THE LIBERATOR.
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, 25, CORNHILL.
ROBERT F. WALLCUT, GENERAL AGENT.
☞ All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (post paid,) to the General Agent.
☞ TERMS.—$2 50 per annum, payable in advance; or $3 00 at the expiration of six months.
☞ Five copies will be sent to one address for ten dollars, if payment be forwarded in advance.
☞ ADVERTISEMENTS making less than a square inserted three times for 75 cts.: one square for $1 00.
Financial Committee.—FRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, WENDELL PHILLIPS. [This committee is responsible only for the financial economy of the paper.]
WM. LLOYD GARRISON, EDITOR.
VOL. XVI.—NO. 10.

THE LIBERATOR

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.
BOSTON, FRIDAY, MARCH 6, 1846.
J. BROWN YERRINTON, PRINTER.
WHOLE NO. 791.

☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.
☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.
☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) Democratic (!!!) America every year.
☞ Immediate, Unconditional Emancipation.
☞ Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.
☞ The existing Constitution of the United States is 'a covenant with death, and an agreement with hell.'
NO UNION WITH SLAVEHOLDERS!

THE LIBERATOR.

From the Boston Daily Whig.

REMARKS OF MR. WILSON OF NATICK,

Upon the question of adopting the subjoined Preamble and Resolution, submitted by him on the 3d of February, current.

Ordered, That the Joint Special Committee, to whom were referred the resolutions of the State of Georgia, be instructed to consider the expediency of reporting, in substance, the following preamble and resolution, as the sense of the people of this Commonwealth:—

Whereas, Three millions of men are held as slaves, by the laws of a portion of the States of this republic—deprived of their inalienable rights—robbed of their humanity, and degraded to the condition of mere property;—and whereas, the slaveholding States have obtained, by the Constitution of the United States, a representation of this species of property, thus combining vast pecuniary interests and political power, giving them an undue and disastrous influence over the policy of the general government;—and whereas, the slave power, by a long series of aggressions upon the rights and interests of the freemen of the Union has disturbed their commercial and business relations—has violated solemn treaties and involved them in wars with the aborigines—has restricted, by unlawful and violent measures, the freedom of speech and liberty of the press—has imprisoned and sold into slavery some of their number, guilty of no crime, and made an appeal in their behalf, to the Supreme Court, a penal offence;—and whereas, by a recent alarming assumption of unauthorised power, a foreign slaveholding nation has been forced into the Union, for the avowed purpose of upholding and perpetuating human bondage; thus compelling this republic to assume the revolting and humiliating position, of legislating for slavery and against freedom, and, by the glaring wrong thus perpetrated, to forfeit all claim to the protection of Him, who has declared, that '*Righteousness exalteth a nation, and Sin is a reproach to any people*';—and whereas, these repeated aggressions have put in jeopardy the predominance of civil liberty in our government, threatening its entire subversion; the issue is now distinctly presented to the people of the free States, of an unconditional and ignominious submission, or a determined, constitutional resistance; therefore,

Resolved, That Massachusetts distinctly and solemnly announces to the country, her uncompromising opposition to the further extension and longer existence of American slavery; that she hereby deliberately declares her earnest and unalterable purpose, to use every lawful and constitutional measure for its overthrow and entire extinction; and she here pledges her cordial co-operation to the friends of civil liberty throughout the Union, in every just and practical measure, that shall tend to free our country from the dominion, curse and shame of slavery, and make her great and glorious among the nations.

The question being upon the adoption of this order, (which, under the rule of the House, had been laid over from the day on which it was offered,) Mr. WILSON spoke as follows:—

Mr. Speaker:—Nothing was further from my intention, when I submitted this order, than to have it discussed in this stage, and at this time. I did suppose that, as a matter of course, it would be allowed to go to the Committee designated, for their consideration. But as a disposition has been manifested to discuss its principles, and resist its adoption, I am compelled to ask the indulgence of the House, for the purpose of submitting a few observations, in explanation and support of it. I am ready and willing to meet the issue now, and test the sense of the House upon the merits of the question.

When the order was before the House the other day, the gentleman from Wales (Mr. Gardner) opposed its adoption, because, as he thought, it could do no good, and might do much harm. He admitted the truth of the allegations set forth in the preamble, and concurred in the principle of the resolve, but he doubted the expediency of passing any resolutions at this time. Let me say, with all due deference to the opinions of the gentleman, that if the charges preferred in the preamble against the slave power be true, then it is the bounden duty of this Legislature to pass this resolution, and to place this Commonwealth in her true position, in opposition to the domination of slavery. I trust, sir, that we shall not fail to perform our whole duty from any fears of displeasing the slave power, which now stands with one foot upon the crushed, bruised and palpitating hearts of three millions of men, and with the other, upon the broken, violated and bleeding Constitution of the country, grasping the reins of the government, and guiding the destinies of the republic.

The gentleman from Wales said, that he would not vote for this resolve, because '*it would please a little knot of political abolitionists.*' Let me say, sir, that this is a most extraordinary declaration. I was surprised to hear such a sentiment, on this floor. If the political abolitionists have done wrong, that fact does not excuse us from doing right. No one regrets more than I do, the course of the Liberty party at the last Presidential election. I thought they acted unwisely then—I think so now. The question before the country was not whether slavery should or should not be abolished, but whether this republic should or should not pledge itself in favor of the extension and perpetuation of slavery, by admitting a foreign slaveholding nation into the Union, for that avowed purpose. That was the issue clearly, distinctly presented. One party was fully and entirely committed in its favor, the other, fully and entirely committed against it. The decision was in their hands. They could have decided the issue in favor of Liberty. They chose not to exercise their power, and in my judgment, an awful responsibility rests upon them. The country and the world, now and hereafter, will hold them responsible for what they did, and what they failed to do in that great contest. The gentleman complains because they did not defeat the scheme of annexation, and will not vote for this resolve, because it would please them. Now, sir, this reason may be sufficient to govern the action of that gentleman, but I have too much confidence in the good sense and judgment of the members of this House, to suppose that they will be influenced by any such unworthy, petty, and unstatesman-like considerations. We are bound to do our duty, without regard to the wishes of any party or parties whatever.

I am not, sir, a political abolitionist, or rather I am not a Liberty party man—I have no connection whatever with that party as a party—I am an abolitionist—have been a member of an abolition society for nearly ten years. I am proud of the name of abolitionist, and glory in it. I am willing to bear my full share of all the odium that may now, or hereafter, be heaped upon it. I had far rather be one of the humblest in that little band which rallies around the glorious standard of *emancipation*, than to have been the favorite marshal of Napoleon, and have led his guard over a hundred fields of glory and renown. I have here, and in the other branch, always advocated and supported all measures that tend to the freedom and elevation of the colored portion of our countrymen. At all times, and on all occasions, in public and in private, I have endeavored, according to the convictions of my judgment, to advance the cause of emancipation. I have been a candidate, for seven years in succession, for this House, or the Senate, and I have never, to my knowledge, received the vote of a solitary political abolitionist; and should I ever again be a candidate for public office, which I do not anticipate—never expect to. I hope, therefore, that no more insinuations will be thrown out that I only wish to court the favor of a '*little knot of political abolitionists.*' At least, I shall not shrink from the performance of my duty from any such insinuations here, or elsewhere.

I have said, that I have no connection with the Liberty party; yet, I am free to say, that I am ready to forget the past—to let bygones be bygones, and to act with any set of men, Whigs, Democrats, Liberty men, or old organizationists, in all lawful and constitutional measures, that shall tend to arrest the extension, and overthrow the entire system of slavery in America. It is time for the friends of freedom to bury minor differences of opinion, and march shoulder to shoulder, with lock step, against the slave power.

How stands Massachusetts at this time? What is her position in reference to slavery? As long ago as 1838, during the Presidency of Mr. Van Buren, an effort was made to bring Texas into the Union. The subject was brought before the Legislature, and the late lamented James C. Alvord of Greenfield, then a member of the Senate, made a very able report on the subject, concluding with resolutions against the admission of Texas, which were unanimously adopted, as the sense of the people of the Commonwealth. And in 1843, when the Democratic party had the control of the State government, a resolution was likewise unanimously passed, setting forth the evils of annexation, and declaring that under '*no circumstances whatever, would Massachusetts consent to it.*' In 1844, when rumors were rife that the administration of John Tyler—which has been aptly called a 'gigantic joke'—was casting about for popular themes, which should give it a chance for a renewed term, had pitched upon this project of annexation, the Legislature, by nearly a unanimous vote, passed resolutions that such annexation would be a 'palpable violation of the Constitution, a deliberate assault upon its compromises!' 'That it would extend, and perpetuate slavery in America—that it would absolve us from all obligations to remain in the Union, and would have no *binding force* upon us.' I know very well, and every body knows very well, that the Democracy have abandoned the position we all then assumed.

They have changed front—turned right about face, and abandoned the position they once so valiantly assumed. It was a sudden conversion. The history of the world will scarcely furnish a parallel to it. They were committed, fully committed against Texas annexation—regarding it as a violation of the fundamental law of the land, and an outrage upon the liberties of the people, and yet they woke up on one fine morning in May, found that 'Lone Star' was in the ascendant, and that they were commanded by the slave power, through the Baltimore Convention, to bow down before it; and as in duty bound they obeyed. The Morning Post has explained this miraculous and sudden conversion, with great simplicity, by declaring that the resolutions against annexation were adopted '*before it could be said that there was a public opinion upon the subject.*' At the last session, resolutions were adopted, and not by a strict party vote, expressing the strongest opposition to the consummation of that iniquity.

But the deed has been done. The last act in this great drama of national guilt and infamy has been performed. Texas has been admitted. She is now a sister State. She has been admitted in violation of the Constitution, and under circumstances which leave but little doubt, that the measure was carried by corruption, by a free use of the patronage of the Executive. Men who had committed themselves against it, and whose constituents were strongly opposed to it, also voted for it, and have since received their reward, by appointments to places of honor and emolument. Among them I regret to say, was one from our own State—the Representative of the old battle fields of the Revolution, of Lexington, Concord, and Bunker Hill.—He has received his reward—his thirty pieces of silver.

We must now act. We are in a position where we cannot stand still with honor and dignity. We can adopt three courses of action. Say, and do nothing—stand just where we now are, and win, as win we should, the unenviable reputation of talking loud beforehand, and when the act is finally accomplished, shutting our mouths in silence, and submitting to the wrong without a murmur. Such a position is one of shame and humiliation, unworthy of old Massachusetts.

We may declare that this gross outrage of the General Government is an entire revolution which will justify Massachusetts in dissolving all connection with the government. We may declare our independence—withdraw our delegation from Congress, exercise exclusive jurisdiction over our territory, and maintain it by force. Very few will recommend such a course of action. Such a step would, doubtless, lead to bloodshed, which few can contemplate without horror. Were the people ready and prepared for it, the circumstances would not—could not justify such action.

What then can we do? We can pledge all the moral, social and political power of the Commonwealth against slavery, and for freedom. We will remain in the Union, but we remain there to fight the battles of freedom. We will stand by the Constitution, but we stand by it to rescue and defend it from the Slave Power—to exercise all its just powers for the overthrow of slavery. We can dedicate ourselves to freedom, and wage eternal hostility to slavery, and its power. This is, in my judgment, the only true course for Massachusetts to take. Her duty to the country, and her own honor and dignity demand that she should take that position, and maintain it with unfaltering devotion. Let us adopt the Preamble and Resolution before us—place our Commonwealth in her true position, and sustain her there, come what may.

Let me call the attention of the House to the allegations set forth in the Preamble. The first allegation is, that

'Three millions of men are held as slaves by the laws of a portion of the States of this Republic—deprived of their inalienable rights—robbed of their humanity, and degraded to the condition of mere property.'

