or country to bring slaves within its jurisdiction, hold them in bondage there, and carry them away again without their consent. I can see no necessity, therefore, why the law which allows such a privilege should not be repealed. As citizens of our own State are not permitted to hold a human being in slavery within our jurisdiction, there can surely be no excuse for allowing to other citizens a privilege thus to violate a great principle of natural right.

I am, very respectfully, your friend,

JOSEPH CHILDS.

SKETCH OF JOHN QUINCY ADAMS,

BY MISS MARTINEAU.

In this lady's late work she thus speaks of Mr. Adams, whom she saw in the House of Representatives at Washington. She says:—

My chief interest was watching Mr. Adams, of whose speaking, however, I can give no account. The circumstance of this gentleman being now a member of the representative body, after having been president, fixes the attention of all Europeans upon him with as much admiration as interest. He is one of the most remarkable men in America. He is an embodiment of the pure, simple morals which are assumed to prevail in the thriving young republic. His term of office is marked by nothing so much as by the subordination of glory to goodness, of showy objects to moral ones. The eccentricity of thought and action in Mr. Adams, of which his admirers bitterly or sorrowfully complain, and which renders him an impracticable member of a party, arises from the same honest simplicity which crowns his virtues, mingled with a faulty taste and an imperfect sense of the relative importance of subjects. Sometimes placed him in predicaments so undignified as almost to be a set-off against the honors he wins by pertinacious and bold adherence to a principle which appears sound. His occasional starts out of the ranks of his party, without notice and without apparent cause, have been in vain attempted to be explained on suppositions of interested motives; they may be more simply accounted for in other ways. Between one day and another, some new idea of justice and imparitiality may strike his brain, and send him to the House to vote with invective against his party and sympathy with their foes. He rises, and speaks out all his mind, to the perplexity of the whole assembly, every man of whom bends to hear every syllable he says; perplexity which gives way to dismay on the one hand, and triumph on the other. The triumphant party begins to coax and honor him; but, before the process is well begun, he is off again, finding that he had gone too far; and the probability is, that he finishes by placing himself between two fires. I now describe what I actually saw of his conduct in one instance; conduct which left no more doubt of his integrity than of his eccentricity. He was well described to me before I saw him. 'Study Mr. Adams,' was the exhortation. 'You will find him well worth it. He runs in veins; if you light upon one vein, you will find him marvellously rich; if not, you may chance to meet rubbish. In action, he is very peculiar. He will do ninety-nine things nobly, excellently; and the hundredth, he will do bad in taste and temper, that it will drive all the rest out of your head, if you don't take care.' His countrymen will take care.'

When, in the heats of party may be, however the tone of disappointment against Mr. Adams may sometimes rise to something too like hatred, there is undoubtedly a deep reverence and affection for the man in the nation's heart; and any one may safely prophecy that his reputation, half a century after his death, will be of a very honorable kind. He fought a stout and noble battle in Congress last session, in favor of discussion of the slavery question, and in defence of the right of petition upon it; on behalf of women as well as of men. While hunted, held at bay, almost torn to pieces by an outrageous majority—yelping, howling, fierce, in absolute unity—he preserved a boldness and coolness as amusing as they were admirable. Though he now and then vents his spleen with violence when disappointed in a favorite object, he seems able to see perfectly well that which it is the great fault of Americans to shrink from, singularity and blame. He seems, at times, reckless of opinion; and this is the point of his character which his countrymen seem, naturally, least to comprehend.

Such is the result of the observations I was enabled to make on this gentleman when at Washington, and on my subsequently meeting more of him as I earnestly desired, by his family circumstances. He had just lost a son, and did not appear in society. It is well known in America, that Mr. Adams will leave behind him a name of inestimable value. For forty years (I was told) he has kept a diary full and exact. In this diary he every morning sets down not only the events of the preceding day, but the conversations he has had with foreigners, and on all subjects of interest. This immense accumulation of papers will afford such materials for history as the country has never yet been blessed with. No country has ever possessed, for such a public man, of great powers, and involved in all the remarkable events of its most remarkable period, who has had industry enough to leave behind him a similar record of his times. This will probably turn out to be (whether he thinks so or not) the greatest and most useful of his deeds, and his most honorable monument.