Fifteen States of the Union are slaveholding States, and these persons held as slaves are mere property, chattels—they are the property of their masters for all intents and purposes whatsoever.—They have no rights—they are, body and soul, the property of their masters—they have no right to cultivate and improve their moral and intellectual natures, or their social affections—all they are, have, or hope for—self, wife, children, are all placed within the absolute control of others. Their condition is as abject and dependant, as that of the brute creation, with the exception that the master has no right to take life, *only by moderate correction.*

The second allegation is, that

'The slaveholding States have obtained, by the Constitution of the United States, a representation of this species of property, thus combining vast pecuniary interests and political power, giving them an undue and disastrous influence over the policy of the General Government.'

This gives the slaveholding States a controlling and disturbing influence. It was estimated by Mr. CLAY, in the Senate of the United States, some years ago, that the value of slave-property was *twelve hundred millions of dollars*, and this estimate, within bounds, no doubt, shows the vast pecuniary interest which is represented on the floor of Congress. This property was created by law, and is sustained by law. It is not property everywhere, and universally. Its value depends upon law, and its security upon law. Hence the anxiety of the slaveholding States to foster and protect it. The rights and interests of the freemen of the North are often sacrificed for that object. This property is represented by *twenty-five* Representatives in the House, nearly one-third of the delegation of the slave States.

At the last Presidential election, the free States gave 1,900,000 votes for 161 electors, being nearly 13,000 votes for an elector, while the slave States gave but 800,000 votes for 114 electors, only about 7000 for an elector; thus, with more than double the number of votes, the free States have but 47 majority in the electoral colleges. Thus political power and ambition, and pecuniary interests, are combined to give stability and permanence to the slave system, and a power is thus created which now assumes to control the destinies of the country.

The third allegation is, that the Slave Power,

'By a long series of aggressions upon the rights and interests of the freemen of the Union, has disturbed their commercial and business relations—has violated solemn treaties, and involved them in wars with the aborigines—has restricted, by unlawful and violent measures, the freedom of speech and liberty of the press—has imprisoned and sold into slavery some of their number guilty of no crime, and made an appeal in their behalf to the Supreme Court a penal offence.'

The history of the country for the last half century is filled with the record of these wrongs and aggressions. Slavery has disturbed the business affairs of the country—it has exerted a controlling influence over all the great measures of finance, revenue, and commercial regulations. Banks are created and put down—tariffs are passed, modified and repealed, just as the supposed interest of slavery requires.

It is no answer to all this to say, that our Northern votes have enabled the Slave Power to accomplish its objects. The Northern Democracy has ever been the pliant tool of slavery; in the language of Mr. Buchanan, the '*Northern Democrats are the natural allies of the South.*' The great Maryland orator, William Pinckney, said in her Convention, that 'if slavery existed fifty years, its effects would be seen in the decline of liberty in the free States.' We see and feel its truth. If, sir, Southern statesmen were to select some of their own slaves, send them to the North, and require us to return them to Congress, they certainly would be no more supple and obedient tools of slaveholding dictation than have been the great mass of the Representatives of the free States. By the aid of such Northern subserviency, the Slave Power has broken and violated treaties with the Indians—as, witness the action of the government with the Cherokees, and other nations in Georgia and Alabama. The Florida war, which involved us in an expense of nearly forty millions of dollars, and which has entailed dishonor and disgrace upon our country, was brought on by slavery, and so admitted to be, by the Harry Percy of the Slave Power—Henry A. Wise.

It has also restricted by violent and unlawful measures the freedom of speech and liberty of the press—the sacred right of the people to petition the government for a redress of grievances has been trampled in the dust—the freedom of speech on the floor of Congress cloven down, and all these rights secured to us by the Constitution infringed upon by force and violence. The right of free discussion is a mere name in a large portion of the country, and a free press has hardly an existence. I need say nothing of the mobs which have disgraced the land, the free States and all—mobs composed of '*gentlemen of property and standing,*' which have destroyed property, invaded the sanctuary, and taken life—all at the bidding of slavery. Let me barely advert to recent occurrences in Kentucky. A paper was established by that noble and true-hearted man—CASSIUS M. CLAY—the Tiberius Gracchus of the Republic, which advocated the freedom of the slave, and the elevation of the oppressed masses of the whites. Slavery could not allow free discussion. The slaveholding aristocracy met in secret conclave. While lying on a sick bed, unable to defend himself or his press, this '*secret conclave of cowardly assassins,*' led on by *T. F. Marshall and John B. Clay*, broke into his office, destroyed his property, and banished in effect, him and his press from Kentucky. He yet lives—his press yet speaks to a degenerate people, who have not the boldness of those who first trod her '*dark and bloody ground.*' Efforts are now being made in the Legislatures of Kentucky and Maryland to restrict the freedom of opinion and the press.

By the laws of South Carolina, and some of the other Southern States, our free citizens are imprisoned and sold into slavery for no crime. The law of South Carolina is, that no '*free negro or person of color shall come into that State on board any vessel*'—that any person transgressing this law shall be liable, for the first offence, to imprisonment, and for the second, whipping and to be sold into servitude. Under this law, our own free citizens have been imprisoned, whipped and sold for no crime but that of not having a skin not colored like our own.—For years we have sought a settlement of this matter, so that our citizens should be protected in their lawful pursuits. Justice has been denied us. When all other means have failed, we sent a gentleman of distinguished character and talents, as our agent to carry the question to the Supreme Court. He was driven by force and violence from the soil of South Carolina, and a law enaced making it a penal offence to make an appeal in behalf of our wronged fellow-citizens, to the highest tribunal of the country. Thus South Carolina and Louisiana deny the authority of the Union.

Sir, during the struggle for independence, we of New England, under our own Lincoln and Greene, contributed our efforts, and shed our blood, to defend South Carolina from a foreign foe, and from her own slaveholding tories, who were about forming a government under the protection of that foe. And perhaps some of the descendants of the gallant spirits that stood by the side of Lincoln in the defence of Charleston, or followed Greene in his gallant effort to '*recover,*' in his own words, '*South Carolina, or die in the attempt,*' are imprisoned, whipped and sold into bondage, to drag out their lives in cultivating the very fields where their fathers periled their lives, and shed their blood for freedom. It is an outrage upon humanity—a blot and a shame upon the country, and the age. If South Carolina were a foreign State, Massachusetts would be false and recreant to her duty, honor and dignity, did she not take instant and effectual measures for redress. We can do nothing—our hands are tied.—We have appealed to the General Government, and our appeal for simple justice, for our constitutional rights, has been rudely and insultingly rejected by the Slave Power, by the aid of Northern doughfaces; and Florida having a provision in her Constitution giving the Legislature power to enact such laws, has been admitted into the Union by the same power and its allies. Our rights are all at the mercy of this power.

The fourth allegation in the Preamble is, that by

'A recent alarming assumption of unauthorised power, a foreign slaveholding nation has been forced into the Union, for the avowed purpose of upholding and perpetuating human bondage; thus compelling this Republic to assume the revolting and humiliating position, of legislating for slavery, and against freedom.'

It is not necessary to consume time to prove this position; it is clearly manifest. Why was Texas sought with so much zeal? We have millions of acres of as fertile soil, unbroken by the hand of industry, as the sun ever shone upon. We needed it for no national object or purpose. The whole object was to extend and perpetuate slavery, and strengthen the Slave Power and influence in the General Government. The whole history of the transaction, from its origin to its final consummation, proves it beyond a doubt. Our statesmen have avowed it. Mr. Upshur in his correspondence said, that Texas could not maintain slavery '*ten years, and probably not five years longer,*' unless annexed to the United States, and that we could not have a free Republic on our Southern border. Mr. Calhoun, in his celebrated letter to Mr. King, a letter that every American, who has an American heart in his bosom, cannot read without a blush of shame, avows the same general doctrine, considering it to be our great duty to shield and protect the peculiar institutions of the South. Of the unconstitutionality of annexation, it is hardly necessary to speak. Mr. Jefferson, the father of democracy, said '*the Constitution has made no provision for our holding foreign territory, still less for incorporating foreign nations into our Union.*' He admitted that the purchase of Louisiana was not constitutional, and such is the opinion of nearly all the statesmen of the Republic, past and present. Texas has been admitted by a mere resolve of the two Houses of Congress as territory, and now admitted as a State, with a Constitution forbidding the government to abolish slavery without the consent of the master. The Constitution requires, as a qualification, a residence of seven years for a Representative, and nine years for a Senator, yet unnaturalized foreigners are to be admitted at once, into the national councils. She is also allowed two Representatives for a population of less than fifty thousand, when the Constitution expressly declares, that there shall not be less than thirty thousand for a Representative; and by the present ratio, it requires more than seventy thousand to entitle us to one Representative, a number much larger than the whole population of Texas, free and slave. Perhaps these two votes may be needed by the Slave Power, in the great effort now making to prostrate our free labor.

Sir, this Republic was based upon the great, grand idea of the freedom and equality of all men; and yet now—in the middle part of the 19th century—in this age of light and knowledge, illuminating our pathway,—it has committed itself against freedom, and for slavery. And so it stands committed before all nations, and before Him who has declared that '*righteousness exalteth a nation, and sin is a reproach to any people.*' Our position before the world is now one of disgrace and shame, and there is no true American, who cares anything for the fame and glory of his country, that does not blush for his native land. We are drawing upon ourselves the scorn and derision of the universe. With the friends of freedom abroad, we are fast losing sympathy and character. It is the universal sentiment all over the civilized world—that we are false and recreant to the principles of our own Revolution. Even the great and good LAFAYETTE declared a short time before his death to CLARKSON, that '*he never would have drawn his sword for America, if he had known he was aiding to found a slaveholding Republic.*'

At the present time, Mr. Speaker, slavery governs the country—it holds possession of the government, and its vast power is everywhere seen and felt. Its eye is fixed upon California, and turned toward Cuba. And Mr. Calhoun has even gone so far as to send a secret and special agent to Hayti, to stir up a rebellion for the purpose of crushing the negro republic. Slavery has its sleepless eye upon the rich provinces of the Mexican republic. Our own gifted Prescott may yet live to write again the '*Conquest of Mexico,*' not by the Spanish, but by the Anglo-Saxon race; and for what? Simply, solely, and singly, for the extension of negro slavery, over those fair and rich fields.

The effects of slavery upon the whites and the blacks, upon the moral, social, and intellectual condition of the people, are visible to the most casual observer. It has left its impress upon man, upon institutions and society, and upon the face of nature. Like the fabled Upas tree, it blasts, withers, and consumes all of life, that comes within the circle of its influence. Of the five millions of white population in the slave States, only about 300,000 are slaveholders; the great mass of the population being poor, ignorant and degraded—many of them but little, if any, above the slaves, and slavery has reduced them to that condition. The soil is cut up into vast estates, owned by a few aristocrats, who disdain labor and despise the laborers. Common schools, the glory of New England, hardly exist, and education is almost unknown by the mass of the people. It is our boast in New England that our soil is divided into small estates—that its cultivators stand upon their own acres which they till, and that education is accessible to all our people. These are the main supports of our republican institutions. What are the results of the two systems? One system has for example made Massachusetts the pattern State of the Union, the other has made old Virginia, the mother of States and of Statesmen, a poor and drivelling commonwealth, with a broken down and proud aristocracy, (mere pensioners upon the government for menial and petty offices,) and a helpless and dissipated people. Such is the legitimate result of slavery, every where, and nothing can be more preposterous than the idea of sustaining republican institutions, in a land of slavery. It has ever been the bane of empires. It corrupted and destroyed the ancient Republics. It has retarded the progress of the race. It destroyed the Roman republic. It corrupted her aristocracy—it annihilated the democracy, impoverished the masses, and converted them into paupers, that were fed from the public crib. We talk of Cæsar's crossing the Rubicon, and prostrating the liberties of his country. Roman liberty had perished forever, before Cæsar returned from his northern conquests. When Tiberius Gracchus, seeing and comprehending the tendencies of slavery, attempted to arrest its corrupting tendencies—by dividing the public domain into small estates—thus creating an independent yeomanry, that should preserve and perpetuate the liberties of the commonwealth, fell with three hundred of his followers in the Forum beneath the blows of the slaveholding aristocracy, and his body thrown into the Tiber,—that day the liberties of Rome went down, to rise no more forever. We talk of the northern barbarians despoiling Italy. Before the Scythians left their rude huts in the north, and crossed the Alps, the rich fields of Italy had been converted into barrenness and desolation, by the barbarianism of slavery, so that those once rich fields would only yield one third as much as our own cold and sterile soil of New England. Look at the once proud monarchy of Spain. For three centuries the gold and silver of the new world were poured into her coffers. It seems now that the hand of God was upon her, avenging the wrongs of the black and red man.

The issue is now clearly made up. Slavery assumes to direct and control the nation. The friends of freedom must meet the issue. Freedom and Slavery are now arrayed against each other. We must destroy slavery, or it will destroy liberty. The path of duty is plain. We are bound to exert our utmost efforts to restore our government to its original and prestine purity. The contest is a glorious one, and let us be cheered by the fact that the bold and daring efforts of the slave power to arrest the progress of free principles has awakened and aroused the country. True, that power has won a brilliant victory, in the acquisition of Texas; yet it is only one victory in her series of victories over the Constitution and liberties of the country. Other fields are to be fought, and if we are true to the country, to freedom and to man, the future has yet a Waterloo in store for the supporters of this unholy system.

The tendencies of the age we live in are all against slavery; the progress of literature and science is against it; everything that is beautiful and holy in the works of God is against it; religion is against it; God himself is against it, and sooner or later, fall it must. Let us not be the last to engage in the good work.

Sir, I wish for the adoption of this resolution, because thereby Massachusetts would take an entirely new and noble position. It is clear, distinct and plain in its terms, and is based upon the aggressions of slavery itself upon freedom, the liberties, the rights of the people of the country. It pledges Massachusetts to resist to the utmost all extension of the accursed institution, and to use all her just powers for the entire extinction of the whole system. Let her adopt this sentiment, and act in accordance with it. I wish that it could be written, in the words of Daniel Webster, 'in letters of light on the blue arch of heaven, between Orion and the Pleiades,' so that every one might see it, read it, and ponder upon it. But I am not one to believe that our whole duty will have been discharged by the adoption of a resolution of this character. We must make its principle a living faith; we must sustain it at any cost and at any sacrifice. We must send to the halls of Congress, men ready and willing at all times to support it; we must carry it into every department of our government, and bring the whole moral force and power of the State to bear in favor of it. And in doing this, we shall at last inevitably succeed.

It is asked, what we of the North can do? Sir, we can prevent slavery from ever gaining a foothold in the vast territories of the Republic; and we can abolish it in the District of Columbia—and in regard to this point, we of Massachusetts are just as responsible for the existence of slavery there, as are the people of any State in the Union, and are more guilty than some, for we sin against our own convictions. In that District, the prisons of our own government are converted into slave-pens; and side by side with our national public edifices are private prisons, where our fellow-beings are immured and kept for sale like cattle. I have visited one, and have seen crowds of slaves awaiting purchasers, thence to be sent to the cotton fields and sugar plantations of the far South-West. One of our own representatives told me that he saw at the railroad depot, a poor negro woman torn away from her children, shrieking in the bitterness of her agony, and reproaching her owner for the violation of his promise that she should not be separated from her offspring. A distinguished member of Congress from South Carolina was his companion, at the time, and exclaimed—'Great God, what a sight is here. No wonder that you of the North are Abolitionists!' We can stop this in the District of Columbia, and abolish throughout the country this vile inter-State slave traffic, and the world and God will hold us to a fearful responsibility until we do it.

Then the revenue force of the government is now used to prevent the escape of fugitive slaves; the garrisons are used for prisons, and the army is the mere body guard of slavery; the navy, if not created, is used almost wholly—at least, the home squadron—for the protection of the domestic slave trade. The general government can correct all this, and were that government to exercise its constitutional right and power, slavery would die. The free States, and Massachusetts among them, are responsible for this, for they have the power to do it, and do not exercise it. They can bring the whole force and patronage of the government to bear in favor of liberty. They can change the provisions of the Constitution and the laws which now protect slave property. As the Constitution now stands, a slave escaping here has no refuge, no protection, and the soil of our own State has long been the slaveholder's hunting ground. The panting and fleeing fugitive, with blood-hounds at his heels, may enter Faneuil Hall, and he is still a slave. He may cast himself down under the shadow of yonder monument, and he is still a slave. He may come into this very chamber, or penetrate to the Council chamber of the Executive for protection, and he is still a slave, and his master can drag him away into bondage. The law and the Constitution that allow this can be changed, as well also as that provision which allows a representative of slave property in the National Councils. This subject was once acted upon by this Legislature, and though then unsuccessful, repeated and constant effort will enable us to accomplish the end. We can amend the Constitution so as to give the General Government power to abolish slavery in those States that refuse to emancipate.

But we are met with the assertion that the slaveholders have rights under the Constitution, and that the existence of their property was gauranteed by that instrument. Now I undertake to say, that the Constitution was made for a free people. The whole history of the country from 1774 to the adoption of the Constitution proves this. The first Congress which met in 1774 declared

'That they would not import or purchase any slaves—that they would not be concerned in the trade themselves, and that they would neither purchase slaves, use ships in the slave trade, or sell their commodities and manufactures to those engaged in that traffic.'

The Congress of 1774 declared

'God never intended a part of the human race to hold an absolute property in, and an unbounded power over, others.'

The ordinance of 1787, for the government of the Northwest territory, drawn up by a distinguished son of Massachusetts, expressly and forever prohibited slavery throughout that vast region. From 1775 to 1789, six of the States abolished slavery within their limits. If we look at the Madison papers, and into the debates of the several State conventions for the adoption of the Constitution, we shall find it established, as clear as noon-day light, that the framers of the Constitution never entertained the idea of the long continuance, far less the spread, of this great wrong, but the universal opinion was, that slavery would soon die out, and be forever extinguished. Such was the opinion of the Washingtons, Jeffersons, Madisons, Henrys, Masons and Martins of the South—of the Jays, Gerrys, Hancocks, Rushes, Adamses, Franklins and Hamiltons of the North. They thought that everywhere the institution would soon pass away under the influence of our higher civilization and larger liberty. The whole concurrent testimony of all these great men—some of whom were among the purest and best characters the world has ever produced—proves that they all held this opinion and entertained this belief. We had no statesmen then who believed that 'Slavery was the corner-stone of the republican edifice.'

But, say some, the abolition of slavery, and the agitation of the subject, will lead to the dissolution of the Union! Now, sir, I profess to be, and am, as strongly attached as any man to the Union of these States. From boyhood, I have been taught to regard disunion—in the words of Daniel Webster—as plunging the country into the 'gulf of fire and blackness.' I wish to see the whole country, from North to South, from the shores of the Atlantic to those of the Pacific, one country—great, glorious and free—an example for all the nations. I am for 'Liberty and Union,' but it must be '*Liberty* and Union.' At all events, I am for liberty. And if a dissolution of the Union must be the result of the abolition of slavery—or of lawful and constitutional action—why, then, let that dissolution come. Let the Union go—the sooner the better! Better have Liberty without Union, than Union without Liberty. But let me ask if these grave and conservative gentlemen, who deprecate the agitation of this question, who would keep the subject of slavery out of sight forever, lest its discussion should hazard the perpetuity of the Union, or change or modify existing institutions—would they, if living at the time, have been found among the small flock gathered around Brewster and Robinson on the wild and barren heaths of Lincolnshire? Would they have been on board the Mayflower? Would they have gathered with them in counsel, houseless and homeless, to lay in prayers and tears the foundations of a Christian Commonwealth? Would they have been among the choice spirits rallying around, and supporting Adams and Hancock? Would they have followed Warren to Bunker Hill? No, sir, no! They would have *preached moderation*. They would have kept aloof from the contests if possible, have left the country rather than meet the crisis, and, if compelled to take a decisive part, would probably have been found arrayed against liberty, and on the side of the stronger power. They worship the past—gild their fathers' sepulchres—but crucify all that is noble of the present. Such men as these now call themselves conservators of our institutions, and oppose all attempts to agitate the momentous question of the abolition of slavery. Away with such stuff! I am sick of it. He alone is the true conservative, who takes his stand on the foundation of justice and right, and maintains that position to the last.

Our opponents seek to portray, in vivid colors, the terrible dangers that would attend the abolition of slavery. But look at this for a moment. Eight of our States have emancipated all the slaves within their borders, and no difficulty whatever has followed. None of these dreadful evils have occurred, but, on the contrary, every thing has worked well, and to the greatly increased prosperity of such States. And we have a more recent example in the British West India Islands, where circumstances were infinitely more unfavorable to the success of emancipation than they are with us—where the planters to a man were deadly opponents of the scheme—where the blacks and slaves were as nearly ten to one of the whites and free. Yet the project was carried out, and no harm has been the result. So far from it, indeed, that whereas nearly all the planters were bankrupt before the abolition, their condition is now vastly more prosperous—and whereas the slaves were then dying off at the rate of five thousand per year, under the pressure of the lash to save the Islands from bankruptcy—the health and condition, moral, social and intellectual, of the colored race, now free, has greatly—almost wonderfully improved. All this is established by irrefragable testimony, and it far outweighs all the arguments and fears—real or pretended—of the opponents of emancipation.

This emancipation of the West India slaves was conceived and carried out, not by the planters and owners of the slaves, but by England. Not by her bloated and corrupt church establishment—not by her aristocracy—not by her king, for the then monarch, while in Parliament, opposed the project with all his influence, and was rewarded for his exertions, with a splendid service of plate from the merchants of Liverpool; and he had also the baseness to denounce Clarkson as a bigot, and Wilberforce as a hoary fanatic—but it was carried into effect by the Christian feelings and love of justice of the people of England! And this very act is the brightest gem in her diadem of glory. It will live forever in the remembrance of mankind, even if the memory of her arms and literature and arts—the achievements of her Nelson and Wellington, the works of her Shakspeare and Milton—should pass away into oblivion. If her power should be broken forever, and if she should to-morrow sink beneath the ocean, and the waves of the Atlantic roll over the place where she now stands, still the renown of this great work by which she taxed her own people 100,000,000 of dollars and gave liberty to 800,000 men 3000 miles away, sunk in the lowest depths of degradation, will endure through all time, and be quoted and commended by the lovers of freedom! Sir, it was the saying of a famous Athenian that 'the glory of his rival would not permit him to sleep.' I trust that the glory England has acquired by this measure, will not suffer us of America to slumber till we have emulated her example. I love not England, I am not dazzled by her power, but I envy her the glory of that great achievement.

But we are again met with the argument that we are a commercial people, and cannot afford to disturb our relations with the rest of the country. Now, it is a notorious fact that the slave States do not pay dollar for dollar what they purchase from us. I know what I say, for I have examined the subject. There are many manufacturing towns and villages in our own State, who have lost hundreds of thousands of dollars by their dealings with the South; my own town has large business connections there, and has been one of the sufferers. Our prosperity so universally diffused among us is the result of our ceaseless and untiring industry.