Those whose taste is the contemplation of great and original men, may always have it gratified by going to Washington. The political world may be thought of little importance to government there; however certain it may be that the greatest men are not, in this age of the world, to be found in political life, it cannot be but that, in a country of democratic, representative and self-governing nation, there must be many men of power; power of intellect, of goodness, of, at least, of will.

From the 'Book of the People,' by M. de la Mennais.

THE FAMILY RELATION.

'Marriage is not an arbitrary institution. It is the physical and moral state in which the human race, alone, can be rendered complete by their union; and every attempt made against marriage, against its singleness, its sanctity, is a violation of the laws of nature, a crime against the dignity of man, the source of numberless disorders and evils. Licentious doctrines, destructive of the conjugal tie, have more than once been propagated in the world. Reflect with horror and disgust these hideous precepts of depraved minds, who would reduce man to the level of the brute, and even below the brute; for in several kinds of animals is seen a faint shadow of the holy union on which depends the perpetuity of the human race. Be not forced to blush before the faithful and modest dove, degraded not the sacred character imprinted on your forehead by the finger of God.

'Between man and woman, husband and wife, rights are equal, aptitudes and duties are different. The woman is not the equal of the man, still less his slave. She is his companion, his aid, bone of his bone, and flesh of his flesh. Husband, you should respect, love and protect your wife; wife, you should show deference, love and respect for your husband. By giving him strength, God has laid upon him the more rude labors; by giving you grace, tenderness and gentleness, he has imparted to you what ennobles the mind, what, even in even formsan inexhaustible source of pure joys. When your hand wipes his face, moist with sweat, all his fatigue is in a moment forgotten. When his mind is at rest, and his thoughts anxious, one word from you, one look brings back quiet to his heart and a smile to his lips.

'Fathers, mothers, who of you can tell the unutterable joy with which you exclaim, when pressing to your bosom your first fruit of your love, yet felt as if in it you were born anew? New duties were from that moment added to the first duties designed to unite husband and wife. Objections, what would become of the feeble creatures who derive from you their existence? The mother owes them her milk and assiduous cares and unwearied devotedness, on which depends their preservation in early life. The father owes them, besides his tenderness and watchful protection, food and clothing. He must provide for all their wants, until they can provide for themselves.

'But, how can he, if he abandons himself to idleness, or if, governed by his appetites, he wastes, to satisfy them, the daily product of his toil? He is now your habits and passions lead him to such disorders, as the murderer of his child. Know you what he drinks in the cup which trembles in the hand of drunkenness? He drinks tears, blood, the life of his wife and of his children. Even animals forget themselves, to think only of their young.

'When your children shall have received from you bodily nourishment, think not that all your duties are fulfilled towards them. You have to form men; and what is man, but a moral and intelligent being? Let them learn from you to discern good from evil, to love the one and do it, to avoid the other and despise it. Reprove them for their faults, but without anger or violence; with an affectionate and firm firmness. Take care that they find bitterness only in the path of vice.

'The instruction given upon the knees of a mother, and a father's lessons, blended with the pious and tender recollections of the domestic fireside, are never wholly effaced from the mind. But do not imagine that words are all. Words are nothing without example. Whatever be your exhortations, your admonitions, they will remain barren, if your actions do not correspond. Your children will be like you; corrupt or virtuous, as you shall be virtuous or corrupt. How shall they be good, compassionate, humane, if you are wanting in goodness, if you are without bowels for your brethren? How will they repress their sensual appetites, if they see you given up to intemperance? You are in fact, models of beings which their plastic nature will form itself. It depends on you to make them men or brutes!

'And understand further. We are all born in ignorance, and in the effect of ignorance is misery and debasement. If we have known nothing, what is he in this world, and what can he be? For what is he fit? He has only his hands: he possesses but a simple physical instrument, which, if not accompanied by a mind to him; for physical force has no value but what it borrows from the mind which directs it. The ignorant man is, then, almost a mere machine. He is, in fact, a machine in the hands of their own advantage. But do you wish not to be the condition of your children? Do you wish that fallen from the dignity of man, they shall be, in fact, but as the ox, that drives the furrow for the profit of the master who goads and guides him?

'Children, learn also what are your duties towards your parents; for by the faithful performance of these duties will you be happy and blessed. Honor, love the father who has imparted to you life, the mother who has nurtured you in her bosom, and suckled you from her breast. Let there be a more sacred tie than that he who breaks the cord of love and respect established by God himself between him and them who gave him birth!

'Let not your parents be a source of great anxiety. Have they not unceasingly before their eyes your wants of every kind, and must they not unceasingly toil to supply them? In your tender infancy, they watch for you, in the night, while you sleep, they often watch that they may not have to answer you in the morning, when you ask of them bread: 'Wait, there is none.'

'If you cannot now share their toil, try at least to render it less severe by the care you take to please them, and to assist them, according to your age, with filial tenderness. You fail in superiority over them, if you cannot therefore be guided by their reason and their experience; and thus, according to the order of nature and divine will, you should obey them, and tend to your parents, as to God. Even the young of animals listen to their father and mother, and obey them instantly, when they call them, when they reprove them, when they forbid what is hurtful. Do that from duty, which they do from instinct.

'God has given you brothers and sisters: let nothing mar the union between you, nor the affection which you mutually owe to each other. You are born from the same womb, and the same milk has nourished you: is there a stronger and more sacred tie than this? Act so that this tie will ever be more and more closely knit. One path on earth is difficult and rough: to go forward with confidence, not to tremble at every step, you must lean one upon another.'

From the New-York Daily Whig.

WOMAN.

The progress of society manifests itself more clearly in the development and beauty of the female character, than in any other way. In the barbarous and uncultivated state, woman is a degraded creature; as it advances, she is the mark of its exaltation. It is not too much to say, that to the women of America, we must look for the preservation of our institutions, and for our future greatness as a nation. Old things are rapidly passing away; old prejudices, old superstitions, and old notions, involving the false religion of ages, are on the wane, and are hurled on us, and woman is the morning star in the return of the golden rising; she is the herald of a spiritual sun, whose beams are to search the darkened depths of our humanity, and not suffer great problem of our nature. There is not one in a million who knows what man is, or the relation he bears in the interminable universe of being. The thoughts of the million are bowed down to earth, and centered in themselves; they have no conception of the nature of love, and their emotions, which bear that name, give the lie to its philosophy. They do not understand—they cannot comprehend—their intelligence has not expanded to that degree of recipiency, which drinks in the vast revelation of humanity, its end, its mighty destination, and the causes which are to combine to produce its present state, and the causes which must energize for its consummation. They do not know that woman is the recipient of celestial love, and that man is dependent on her to perfect his character; that without her, philosophically and truly speaking, the brightness of his intelligence is but the coldness of a winter moon, whose beams can produce no fruit, whose light is cheerless and unfeeling. They do not know that woman is all affection, and they cannot appreciate the comprehensiveness of the truth.

We have no disposition to flatter the sex; we would raise them, not to the humiliation of flattery. Adulation is not congenial with their better nature; and it is this we are desirous of unfolding. If they can only be made to understand how exalted, how noble, how full and adorning is the truth of this remark, that in proportion as they admit self-satisfaction from the praises of man, they are removed from his purest admiration. In this respect, they are the reverse of what they are accounted as being the advocates of prudery, and of that false modesty, which prides itself in the distance it holds from men. On the contrary, we would expose the unnaturalness and the evils of that false modesty, indicated in the 'Young Lady's Friend,' who, by warning the sex against unthought of improprieties, save no other end, but to suggest to them a wrong. Woman ought to associate freely with men, according to the unwritten rules of decorum, which are stamped on the innocent heart. The precepts of prudery are steeped in the guilt of contamination. Let the loveliness and delicacy of cherished affections, beautiful dreams of the ideal woman, gentle hopes and aspirations for the pure and perfect attainment of the angelic character, are enough for her guidance, without the transferred colorings of a stained sufferer.