Slavery, sir, cannot support itself. The slaveholding power, draws its living from the heart's blood of the slave, and the toil and sweat of the hard handed free laborer of the North. Our mariners brave the dangers and endure the tempests of the deep—our farmers till a hard and barren soil for a scanty subsistence—our mechanics and artisans labor all their days at their forges and in their workshops—and a great part of the fruit of their honest toil is drawn from them to support the slave aristocracy of the southern States. What they cannot whip out of their negroes, they cheat out of us. I would rather that our noble ships that now whiten every sea, should wrap their shrouds about them, and go down to their graves beneath the dark rolling billows of the deep, and our manufacturing villages be levelled with the dust, so that a squadron of cavalry could gallop over them unimpeded, as the wild steeds sweep over the ruined cities of the desert, than that Massachusetts should forget her duty, forsake her principles, and bow down, and crawl, and grovel at the feet of the slave power. Better, far better, that her sons should till her cold and barren soil, and cast their nets into the deep for a poor subsistence, than that her coffers should be filled with gold, soiled and dimmed by the blood and tears of the bondman.

We are often told, sir, that this agitation of slavery can do no good—that it has thrown back emancipation for half a century. This is all shere nonsense. Emancipation is not only nearer in point of time, but it is nearer in point of preparation. We often hear the same sage and profound observations upon the great and kindred cause of temperance, and with just as much reason. The press, at least, in the free States, now often utters its voice for the slave—faint and feeble, it is true. Ten years ago it was dumb, or sided with the oppressor. Religious societies and associations are discussing and deciding upon it. The cause of the slave is now advocated in most of our northern pulpits—the religious sentiment of the land is setting in favor of the poor bondman, recognizing him as a man and a brother. The friends of freedom can utter their sentiments now, without being beaten down by mobs of 'gentlemen of property and standing.' A great change has also taken place in the slave States. Ten years ago, it was dangerous to utter a word against slavery in the Capitol of the nation—now one can speak of slavery out of the halls of Congress, with freedom. It can be established by the records and reports of the religious societies of the southern States, that more has been accomplished for the improvement of the slave, than at any similar time in our history. A movement is now making in Alabama to prevent the importation of slaves, based upon the reason that the northern States will soon emancipate their slaves.

We are told that we shall stand alone! I have no objection to that, if we stand in the right. Massachusetts is used to standing alone. The gentleman from Stockbridge, (Mr. Byington,) upon another question the other day, said that Massachusetts exerted a vast influence on the new States of the confederacy, and that many of her sons went forth to mould and fashion their institutions. It is all true, and yet, notwithstanding she has long been the pattern State of the Union, she is under the ban of the empire. She is regarded with a jealous eye, and as little better than a conquered province. Her people are almost ostracised by the government. An occasional sop is now and then thrown out to some of them, if they are false to her and true to the '*peculiar institution,*'—and, for one, I wish that not a single individual of her people could be found wil-

ng to take office under the national government, while wedded to slavery. Let us have one of Cromwell's self-denying ordinances, while the government remains as it now is. If it be her destiny to stand alone in support of the right, alone let her stand. Alone! Sir—in the language of one of her sons, who now sleeps by the banks of his own Connecticut—'ALONE LET HER STAND IN SOLITARY GRANDEUR.' When the passions of the hour shall be hushed, I desire that the historic pen that shall record in letters of light, for the study of after ages, the acts in this great struggle, shall record the glorious fact, that there was one State, one free commonwealth, that was faithful among the faithless, to the teachings and example of the founders of the Republic.

But she will *not* stand alone if she does her duty. Look at the present condition of affairs in the former Gibraltar of the slave power at the North, and behold a proof of this. Not Georgia, nor even South Carolina herself, has ever been more subservient and obsequious to the will of the slaveholding portion of the country than has New-Hampshire. Yet her granite hills are shaking and trembling to-day, to the earthquake voice of her citizens, aroused at last to a conviction of their duties and their rights. So will it be elsewhere.

Let Massachusetts but do her duty, and other States will rally around her, and she will lead them on to the rescue of the Constitution, and the government from the slave power. Her high and lofty principles, her stern and solemn purposes, may be sneered at and derided—timid friends may chide her; but the stout-hearted and true all over the land will gather around her. Standing on the broad and elevated platform of equal rights—living out and illustrating her own great principles, she will speak to her sister States with a thousand tongues. They will come to the rescue. She will be the standard bearer in the contest. She led the van in the great struggle for independence—then the post of danger was hers. She has a right to lead now. Her descent from the sturdy old puritan stock—her free labor and her free schools, all point her out as the leader in the great struggle between freedom and slavery. South Carolina has placed herself in advance, as the leader of the cohorts of slavery. Let the descendants of the old Cavaliers and Puritans meet once more, not as their fathers met on the fields of Naseby and Worcester, but in the stern conflict of opinion. I have no fears for the issue. Everything will be with us. The free impulses of the age will be with us. Civilization will be with us. The wild and generous impulses of the human heart will be with us, and God will be with us. Cassius M. Clays will arise in all the slave States, pointing them to our example.

Our country was the child of hope and expectation! When our fathers launched our government upon the tide, the prayers, hopes and sympathies of the friends of liberal institutions, throughout the globe, were with us. The oppressed began to hope for self-government, and they looked hither with trembling anxiety, to see how we should carry out in practice our sublime declaration of the equality and freedom of all men. We have not perhaps lived in vain. Had America been true to herself—to her own sublime principles—the friends of religious, social, and civil liberty everywhere would have taken courage from her example, and the oppressors of our race would have loosed their hold upon unjust power—there is hardly a throne upon the globe but would now be tottering to its fall. Ours is the duty—be ours the glory to rescue our country from the 'dominion, curse and shame of slavery, and make her great and glorious among the nations.' The Past with its crowded memories of the tears and labors of the martyrs of truth, who have perished upon the field, the scaffold and in the dungeon,—the Present with its active, warm and generous sympathies, and the Future with its high hopes and brilliant expectations, all cheer us onward in the path of duty and of glory.

I do not wish to allude to parties, and yet I cannot well avoid it. I have recommended that the State should take a bold stand against slavery, and I am willing that the majority here shall be held responsible for it, as they will surely be. It is alike undeniable and notorious that, during the struggles of the last ten years, the party now in the majority here has generally been arrayed on the side of liberty on all the incidental questions that have arisen. It has gone just far enough to lose the confidence and sympathy of the South, and to encounter defeat in almost every thing. But it has not gone far enough to gain the entire confidence and obtain the support of the free impulses of the North. On the other hand, our opponents, the party here in the minority—it is equally notorious and undeniable—have usually sided with the slave power, on all the questions connected with the interests of slavery. And they stand in that posture to-day, committed—fully and entirely committed to the support of slavery and the slave power. Thus far they have reaped all the advantages of such subserviency. But, hereafter, when in the contests of the future, a day of retribution shall come—as come it surely will—they will find themselves, by their own folly, placed in a position of shame, defeat and disgrace, as opponents of the progress of liberty, enlightenment and civilization.

Sir, I wish to have Emancipation inscribed on the banners under which we rally, in characters of living light, and also, that we go for 'the protection of man!' We go for the protection of his labor—let us give security first to himself, and afterwards to his labor. That is the true ground we must take, and if it be taken boldly and manfully, I am willing to risk myself and all that I have or hope for, on the issue—confident that in five years our cause will sweep through the country like a tornado. We shall carry every free State with a whirlwind—it will go like fire over the prairies of the West. If not—we are accustomed to defeat, and it is far better to be in the right, than to hold the reins of government, and roll in wealth and power. I say without hesitation, that the stand I have spoken of, we must take. We cannot resist so doing if we would. It is our 'manifest destiny.' Even were we base enough to desire it, we could not regain our influence with the slaveholding South by any means—no, not by the veriest servile and wretched truckling to all her arrogant demands. I would not regain it if we could. Then, in heaven's name, let us go on in the right. If victory come, let us hail and improve it; if, on the contrary, defeat be our lot—it will be a glorious defeat, for we shall have been right, and shall have deserved success. At any rate, we shall do something for our race—something for liberty, which will secure for us the confidence and respect of the good and the true.

A single word, Mr. Speaker, of a personal character, and I shall have done. I have ever been, and am, a party man; and I shall always go with my party in what I think right and best. But I am determined never to be either driven or kicked out of any party with which I may choose to act. And it is my pride to believe that four-fifths of the party now in the majority in this State, concur in the view I take of this subject, and are anxious that we should commit Massachusetts against slavery. It is so especially with regard to the young men—those who are shortly to hold the reins of power. The city influence, I know, is the other way. But, sir, 'the gods of the valleys are not the gods of the hills.'

For one, I am ready to stand with any man or set of men—Whig, Democrat, Abolitionist, Christian or Infidel—who will go with me in the cause of emancipation. It is unpleasant to me to say what I have now said—it is painful to differ from esteemed and respected friends, whose good opinions we value. I know the feelings of many who hear me. All sorts of unworthy motives will be ascribed to me, and my judgment and discretion questioned.

Sir, I have no personal motive, I see nothing to be gained, and something to be lost. At any rate, I know I shall lose the good opinions of some friends, who will, doubtless, regard me as a fanatic. But I have made up my mind, after some little reflection, that we must either destroy slavery, or slavery will destroy our government and our liberties; and I had far rather act according to the dictates of duty and of patriotism, than to receive the approving smiles of friends. I shall go for the abolition of slavery at all times and on all occasions—now and hereafter. I loathe, detest and abhor it. It is at war with nature and nature's God.

I have no apologies to make for it; and no hope of political reward, no fear of ridicule or reproach, shall ever deter me from using all the moral and political influence I possess, in such a manner as my judgment shall approve, to accomplish the entire extinction of slavery, and to make my native land, which I love with the affection of a son, what it should be, great, glorious and free, an example to all the nations.

☞ Of this speech, the editor of the Boston Courier says, 'It is reported with great fidelity, and the spirit of independence is manifest in every paragraph.' This testimony is worth something from that quarter. The Boston Daily Whig also endorses the speech as highly commendable.

MR. WILSON'S SPEECH.

The Norfolk County American, a very ably conducted and singularly independent Whig paper, notices this speech as follows:

We have read, with the greatest pleasure, the speech of the Hon. Henry Wilson, of Natick, upon the question of adopting the order introduced by him, in reference to the Georgia Resolutions. A Locofoco by the name of Bryant, 'who, together with Byington, absorb all the small compliments of the Locofoco press, in consequence of being distinguished in a party composed of ignorant and stupid nobodys,) characterized it as being a windy affair. He, at least, displayed some wit by so doing. It saved him the task of a reply, for his brave and intelligent constituents will not require him to stoop to answer such airy nonsense.

Bryant, and his political kindred, own all their honors and distinctions to their mean and dirty subserviency to the slave power. They are infinitely lower in the scale of humanity than the slave himself; for the latter has the spirit and disposition to be free, while the former use the liberty which they possess, to fawn, and cringe, and beg, that they may become the menials and errand dogs of men who despise them, while they employ them.

Mr Wilson's speech is a plain and unvarnished statement of the past and present relations of freedom and slavery, in our Janus-faced and hermaphrodite government. The degradation of the North is seen in the uniform triumphs of the South. The capital of the Union is surrounded by slave pens, full of men and women, and a nation of villains will not, and a nation of cowards dare not, liberate them. The Boston Representatives in the House, are for the most part a troop of white-livered cowards and two-penny legislators. Abbot Lawrence has told them that unless they receive peaceably and quietly the jeers and kicks of the South, they will affect trade, and they obey as gracefully as whipped spaniels.

Mr. Wilson has succeeded at length, in getting the subject which afforded the text of his speech into the orders of the day, but the conduct of many members of the Whig party in relation to the matter, has served to sink them immeasurably in the estimation of all men who do not esteem it either an honor or a privilege to be kicked, cuffed, insulted, cheated and despised by the nigger capitalists. Mr. Gardner of Wales, probably desires, and perhaps expects to be allowed to kiss the greasy hand of some ruffian slave-driver, in payment for the nauseous twaddle which he contrived to let off in reference to the subject. As we regarded the proceedings of the Legislature in this matter, we were almost ready to adopt the sentiment contained in the following passage from the Liberator:

'There is something approaching to the heroic in the naked, unblushing villany of the Democratic party; but this cringing, crawling, dastardly spirit of Whigism is indescribably disgusting.'

NEW-HAMPSHIRE DEMOCRACY AND MASSACHUSETTS WHIGISM.

The follow caustic, yet just animadversions upon the two great political parties, we find in the last number of the Herald of Freedom, from the pen of Parker Pillsbury:—

The democrats certainly are not hypocrites. They sail under their own colors. On their banner they boldly inscribe, *Slavery and Death*. They up with their black flag, death's head, cross bones, and all, and nail it to the mast. And then woe to the traitors to it! Not *Rule* OR *Ruin* is their motto, but *Rule* AND *Ruin*.

Such is New Hampshire Democracy; it is no covered pit, but an open gulf. Its depravity is its boast. Its infamy is its highest glory. It is a city set on a hill, and seeks not to be hid. It is a HILL itself,—a mountain,—a volcano, whose belchings gleam up against the Northern sky, by day and night, and whose devouring lava desolates and withers wherever it flows. It exults in the carnage it makes of humanity.

Not so is the Whig spirit of Massachusetts. It has the depravity, but not the above-boardness, the straight forward, diabolical honesty of democracy. It seeks to hide its cringing minionship, its dastardly vassalage to Southern tyranny, by great swelling words about Equal Rights, by much swaggering about the regard of Massachusetts for the institutions bequeathed by their ancestors, by windy speeches against Texas annexation, by acres and acres of Remonstrances, and whole Prairies of Resolutions. They have a most *unquenchable hatred and horror of slavery*. Garrisonism is below zero in comparison. The House of Representatives *weep unanimously*, the Senate wail *nem con.*, and the Governor gnashes his teeth for very grief, that such a system exists on American soil. They all 'thank God that they are not as other men,' especially the dreadful, hard-hearted Democrats of New Hampshire.

But with all this boasting, with all this State House lamentation and tearing of hair, just ask them to *do a thing*, even no more than to lift their own foot off of the breast of the slave, and behold the revelation! You shall find that words are indeed but wind. You shall see that crocodiles do weep. You shall see the Niobe become the Gorgon, voracious to devour.

Two days ago, the subject of slavery was introduced into the Legislature by Henry Wilson, of Natick, (a self-made man, formerly of New Hampshire, and who does more honor to his native State than Daniel Webster,) by a Resolution calling on that body to take a stand against the further extension, or longer continuance, of the infamous institution. He made a bold and manly speech in support of his resolution, such as is not often heard in our legislative halls. This was the Ithuriel spear. The toad, all innocent, sprang up a dragon. It was at once apparent what sort of spirit he contended with. Friend Wilson is a Whig, and has done more perhaps for the party, than any other man in the House. But the treatment he received was a perfect outrage. He might as well have spoken to the midnight winds. Reading, writing, rattling of papers, and muttering in suppressed tone, were only part of the demonstration.

As soon as the speech was ended, up rose a Democratic member, and said, 'We have had the speech, and, like the spear of Æolus, when thrust into the mountain, behold it has brought forth *an abundance of wind*.' He then, very spunkily, moved to lay the resolution on the table.

A Liberty party man stood up, and *most heroically* 'HOPED *the subject would not be thus disposed of*,' and resumed his seat. So much for the zeal and fidelity of Third Party.

A Whig member then took the floor, and poured out the vials of his wrath. He was very stupid, but made up the deficiency in spleen and spite. He charged the abolitionists with annexing Texas to the Union. Why should he rob the Democrats of their proudest laurel, by thus denying them the credit of the principal deed for which they chose their President? He *accused* Wilson of being an Abolitionist, and declared it would be as absurd after all they had done before, to pass his resolution, which was only presented, he said, *to please the Abolitionists*, as to enact the laws over again of the last five years. He said it would violate the Constitution too, to pass it, because Massachusetts in that sacred instrument had pledged herself in regard to slavery, and must therefore not interfere with it—that is, *only in its defence*. He deplored most deeply the loss of time on this subject; a whole hour and a half having been thrown away that might, he said, have been spent to some good purpose. Some one very cunningly moved an amendment, by striking pretty much all out, but a Boston member moved to *lay the whole subject on the table*, and forthwith it was done. 'Then was the King's wrath pacified.'

To-day friend Wilson made a motion to take the question up again. I hope he is now satisfied, for the House told him NAY, in a voice not to be mistaken.

Such is the Anti-Slavery of the Whigs of Massachusetts.

PATENT DEMOCRACY.

In the House of Representatives of Massachusetts, on the 26th ult., the Preamble and Resolution of Mr. Wilson were taken up for consideration. According to the report given in the Boston Post—given, it will be seen, with a peculiarly *democratic* relish—

Mr. Knights, of Marblehead, proposed the following ironical amendment, in the form of an additional resolve—

'That Massachusetts is guilty of gross abandonment and denial of the rights of her colored citizens in preventing their being enrolled in her military companies, and receiving compensation therefor.'

Mr. Knight supported this amendment in the following caustic speech:—

Mr. Speaker, in offering this amendment, I desire to ascertain the amount of sympathy which is felt for the colored race. We can be quite sentimental respecting those who are hundreds of miles from us, but if we do not love those whom we have seen, how can we love those whom we have not seen? It must be apparent to the blind even, that if we would challenge the respect of those opposed to us, we must not be chargeable with similar faults which characterize those of whom we complain.

This amendment adverts to the fact that none but white citizens can serve in our military companies, and that this prohibition is the effect of State laws. Not only are the colored citizens debarred from military service, but they are taxed to support the tri-yearly display of the 'pomp and circumstance of war.' The right of belonging to military companies, of commanding them, and, consequently, in case of outbreak, of supporting and enforcing the violated majesty of the State, is a high, a patriotic right. Shall mere darkness of skin interpose an obstacle to the black, especially if he is a citizen and devoted to her interests? I am not in favor of their enrolment,—but in talking of inalienable rights, and robbed humanity, my object is to discover if those who are so indignant about the conduct of others, are willing that their own skirts shall remain unclean. Mere vaporings of unsubstantial sympathy cannot long deceive ourselves—abroad, to all ingenuous minds, they can only produce disgust.

If it be objected to the amendment that, by the United States laws, none but whites can serve in the militia, and that our State laws are in compliance with them, it may be replied that the United States do not require this commonwealth to pay a bounty to those who serve under the authority of the State. This bounty is paid out of the State treasury, and I call upon those who are prepared to join the black crusade, to cast their eyes upon the legislation of their own hands, and answer upon their consciences for this infraction of the rights of freemen. How can they justify this anomaly of taxing one class of citizens to help support another class who possess not more inalienable rights, are not more deserving the cherishing aid of the State, and are in no respect whatever superior in what constitutes good citizens? Shall we virtually set at nought the provision in the United States Constitution, guaranteeing to the people the right to keep and bear arms? Shall we also, with liberty upon our tongues, and anathemas in our preambles, consent for one moment longer to the monstrous perversion of power? I call upon all the heroes whom the author of the preamble summoned to his aid, to forbid it. If this house is disposed favorably towards the paper which has been presented to it, let it not halt in any half way measure—let it not limp in the path of consistency and principle, but, maintaining firmly its position, let it boldly avow its convictions, and fearlessly assert its policy.

And in what manner can it exert a greater influence—by what means can it better strengthen its character for moral and political integrity, than by admitting this amendment? If we would be pioneers in the cause, we must address ourselves to the work and perform the obvious duty of reformers—reform our own legislation. True, it may be forbidding, and somewhat odious to our feelings; but if we do not, let us cease from these holiday expressions, which, flowing from no innate conviction, like the shallow stream, endeavors to compensate for its want of force by its noisy ripplings.

It is apparent, then, that the State is justly chargeable with this outrage upon her colored citizens. She authorizes, by her own legislation, the formation of these companies, commissions the officers to command them, requires a performance of a specified service, and reimburses them out of her own treasury. By what rule does she distinguish between colors? If upon the platform of natural right, there is no distinction between the races, let this House avow it, and no longer make invidious legislative restrictions.

But it will be said that this would break up our militia system, and that the State would be without the means of defence in case of riot, rebellion, or invasion. Undoubtedly such would be the effect. If, then, with all our philanthropy, and with all our attachment to theoretical principles, we in practise shrink from their application, let us learn moderation in our strictures upon others, and charity in our judgments upon their actions.

These remarks of Mr Knights, who has not been in the habit of speaking in so large a hall, were not distinctly heard by the members who were somewhat distant from him, and they were consequently not fully understood. Mr. Wilson, of Natick, was among those who misunderstood them, and he, supposing that Mr. Knights spoke in ignorance of the U. S. law on the subject of the militia, thought to make a little capital out of the imaginary error, and gave to a portion of the House an erroneous impression that Mr. Knights had made a mis-step.

To cut a long matter short—a matter admitted by all who spoke upon it, except Mr. Wilson, to be of no sort of consequence—Mr. Chandler, of Boston, finally moved to amend the preamble and resolve, by striking out *all but the first two lines*, and to insert that the committee consider and report whether any action of this legislature is demanded on the subject of the annexation of Texas, and the recent proceedings in Congress in relation thereto.

Mr. Wilson adopted this amendment. Mr. Bryant's pre-pending motion to postpone indefinitely was then withdrawn, and the order, as amended by having the tail cut off close to the shoulders, was adopted.

Mark the exultation of the Post, at the manner in which the greatest question of the age was disposed of! Base and traitorous sheet! As for this Mr. Knights, his speech plainly indicates that he is either a blockhead or blackguard—or both.

WINTHROP ON THE SLAVE TRADE.

Hear Mr. Winthrop on the slave trade:—'There is another stain upon the commercial spirit, of even deeper dye. I need not, in this presence, do more than name the African slave-trade. Gentlemen, this flagitious traffic is still extensively prosecuted. Recent debates in the British Parliament would seem to show that it has of late been largely on the increase; and that the number of slaves now annually taken from the coast of Africa, is more than twice as great as it was at the commencement of the present century. Recent developments at Brazil, too, would seem to implicate our own American, and even our own New-England, commerce, in 'the deep damnation of this taking off.' It is, certainly, quite too well understood, that American vessels, sailing under the American flag, are the favorite vehicles of the slave-trader. No force of language, no array of epithets, can add to the sense of shame and humiliation which the simplest statement of such facts must excite in every true American heart.'

The Anti-Slavery Standard very properly satirizes this hollow exhibition of philanthropy—thus:

This *morceau* of sentimental declamation is by the Hon. Robert C. Winthrop, of Boston, and is handed round the country from paper to paper—a remarkable proof of the inordinate appetite of the American people for 'humbug.' Next to religious cant, deliver us from the cant of philanthropy.—This same Mr. Winthrop, who talks in such pretty rounded periods of the slave-trade on the coast of Africa, and can find no words to express his 'sense of shame and humiliation,' recovers very speedily from his fit of maudlin humanity when he takes his seat in Congress. There he is within sight of slave-depots, and can hear the clank of chains, even in his seat in the House, of a worse slave-trade, in some respects, than the coast of Africa ever saw, but his 'American heart' never beats the quicker therefor—indeed, it would hardly be an American heart if it did.

And the 'commercial spirit' then *can* have the 'dye' of guilt upon it? even 'New-England commerce' *can* be implicated in wrong? Good. There is hope in this acknowledgment that New-England may sometimes understand that the patriotism and morality of her cotton-brokers is not all of heaven. She may one day understand that this Mr. Winthrop represented nothing but the sordid weakness of this same 'commercial spirit,' when he maintained, in Faneuil Hall, last fall, that the Union, at any rate, must be preserved. She, too, may, sometimes, feel a tingling sense of 'shame and humiliation,' that for the hope of a high tariff, and an extension in the trade in sheetings and shirtings, her liberties, and honor, and morality, were sold by these Winthrops, and Lawrences, and Appletons, and a wide-extended territory annexed to this Union, that *a foreign slave-trade* might be made a *domestic one*, and the price in human flesh enhanced. Has the vassalage of this Northern Representative so stultified, as well as debased him, that he cannot see how ridiculous, as well as contemptible, this affected horror of a foreign slave-trade makes him, when he submits, and boasts of his submission, to the national slave-bargain which we have made for Texas?