Woman has heretofore occupied a false position in the world—an unnatural one. She has been as the gorgeous tropical creature, an inefficient actress on the great stage of life, a mere puppet to fill up the drama of existence, that she has too often come to be of the same mind herself, and forgotten her high and noble mission, in the frivolities of an hour. We have no patience with those persons, who treat her as a mere Rosa Matilda, who can be allured by a pretty compliment, and satisfied by the gossamer of romance. Woman is she who has kept the intellectual vulgar, the selfish, the designing and the false, no wonder she has sometimes folded her wings in despair, and forgotten her heaven-born mission in the delirium of imagination. But this cannot be always. There is a remnant of blessedness with her, in spite of evil influences; there is enough of the divine master left, though the portraiture is worn and blemished; and the longing and the aspiration of the fireside, are never wholly effaced from the mind. But not imagine that words are all. Words are nothing without example. Whatever be your exhortations, your admonitions, they will remain barren, if your actions do not correspond. Your children will be like you; corrupt or virtuous, as you shall be virtuous or corrupt. How shall they be good, compassionate, humane, if you are wanting in goodness, if you are without bowels for your brethren? How will they repress their sensual appetites, if they see you given up to intemperance? You are in fact, models of beings which their plastic nature will form itself. It depends on you to make them men or brutes!

'And understand further. We are all born in ignorance, and in the effect of ignorance is misery and debasement. If we have known nothing, what is he in this world, and what can he be? For what is he fit? He has only his hands: he possesses but a simple physical instrument, which, if not accompanied by a mind to him; for physical force has no value but what it borrows from the mind which directs it. The ignorant man is, then, almost a mere machine. He is, in fact, a machine in the hands of their own advantage. But do you wish not to be the condition of your children? Do you wish that fallen from the dignity of man, they shall be, in fact, but as the ox, that drives the furrow for the profit of the master who goads and guides him?

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NEW YORK. Aaron Clark, whig, is re-elected mayor, and a minority of each of the boards of aldermen and assistants are whig.

PROSPECTUS
OF THE
CHRISTIAN REFLECTOR.

TO BE PUBLISHED IMMEDIATELY AT WORCESTER, MASS.

To the friends of Christian principle and free discussion:

A considerable number of Baptist brethren, in different parts of Massachusetts, have for some time past felt a deep and earnest desire, that a new medium of communication ought to be provided in their Denomination, and have often incidentally expressed the conviction so to Editors.

In the month of January last, several of these Brethren providentially met in Boston, by whom a free conversation was had on the desirableness of such a Newspaper as is now offered to your patronage, and on the best method of effecting its establishment. It was thought to be most in harmony with the Republican character which formerly distinguished the Denomination in America, and still belongs to the Baptists of Monarchical Europe, and which ought to be perpetuated every where because christian equality requires it, to commence it on the Democratic principle. Accordingly a Convention was assembled in Worcester on Wednesday, the 21st day of March, when a small number of Twenty One hundred Brethren belonging to more than twenty towns in this state. This Convention, after solemn prayer and due deliberation, adopted the following Preamble.

Whereas it is our belief that the present religious and moral condition of our country demands peculiar and the most vigorous and energetic efforts of all the friends of Truth, to diffuse among all classes of the community the sublime and benevolent precepts of our glorious Religion, and that these ought to be exhibited by the voice and the press, with unrestrained explicitness and boldness on every subject to which they are applicable;—and whereas we have to regret that very few Periodicals of the Baptist Denomination in the United States, speak out the entire mind of Christ in several of the enormous Moral Evils, which have spread wide in the land, greatly to the reproach of the Nation, and strengthening with its increased strengthening, wherefore,

Resolved, That a Newspaper, whose columns shall be open to the Free Discussion of all Religious and Moral subjects, is loudly called for, and ought to be established with the utmost practicable delay.

Resolved, That in its size and general character, this publication shall be like that the Christian Watchman was under the Editorial care of our venerable and excellent Brother, James Loring.

Resolved, That the name of this periodical shall be THE CHRISTIAN REFLECTOR: by which it is to be understood that it arrogates not the right of originating any new principle, but to reflect back the light of truth as it is shed on its pages from the Word of God.