THE LIBERATOR.

BOSTON, MARCH 6, 1846.

SPEECH OF MR. WILSON.

We have devoted more than a fourth part of our present number to the speech of MR. WILSON, delivered in the House of Representatives of this State, upon the Preamble and Resolution relating to Slavery, submitted by him to that body on the 3d ultimo.—This we have done as a mark of respect for the man, as an indication of our appreciation of his manly course, and because his speech, as a whole, is highly impressive, and emanates from an earnest and sincere mind. For a party man—i. e. one strongly attached to the Whig party, its principles and policy—Mr. Wilson takes high ground, and gives utterance to many noble sentiments. He wishes his party,—and Massachusetts, without distinction of party,—to make the abolition of slavery the rallying point of their moral and political action—in his own words, to announce to the country their 'uncompromising opposition to the further extension and *longer existence* of American slavery,' and their 'earnest and unalterable purpose to use every lawful and constitutional measure for its overthrow and entire extinction.'—This is what neither the Whig party nor Massachusetts is prepared to do now, as is plainly proved by the action of the House upon Mr. Wilson's Preamble and Resolution; but his course is all the more commendable on that account, it being a long step in advance, both of party and public sentiment. Personally, we entertain for him feelings of great respect; and though we regret that he does not at once snap the cords of party, and stand up wholly untrammelled in the sacred cause of liberty, yet we are anxious to give him a full measure of credit for what he has done, and to sustain him as far as he is disposed to go in opposition to the Slave Power.

This is unquestionably the best anti-slavery speech that has ever been delivered in any legislative assembly in this country—more direct, more comprehensive, and more important. It contains, however, a few objectionable points, at which we shall merely glance, leaving the larger portion of it to the hearty approval of every friend of human rights.

Alluding to the course of the Liberty party, at the last Presidential election, Mr. Wilson says—'I thought they acted unwisely then—I think so now'—in refusing to vote for Henry Clay. We think, on the contrary, that they were fully justified in thus refusing to prostitute their suffrages; nay, that they would have been in the highest degree inconsistent, and flagrantly derelict to the anti-slavery cause, if they had voted for that unblushing and incorrigible upholder of the slave system. The party that could put in nomination such a man, the author of the foul Missouri compromise, deserved to be dashed in pieces as a potter's vessel. Mr. Wilson says 'it was fully and entirely committed' against the annexation of Texas; whereas, the Democratic party was fully and entirely committed in favor of annexation. He states the position of the Democratic party truly; but he claims too much for his own party. In particular sections of the country, it is true, the Whigs made strong declarations of hostility to the Texan movement, but the party, as such, was too temporising in its policy to make a fair, bold, and uncompromising issue with its great political antagonist.—The sequel has demonstrated that even the sectional opposition thus manifested was little better than a sham. As for Henry Clay, his multitudinous letters on annexation served rather to perplex than to satisfy any part of the country. They were so adroitly written, that, in the South, his partisans readily construed them in favor of annexation; while his supporters at the North as confidently asserted that they were flatly in opposition to the scheme. We cheerfully admit, that the election of James K. Polk rendered this annexation quite certain, and that there seemed to be less chance of the consummation of this iniquitous deed, in case of the election of Henry Clay; but we deny that the Whig party could be safely trusted by the abolitionists, and maintain that, in view of the position of Mr. Clay in regard to the abolition enterprise, as a slaveholder and the enemy of emancipation, whether immediate or gradual—and as the great compromiser in behalf of the Slave Power—they did their duty in opposing his election.

The sin of the Liberty party was not in declining to merge itself in the Whig party. No—we find no fault with it on that ground. But we think it is to be held responsible for the election of James K. Polk, and for all the evils that have arisen, and may yet arise, from his profligate administration. How? In voting for Mr. Polk? No. In urging others to vote for him? No. But by lending all its energies, with all its zeal, and more than party rancor, to cripple and destroy the Whig party; doing little or nothing in direct hostility to the Democratic party. And this hostility seemed to increase in proportion to the determination of the Whigs to resist the annexation of Texas at all hazards; while the more unblushingly the Democratic party committed itself in favor of annexation, the less disposed did the Liberty party appear to attack it. It seemed to be afraid of the Whig party as a formidable rival, and to regard its own existence as of far more consequence than the restriction or abolition of slavery. In the large number of Liberty party journals in the country, there was scarcely one that pursued an impartial course toward the two great political parties—giving 'credit to whom credit' belonged. Nothing could be more glaring, or more unjust, or more injudicious, or more disastrous, than such treatment. Yet it was perfectly natural!—for selfishness must necessarily be the controlling element of every political organization, struggling for supremacy where the loaves and fishes of office are to be obtained, with great power and patronage. Its effect was, to harass, divide and weaken the Whig party, and at the same time consolidate and strengthen the Democratic party; and hence the success of James K. Polk.

If, however, Henry Clay had been elected President, he would have secured the annexation of Texas, beyond a doubt—not at so early a period, not in a manner so glaringly unconstitutional, but by an adroit compromise, and by seductive influences, as in the Missouri struggle.

The truth is, it is not the Whig party or the Democratic party, but the SLAVE POWER, that rules this country as with a rod of iron; and up to this hour, both of these parties are found doing homage to it, with the servility of slaves; only the Democratic party is more unscrupulous and disgusting in its idolatrous worship. We want no political party under such a Constitution and such a Government; but the crisis demands a great revolutionary movement, in which all the religious and political ties which now bind us to Slavery shall be sundered. The present alliance with the South is criminal and monstrous. Gloss it over as we may, the solemn declaration of Scripture is exactly true in regard to it—it is 'a covenant with death, and an agreement with hell.'

For this revolutionary movement, Mr. Wilson is not yet prepared; and 'very few,' he says, 'will recommend such a course of action.' Whether there be many or few, disposed to cease striking hands with tyrants, it can never be premature to rally around the standard of liberty, even though we stand alone. In a time of universal degeneracy, it is not to be expected that the true-hearted will find many to stand by their side. But, the more deep and extensive the corruption, the greater is the necessity, the more imperative becomes the duty, on the part of those who mean to be 'faithful found among the faithless,' to lift up the standard of righteousness, and trust in the arm of the living God for success.

Mr. Wilson, as one who is 'proud of the name of an abolitionist, and glories in it,' is not ready for disunion. Are the Southern slaveholders, slave-traders, and slave-drivers, ready for it? No. Is South Carolina or Louisiana? No. Is John C. Calhoun, George McDuffie, or James K. Polk? No. What kind of a union is that which exists between an abolitionist and a slaveholder? None such is possible. Can they unite in religious fellowship? No. Can they fraternize politically? No. Can they sit together, in the hall of legislation, on equal or on any terms? Can they agree to administer the same government, and abide by the same laws? No. Sooner talk of fire and gunpowder coming in contact without an explosion—of oil and water mixing together like a common element.

'Such a step,' continues Mr. Wilson, 'would, doubtless, lead to bloodshed, which few can contemplate without horror.' No matter where a righteous step may lead, nor what may be the consequences of it. We see no necessity for shedding the blood of those, with whom we are unwilling to co-operate that they may shed the blood of the innocent and defenceless; and if they seek our lives, there are two ways in which they can be met—as Christian martyrs, or as patriots! For ourselves, we shall choose the former; but the latter was the one chosen by 'the heroes of '76,' and their descendants have never disclaimed the act, though it 'led to bloodshed,' and to a long and distressing war, for causes trivial in comparison with those which now call for a nobler revolution.

'What then can we do?' asks Mr. Wilson, and his reply is, 'We can pledge all the moral, social and political power of the Commonwealth against slavery, and for freedom.' But how much of that power will remain, after we have given our consent to a moral, social and political union with slaveholders? If we have not virtue enough to keep us separate from bloody and deceitful men, shall we increase in virtue after we have formed our alliance with them? Is this philosophical? Besides, what right have we to make such a pledge, as a Commonwealth, in our legislative capacity, *before withdrawing from the Union?* 'First, cast out the beam from thine own eye, if thou would see clearly to cast out the mote from thy brother's eye.' Can we fairly or honestly promise, in one breath, that we will faithfully guard and defend slavery, by executing the compromises of the Constitution; and in the next, pledge that we will exert all our moral, social and political power to destroy it? Is not this a kingdom divided against itself? For, remember, that Union was formed, and that Constitution was adopted, solely in consequence of certain compromises with the Slave Power—such as giving national encouragement and protection, for twenty years, to the foreign slave trade; allowing a slave representation in Congress; providing for the capture of fugitive slaves; and pledging the physical force of the country to the suppression of domestic insurrections. All this Mr. Wilson admits; and then, inconsistently enough, he says—'*We will remain in the Union*, WE WILL STAND BY THE CONSTITUTION'—for what purpose? Why, 'to fight the battles of freedom—to wage eternal hostility to slavery and its power'!! It seems to us that this is political infatuation; but it every where prevails, especially in the pseudo 'Liberty party.'

In the history of the human race, there never has been so dreadful a political alliance, or so many unanswerable reasons for seeking its dissolution. The withdrawal of Luther and his coadjutors from the Church of Rome—the exilement of the Pilgrim Fathers from the land of their nativity—the revolutionary separation from the mother country in 1776—furnished no grounds of justification, at all comparable with those which demand a dissolution of the American Union. To find them, we need not travel beyond the limits of Mr. Wilson's speech. Look at the many vital allegations set forth in the Preamble to his Resolution! The Constitution stained with innocent blood, and, unrighteous as it was made by mutual agreement, rendered still worse by the most frightful perversions—a slaveholding oligarchy in Congress—the right of petition cloven down—the freedom of speech and of the press abridged—a foreign slaveholding territory added to our own, to give new vigor and scope to slavery—three millions of the people in chains—citizens of Massachusetts toiling in fetters on Southern plantations, for the crime of visiting Southern ports in pursuit of an honest livelihood as seamen, and others yet liable to be treated in a similar manner, and the right of an appeal to the Supreme Court denied, and the attempt to take such an appeal made a highly penal act, and Congress refusing to take any action on the subject—these are some of the reasons why the people of this Commonwealth are bound instantly to declare themselves absolved from all participancy in the old Union, to 'provide new safeguards for their welfare and happiness,' and to 'institute a new government,' for the benefit of all who shall live under it.

The concluding portion of Mr. Wilson's speech, commencing with the paragraph, 'We are told that we shall stand alone,' &c. to the end, is expressed in terse, energetic, eloquent language, and exhibits strong faith in the safety and expediency of taking the right ground. It would be just as applicable, and still more powerful, if it were applied to Massachusetts as standing absolved from her present allegiance to the Union. In that event, too, her sister States would come to the rescue, and she would again 'lead the van' in a second struggle for independence.—Once more, then, we raise the shout—'NO UNION WITH SLAVEHOLDERS!'

The following paragraph is from the Lowell Journal, a Whig paper considerably imbued with the spirit of anti-slavery, and conducted with much ability:—

'We are glad to see the Boston Whig taking ground in favor of the resolutions of Mr. Wilson in regard to slavery, which were debated on Wednesday. The course taken by the gentleman from Barre may probably give him influence at Washington with Polk, Walker and Co. But he will find that the people of Massachusetts will sustain Mr. Wilson. The member from Wales also cuts a poor figure in the remarks he made on the resolutions. He will find that the resolutions of Mr. Wilson contained the creed of more than 'a small knot of abolitionists.' The speech of Mr. Wilson is highly spoken of by the Boston Whig. We hope to be able to lay a report of it before our readers in a few days. The Whigs of the Legislature owe it to the cause of justice and freedom to pass the resolutions—at least, let us have the yeas and nays on the question.'

On the 26th ult. the Preamble and Resolution offered by Mr. Wilson, came up in the House, and several amendments were made, calculated either to impair their strength or to defeat their purpose entirely, and were, after discussion, successfully voted down by decisive majorities. Chandler, of Boston, then made a speech, in which he avowed his abhorrence of the whole system of slavery, and his determination in all suitable ways to discountenance it.—In reply to those who said that the sentiments of Massachusetts had already been spoken by former legislators, and were well known, he said that the repeated delaration of true principles, when encroached upon, was of great use. It was the way, and the only way, in which all great reforms and revolutions had been brought about. For his part, it did him good, once a year, at least, to have old Massachusetts speak out her opinions on this great question from the State House. He felt better, he breathed freer, for it. But, as the Preamble and Resolution took the form of instructions to the committee, and as such was contrary to the custom of the Legislature, he proposed the following as a substitute:—

Ordered, That the Joint Special Committee, to which were referred the resolutions of the State of Georgia, be instructed to consider and report whether any action of this Legislature is demanded on the subject of the annexation of Texas, and the recent proceedings in Congress in relation thereto.

This was accepted by Mr. Wilson, and it was adopted—174 to 7. Thus was the whole subject adroitly disposed of.

☞ It is proposed to hold a Grand Anti-Slavery Convention in New Bedford—for three days—commencing the 20th inst. Particulars next week.

RELIGIOUS ANTI-SLAVERY CONVENTION IN MARLBORO' CHAPEL.

'The Anti-Slavery Religionists,' to use the language of a Liberty party journal, met in convention in Boston, Thursday, Feb. 26, in the lower hall of the Marlboro' Chapel. Intelligent abolitionists, in this section of the country, will readily determine the quality of the anti-slavery of this convention by being informed that the Rev. Dr. Ide, of Medway, was chosen President, and the Rev. Mr. Colver, of Boston, first Vice President, and that the Rev. E. N. Kirk sent a letter, expressing his sympathy with it. Dr. Ide has a mortal antipathy to the Liberator, and to the kind of abolition which it inculcates; and is never more at variance with his temper and spirit, than when he attempts to figure as a reformer, which indeed is very seldom. No man knows better how to strain at a gnat, and swallow a camel, than Nathaniel Colver. Religiously, he is for thwarting every radical movement to bring into disrepute 'the brotherhood of thieves' and a pro-slavery church, especially his own darling Baptist denomination—as all consistent Baptist abolitionists, who have worked with him, know full well. Politically, he professes to be an uncompromising Liberty party man; but we are told he gave his vote for the Whig candidate for Governor—whether because Gov. Briggs is a deacon of the Baptist church in Pittsfield, or for some other reason, we leave those who know how strong are his sectarian feelings to decide. As for Edward N. Kirk, he once made his appearance on the anti-slavery platform in New-York, and again in Boston, several years since; but these were mere amateur displays. Since then, he has walked in other company. He is a special declaimer and religious sentimentalist, and can talk as glowingly about 'the Attractions of the Cross' as the Rev. Dr. Spring, or any other time-serving priest. It is all cant.

We take less and less interest in select 'religious anti-slavery conventions.' They are generally, if not invariably, characterised by a timid policy, a lack of free utterance, a dread of being thought fanatical by a pro-slavery church, a daubing with untempered mortar, and a great deal of verbal piety. As straws that show which way the wind blows—as signs of the times—they are not without their utility. We were not present at the Marlboro' convention, but one who was has favored us with the following sketch of the proceedings.

The Rev. Mr. Leavitt read a letter from Rev. E. N. Kirk, expressing interest in the objects of the Convention, and excusing his non-attendance by other engagements. A business committee was then chosen.

After the business committee had retired, the Rev. Henry Garnett, of Troy, N. Y., addressed the meeting, upon the unchristian prejudice which forbids the colored man to participate in the privileges of social life, excluding or confining them to a degraded position in places where all men of good behaviour ought to be equal. He spoke of the negro pew, and noticed the fact that those who now opposed the admission of colored men to the right of suffrage in New York, justified their proscription by the practice of the churches.

The Rev. Mr. Lovejoy seconded his remarks and offered a resolution, declaring that colored persons had a right to purchase and occupy seats in the house of God, on equal terms with their white brethren, and could not be deprived of the right without injustice. Several gentlemen supported the resolution.

Dr. Mann objected to the resolution, not to the spirit of it, much less to the spirit and sentiments of the mover; but he could not sanction the assumption that any place could be the house of God, where a man was debarred from equal privileges on account of his color, nor where *any* man could not freely enter to hear the gospel, or even preach it, if moved so to do, without buying or hiring a pew. Was that a house of God, where a man must present a ticket purchased of mammon before he could enter? If the resolution should pass, and be acted upon literally, it would not extend the privileges of colored persons. They could now go into God's houses, wherever they could find them, and there mingle and worship with God's people. But the steeple-houses of Boston were not God's houses, and therefore this resolution did not include them. It did not include such houses as Blagden's, and Rogers', and Aiken's, and Kirk's, whose hypocritical letter was read to the audience a little while since. The speaker was here called to order by the chair, (Mr. Colver,) and several clergymen, who insisted that such remarks were not allowable; and the audience being appealed to, supported the chair. Dr. Mann said that he would not insist upon proceeding, though he thought that if allowed to, he could justify his remarks concerning Mr. Kirk to the Convention; although from some of the officers it had chosen, he did not think much of its anti-slavery character. He could only move, as an amendment, the words, 'or mammon,' after 'house of God,' in the resolution. The resolution and amendment were then laid on the table.

In the afternoon, a series of resolutions, and a pledge prepared by the business committee, were discussed by Rev. Mr. Leavitt, Rev. Mr. Colver, and Rev. Mr. Cobb. Dr. Mann replied to some remarks which had been directed against him, in consequence of what passed in the morning. He explained his position, and said that he was not a 'come-outer,' an infidel, nor a Garrisonite,' as had been publicly and privately intimated; to-day he was a member of a church in regular standing, and he trusted, a true member of the church of Christ. He desired not to overthrow, but to purify and build up. What he did and said was from a sense of duty to Christ and his church, which he loved. He sought in prayer to be led aright. He said this, to vindicate himself from the imputation of coming to a professedly religious Convention, without a right to do so. There were those in the Convention, who knew that what he said was true,—those with whom he had labored for many years in this cause, and taken sweet counsel together, whom he now saw with sorrow opposing him in what he believed a plain duty. To show the spirit of the Convention, he would offer a resolution to be added to the series of resolutions, which expressed his own sentiments, and they might see it was very far from come-outism, in the sense in which that word was generally understood. It inculcated the duty of purifying and building up, instead of destroying the church. The clause was, 'That as the gospel of Christ is essentially a gospel of good tidings to the poor, and deliverance to the oppressed, therefore those ministers who do not make these the especial objects of their ministry, are not ministers of Christ, and those churches, which neglect these objects, are not churches of Christ; and we call upon all who value the purity of Christianity, to withdraw Christian fellowship from all such institutions, and to establish in their stead true and faithful churches of Christ.'

The Rev. Mr. King opposed the clause. He had a strong feeling of personal regard and Christian fellowship for the mover, with whom he had labored, and still labored side by side in this cause; but the clause contained the principle of come-outism, and could not, notwithstanding the mover's opinion, and could not receive his sanction. Several other clergymen spoke against the clause, which was then rejected.

In the evening, the discussion being upon the resolutions and pledge, the Rev. Mr. Adams vindicated the ministers of Massachusetts and New-England from the charge of being pro-slavery; said that they all hated slavery, but did not know how to act against it, but were inquiring, &c.

Mr. Coburn, of Haverhill, thought differently. He had been a member of two orthodox churches, where he found great opposition to any mention of the subject, even in the mildest way. This did not look like inquiry, or any desire to act against it. He urged the wickedness of slavery, and the duty of the churches, in an earnest and impressive manner.

Rev. Mr. Colver defended the sentiments of Rev. Mr. Adams.

Mr. Beadsworth said, if the ministers were inquiring what to do, he could tell them, in the words of Wilbur to the W. I. planters, *'Stop stealing.'* They were participators in all the guilt and man-stealing of slavery. They supported political parties and political men by whom those atrocities were sanctioned. Until men, by whom those atrocities were sanctioned. their help, a pro-slavery government must support slavery and a government that would overthrow slavery must be established. They were in political and ecclesiastical union with slaveholders. They declared by their practice, that this was no crime, though they would not keep slave-pedlers and horse-thieves from their communion, although these crimes were as much the offspring of slave-pedlers and horse-thieves from the slave-trade as the slave-shipping of the first slaver. Let the ministers and churches take the first step. Let them give the first signs of repentance, and reform, and give the first fruits for the next duty.

Dr. Bennet spoke pertinently upon the same side.—

Rev. Mr. Hague said, he was preached by Bernard just as the gospel, which was preached by the ministers of Boston, was the only agency by which the world would be redeemed, he despaired of which the world would be redeemed, he despaired of any reformation by the pulpit or preaching was the only means of redemption. He had faith in the gospel of only to make infidels. He had faith in the gospel of Christ, faithfully administered; but, under our present Christ, faithfully administered; but, under our present ministry, the nation was becoming daily more and more heartless, and more corrupt.

Dr. Mann said, that he was startled when the Rev. Mr. Adams and the clergy of New-England hated slavery; but when his words were corroborated by slavery; but when his words were corroborated by slavery; but when his words were corroborated by the Rev. Mr. Colver, he was astonished. How did the clergy of Boston show their hatred of slavery? Did they preach it—or, if they did at all, was it not with such apologies in its favor, and such abuse of its opponents, as amounted to preaching for it? Would opponents, as amounted to preaching for it? Would they admit an anti-slavery preacher, or a colored they admit an anti-slavery preacher, or a colored preacher, to their pulpits? Did they refuse fellowship with slaveholders? *Did they not fraternize with them, while they vilified every friend of the Abolitionists?* Are not most of the religious papers of this city, when poor Latimer was in the clutches of the blood-hounds of slavery, and sent a note to him, requesting an interest in his prayers, that God would interpose for the hand of the oppressor, take that opportunity to preach a sermon justifying slavery, put me his influence to quell the rising anti-slavery spirit of Boston, the only hope of poor Latimer?—(Mr. Colver—No!) He did so. It is a matter of record, one can be proved. His prayers, of course, were of no avail; yet most of the Boston clergy are so much worse than he, as to make him appear liberals,—something like a sheep among the most indictable goats. Such a ministry as this was a disgrace to manhood—to say nothing of Christianity.

Rev. Mr. Hague replied, and claimed an anti-slavery character for a large portion of the ministers, especially of the M. E. Church; and the Convention adjourned.

NEW PUBLICATIONS.

The Sir Letters recently addressed to Gov. Briggs by Hon. Isaac Davis, and published in the columns of the Boston Times, in favor of the entire abolition of the Death Penalty, have been put in a cheap pamphlet form, and we hope will obtain a circulation far beyond the limits of this Commonwealth. They are reasonably concise, but crowded with facts and statistics, demonstrating the unnecessity, the inexpediency, and the positive, that crime diminishes in proportion as the denunciations and administration of the criminal law are rendered milder, and the rule of a barbarous retaliation abandoned; hence the duty of changing the whole aspect of the penal code of the criminal code, whether in relation to capital or other punishments. The mode of reasoning is unanswerable; for whatever can be proved to be demoralizing and ferocious in its legitimate operations, ought at once to be repudiated, no matter however long it may have been in existence, or however deeply it may be regarded as a divine ordinance; for the beneficent Creator of mankind cannot possibly require his creatures to inflict misery or perpetrate crime upon each other. Our readers shall have an opportunity to examine these letters in the Liberator; and we are sure that, after giving them a careful perusal, they will join with us in returning special thanks to Mr. Davis for the industry and ability which he has displayed in this last effort to abolish the murderous system. As early as January, 1835, Mr. R. attempted to procure the legislative sanction to this abolition of Punishments, and he has since done much to change the public sentiment on this subject. Let the present Legislature adjourn till it consummates this great act of mercy and public advantage.