Resolved, That in its Denominational aspect the Christian Reflector ought to be decidedly Baptist; that, while it treats all Christians with fraternal affection and respect, it ought frankly to avow the sentiments characteristic of the Baptist Church, and advocate and defend those sentiments, as being derived from the Gospel, and therefore being of Divine authority and obligation.

Resolved, That one of the important purposes of the Reflector is the transmission of Religious Intelligence relating to the state and progress of the Churches at home and in Foreign Countries, such as Revivals—Missions, Domestic and Foreign—Sabbath Schools—Bible and Tract Societies, &c.

Resolved, That the Reflector ought to be the decided advocate of the Immediate Abolition of Slavery, and a fearless and uncompromising opponent of every species of oppression, Ecclesiastical and Civil, and as decided an advocate of Temperance and Moral Reform.

Resolved, That as our Land has never be defeated, but must always triumph, in fair conflict with Error, it will be the policy of the Reflector to admit into its columns well written articles, which may deny of any doctrine or practice what this Periodical affirms, and vice versa.

Resolved, That a portion of this paper ought to be devoted to Literature and Science, and to such Political and Secular News of our country and other countries, as may be beneficial to its readers.

The Convention also adopted the following preamble and resolutions relative to the immediate management of the Paper, its location, &c., &c.

Whereas in the opinion of this Convention, the town of Worcester is possessed of as great facilities for receiving and transmitting information by Mail or otherwise as any other locality in the state, and at less expenses of publication will be less in the way of subscribers, therefore

Resolved, That the Christian Reflector be printed in Worcester.

Resolved, That a DOLLAR PAYMENT IN ADVANCE for the paper, contribute both to the success of the enterprise, and to cheapen publication, and will be in nearly every instance, sufficient for publication.

Resolved, That all payments be made in advance, and that the price of the paper be fixed as low as will be adequate to the unembarrassed management of publication.

The Christian Reflector will be published by a Board of Managers, consisting of seven Ministers and seven Laymen, of the Baptist Denomination, once every month, on Thursday, at the price of $2.00 a year, payable always in advance.

A few advertisements of a general character will be admitted at the usual rates. Letters to be addressed to subscribers by Mail, unless otherwise ordered, must be prepaid, or they will be charged double postage.

The first number will be published on the first Thursday of June next, in case sufficient encouragement is given previous to that time.

C. P. GROSVENOR, Cor. Sec.

March 29th, 1838.

REV. MR. ALLEN'S SPEECH.

JUST PUBLISHED, and for sale at 25 Cornhill, the hundred, dozen, or single copy, Rev. George Allen's Speech before the Convention of Ministers, held at Worcester, Mass. January 15, 1838.

April 20. tf

NAMES OF PUBLIC CHARACTERS.

TO be seen in the MASSACHUSETTS REGISTER for 1838,—such as Judges, Governors, Judges, Sheriffs, Commissioners, Senators, Representatives, Military Officers, Ministers in every town, Postmasters, Officers in Banks and Insurance Companies, Officers of the United States Government, Foreign Ministers, Consuls, &c. Army and Naval Officers, &c. &c. &c. For sale by JAMES LORING, 25 Washington street.

FREEDOM'S ALARM,

JUST RECEIVED at 25 Cornhill, price 12 1-2 cts. 'Freedom's alarm, or Lovejoy's voice from the tomb.' Words by Whittier, Music by Lowell. Composed in two parts, dedicated and presented to his friend Joseph Cutler, by their sympathizing friend and servant, Rev. Joseph Cutler. The profits arising from the sale of this ode will be appropriated to the benefit of the family of the deceased.' tf. March 7.

FOR SALE,

Three lots of land in Milk Row, Charlestown, containing one third of an acre. For further information, inquire of the subscriber, PRIMUS HALL, Charlestown, Mass. Feb 4.

Also, to let, a house situated in Milk Row, possession given April 1. Enquire as above. Feb 4.

AGENCY.

L. KNAPP, 25 Cornhill, is agent for all the publications of the Massachusetts Anti-Slavery Society. The Quarterly Magazine will shortly be issued, in a stitched form, at $5.00 per year. The most popular publications of the Anti-Slavery cause are equally lucrative contributors to this work. The Quarterly, Human Rights, and Slaves' Friend, will be delivered free in the city in Boston, free of postage, to any country, those who pay in advance. tf March 7.

JUST PUBLISHED,

A Letter from James Boyle to Wm. Lloyd Garrison respecting the Clerical Appeal, Sermons on Temperance, Sabbath Schools, Bible Societies, and Tract Societies, &c.; with a Preface, and lines to Christian Rest, by Mr. Garrison. For sale, by the hundred, dozen, or single, at 25 Cornhill.

KIMBALL AND THOMS'S JOURNAL

JUST RECEIVED, at 25 Cornhill, Tennessee in West Indies: A six months Tour in Cuba, the Spanish islands and Jamaica, in the year 1837. By Dr. Jno. A. Thoms, and J. Horace Kimball. 12 no p 48. Price $1,00. March 28.

THE MARTYR OF FREEDOM.

JUST PUBLISHED and for sale at 25 Cornhill, a Discourse delivered at East Machias, November 3, at Machias, by Rev. Jonathan Cushing.

Fool not; for all may have,
If they dare try, a glorious life or grave.

By Thomas R. Stone, pastor of a church at East Machias, Me. Nov 1

MONES THATCHER VS. PRESTON.

REVIEW of the Trial of Rev. Mones Thatcher, vs. Preston Pond, in charging the Plaintiff with the sin of Adultery: including letters of Mrs. Jerusha Mills, the main witness in the Defence. For sale at 25 Cornhill. tf Mar 1.

THE GRAVE—THE COMMON LOT.

A NEAT EDITION of 'THE GRAVE,' by Blair and other select Poems, on the Common lot of Man, by Jas. Montgomery, Worthington, Grant, Pierpont, &c. Just rec'd and for sale by I. KNAPP. Price 12 1-2 cts. 8 per dozen. tf March 1.

FREE LABOR STORE.

N. West corner of Arch and Fifth Streets, Philadelphia.

THE SUBSCRIBER has just received a supply of FREE LABOR Cotton Goods, of the following description viz:

200 pcs. 4-4 Unbleached Muslin;
100 " 7-8 Bleached do;
50 " 4-4 Apron Check;
50 " 4-4 Domestic Gingham;
25 " 8-4 Table Diaper, Bleached & Unbleached;
200 " Cotton Flannel;
20 " Twilled Muslin;
50 " 3-4 Unbleached Sheeting do;
50 " Scott Cotton Flannel;
300 lb. Wick Yarn;
200 " Cotton Tape;
200 " Knitting Cotton, bleached, unbleached & mixed;
2 doz. Wire do Drawers;
30 " White and Black Valenciennes.

Also a great variety of Silk, Linen and Woolen goods, which will be sold wholesale or retail.

CHARLES WIM.

P. S. Orders from a distance punctually attended to. march 1.

BOARDING SCHOOL.

CHESTER ENGLISH BOARDING SCHOOL, Chester, N. H. about 40 miles from Boston. The spring and summer term will commence April 29, and continue 11 weeks; the middle term, Nov. 29, and continue 11 weeks. Board, board, wood, lights, washing and small repairs, $1.25 per week. Books furnished if desired. This is strictly a family school under the care and direction of N. F. Emerson and Miss B. Emerson. It has been in operation seven years, receiving into the family from 12 to 16 boys, and some from the vicinity, taught the whole number in the school about 30. The arrangements, restrictions and privileges are intended to be as a parent should provide for his own children. Its pupils are required to be present in study and recitation in the school room, and prepare a message each day, out of school. A farm is connected with the school, on which the boys have much time to attend the agricultural operations, and engage some in the retired and elevated, yet pleasant and healthy place for the healthy atmosphere.

Refer to *Rev. J. Clement*, CHESTER. *Rev. Sol. Bailey*, Newburyport. *Rev. Daniel Noyes*, Boston. *Rev. Stephen Goodhue*, Lowell.

March 1. 6 w

FAMILY B