The Fourteenth Annual Report presented to the Massachusetts Anti-Slavery Society, by its Board of Managers, Jan. 28, 1846, is now ready for delivery at Dorrill. It is from the pen of the Rev. Samuel Rosanna Quincy, and will richly repay a careful perusal—giving, as it does, a synopsis of all the leading events that have transpired, at home and abroad, in the cause of the anti-slavery enterprise, accompanied by able, judicious and eloquent reflections. It occupies 96 pages of Scarlet & Laing, two enterprising publishers of this city, who are deserving of special encouragement and liberal patronage. We shall probably give copious extracts from it as we can find room.

We feel under special obligations for a copy of the Second Report of the Prison Association of New-York. It makes a voluminous pamphlet, and is highly interesting and important. We shall endeavor to make a good use of it in aid of the cause of Prison Reform.

Christian Examiner. The contents of this ably conducted monthly, for March, are as follows:—Study of the Apocalypse; Sermon in the Society of Friends; Edith Algernon; and his Works; Retribution; Hugo's Discourses; Doddin concerning the Life of Baxter's Hall; Poetical Contributions; History of Henry Ware; Religious Life of England; Records of Recent Publications; Intelligence. We can not find time to read any of these articles, but, from their titles, we infer that this is an unusually interesting number of the Examiner.

We have received a copy of an "Address to the People of Massachusetts in relation to the Temperance Convention," by a committee appointed at the Convention in Sept. last, at Worcester. The address calls attention to several important points, viz. The effects of the ardent spirits upon the human system and upon the health of the community—the rising drinks as a beverage—the character of the traffic in them for that purpose—the right of the community to regulate and to prohibit by law—the obstacles which prevent the full triumph of the temperance cause—and the duties of this people in view of these obstacles. The address is prepared by the able pen, we presume, of Rev. Dr. Hopkins, Dr. Woodward and Samuel Hoar.

Phonography. This bears the same relation to writing that Phonography does to writing, in the usual way, writing and spelling the English language. We have before us the First Book of Andrews & Boyle's Series of Phonetic Reading Books, which is just the thing to be used as an elementary work. Any one who is employed in this art, or who intends to be employed in it, will find it to have a copy of this book, both as a matter of curiosity and instruction.

For an experiment in Phonotypy, which Mr. Pitman is now making with a colored class in Providence, we his interesting letter on our last page.

MISCELLANEOUS.

Words—Words—Words. The Bristol (Eng.) Gazette, alluding to the late correspondence between the English minister at Washington, and the American Secretaries of Foreign Affairs, (Mr. Calhoun, in the first place, and subsequently his successor, Mr. Buchanan,) respecting the Oregon question, says, in partaken of the extreme politeness which seems, by some unaccountable fate, to attach to diplomatic state documents emanating from, or being referred to, the relations, whether domestic or foreign, of the United States.' We suspect that neither 'law' nor 'nature' has any thing to do with this politicity, but a bad cause on both sides, and mutual diplomatic cunning and cleverness. The claims of England and the United States to Oregon are equally fraudulent by the 'law of nature,' and it is only a struggle, therefore, between two great robbers.

'Infidelity in Boston.' Under this head, Bennett of the New-York Herald has a lachrymose article about the 'Christian Witness' being derided by Theodore Parker, and marvels that he should find so many patrons in this 'puritan city.' Bennett being a singularly devout man, and well stocked with Christian faith, and highly 'evangelical' in his character, and a prodigy in theology, Mr. Parker will doubtless cower under his rebuke. We may possibly hereafter be struck dumb—the heretic!

N. B. The said Bennett, of the said Herald, is alarmed at the exertions which are making to abolish capital punishment. His religious feelings are shocked, as are also those of the Rev. Dr. Cheever.

Illinois. This State is usually counted among the *free* States of this Union. The mistake is a serious one. Illinois is, to all intents and purposes, a slave State—and one of the worst. Her laws respecting her colored population would infinitely disgrace the dark ages. In a recent number of the Illinois State Register is an advertisement, signed 'Peter Fleming, Sheriff of Shelby county,' stating that he had committed to prison 'a negro man, woman and child—the woman having a scar on his nose, resembling the letter T—the little finger on the right hand having been cut twice—a mark visible above the right eye; the woman having a scar on her right temple; the child having a small scar on the forehead. These scars clearly prove them to be fugitives from slavery. But, without any complaint against them, and at the request of no person,—no mere suspicion that they may not be free persons,—they are seized and thrown into prison, and advertised for the purpose of finding, if possible, an owner for them, and giving them up to the torture of the lash! The barbarous State of Illinois! The blood of the murdered Lovejoy yet cries to Heaven against her; and her co-operation with the South, to sustain the infernal system of slavery, justly subjects her to the scorn and abhorrence of every friend of freedom.

Frederick Douglass.—We are authorized (says the 'Pennsylvania Freeman,) to state that Thomas Auld, who by inheritance became possessed of what, in slaveholders' language, is denominated the legal right of Frederick Douglass—has transferred by deed of gift, his title to said Frederick to his brother Hugh—who, stung by the manner in which the family has been spoken of by his quondam slave, is bitterly incensed against him, as to have openly avowed his determination, in case Frederick ever returned to this country, to spare no pains or expense in order to regain possession of him, and—test what it may—the utmost of his wishes is to place him in the cotton fields of the South. We imagine these wishes will not soon be gratified.

Select Hypocrites, Persecutors, and Oppressors. The American Colonization Society proposes to be exclusively concerned for the welfare of the colored population, and especially for the evangelization of benighted Africa; and to prove it chooses Henry Clay as its President! It has not less than *sixty-five* Vice Presidents,—from Rev. William Winans, of Mississippi, to Rev. Leonard Woods, D. D., of Andover. It is as select a list of inveterate enemies of the anti-slavery cause, and of despisers of the colored people, as could be culled from the whole land. The old handmaid of slavery is still true to her instincts, and, like the murderer, staunch and steady to her purpose.

Charles T. Torrey. The Baltimore Visiter says that the petitions for the release of Mr. Torrey, instead of raising the storm of opposition which many anticipated, were well received, especially that of Torrey's parents. The Governor is to be a very cool acquiescence in the recommendation to mercy, made, as it was, by the judges of the court before which he was convicted, and others of our most eminent citizens, who had no cause to fear being thought to sympathize with the prisoner, in his opinions.' The Examiner makes the following criticisms on the petition of Mrs. Torrey, but we maintain that they are entirely just, and know that they were made in the spirit of tenderness. It has no fault to find with any thing expressed in the documents transmitted to Gov. Pratt! But we are not surprised at this.

A highly respectable lady in Worcester county writes to us as follows:—'I think your article on Mr. Torrey's release is timely and just, though falsehearted abolitionists will probably accuse you of severity.' Just so!

The Black Dred Done. On Tuesday last, the Rev. David Fosdick, Jr. was installed pastor of the Hollis-street church and congregation, in accordance with the invitation of the rum-distilling, gro-slavery clique who drove Mr. Pierpont away! A correspondent sends us the following lines to celebrate the event:—

TABLE TALK.

Father, how fortunate we are,
Just such a man to find,
With thoughts and sentiments like ours,
Endowed with such a mind!

How good 'twill seem to go to church,
Where every truth is weighed;
Ephesian Letters' will no more
Mean *pagan temples made!*

Those tedious anti-slavery prayers,
No more will uttered be;
But we shall hear plain scripture phrase,
'God, set the oppressed free.'

Licentiousness, that vulgar theme,
For 'ears polite' to hear,
I now can take my friend to church,
Nor sit in trembling fear.

Reforms, I know, are in his heart—
Who wants them on the *tongue?*
Our pulpit, *long* and *high*, to wire,
With such appeals has rung.

But who, pays, will fill those pews,
As once they used to be?
They say, *good folks* don't like to go
Where people disagree.

Poh, poh! my child, our church e'en now,
Much kind attention wins;
Quite popular it soon will grow,
Preaching on *general* sins.

But if they will not 'sell' those pews,
Nor 'let' them, dear papa,
In parish matters, *still they vote*—
And won't this make a jar?

Oh, don't anticipate, my child!
At present, all is fair;
We're looking on the sunny side,
We'll see how people wear!

BOARD OF CHARLES T. TORREY.

Wm. L. Garrison:

Dear Friend—I perceive, in the Liberator of the 27th ultimo, a copy of the petitions of Mary I. Torrey and Ex-Governors Davis and Lincoln, and others, to the Governor of Maryland, praying for the pardon of Charles T. Torrey, now in the penitentiary of that State. Having been myself in a somewhat similar condition for a like act of humanity, (no crime, be it remembered,) I feel desirous to give utterance to a few thoughts, fully under the impression that the petitioners, in some respects, labor under a mistaken view.

As to Mrs. Torrey's letter, I would remark that some of its features are highly commendable, but others are unnecessary and gratuitous; and, in my opinion, will have no beneficial effect in her case. I am willing to make all due allowance for the strong feelings of human nature; but we should never for a moment admit, uncompelled, that right is wrong. If there was no moral guilt in the act, there was no necessity for making any compromise respecting the future, or deprecating the past. We owe no such debt; and in the midst of things it can have no beneficial result.

Charles T. Torrey, his wife and children, share largely in my best feelings. Even while I was chained down to the floor of that woman-whipping shop in Florida, I felt as though they were a part of my family, and I have felt so ever up to the present time. I have felt as though I would willingly share Torrey's imprisonment, if he could thereby enjoy the society of his friends. But I should rather be confined there till doom's-day, than seem to reverence the institutions and laws which make us merchandise of the souls and bodies of our unoffending, helpless colored population.

'Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people that widows may be their prey, and that they may rob the fatherless!'

I do not intend to cast any hindrance in the way of Torrey's release; but I would urge all proper means to be used to effect it. Let every thing that is done, be found on the side of the Constitution. Although his enemies of God and man may not soothe their scared consciences by any allowance made to their wickedness; for they 'call evil good, and good evil; put darkness for light, and light for darkness; put bitter for sweet, and sweet for bitter.'

We may appeal to their sympathies, their humanity, their judgment, and their common sense, but never manifest reverence for their oppressive and odious laws.

Whilst I was under the dealings of the slave power in Florida, I was urged by both a Southern slaveholder and a Northern doughface, to acknowledge my wrong, and manifest penitence for the act for which I stood charged; for it would in all probability operate to my advantage. But they failed to accomplish their object; and it was well known by the authorities there, that I held their slave laws in the strongest abhorrence and detestation; and I have no doubt but I fared the better for it, and was in less personal danger, and probably obtained an earlier release.

During my imprisonment, my effects were searched, and some papers were taken from me which I had written there, and which had a direct reference to the customs, usages and laws of slavery,—part of which is published in my narrative, in the form of a journal, and several other sheets, which I attempted to put in rhyme. These papers were sent to the Governor of Florida, and transmitted to the Legislature, and a committee appointed to consider them. The report may be seen in my narrative, (pages 87 to 93,) and I here give a short extract:—

'The joint select committee, to which was referred the Governor's communication in relation to the correspondence of Edward Sayres with the Anti-Slavery Society with Jonathan Walker, with the accompanying papers, beg leave to report—'

And a long report it needs to be, but little purpose, they came to this conclusion:—

'The thief (myself is meant) is taught to regard himself as an agent in the hand of Providence, and he encounters dangers with the spirit of a martyr. Slight punishments will not deter him, and severe ones offences; for he is taught to believe that his sufferings excite the sympathies, and bring down upon his head the blessings and prayers of the Christian world.'

A word in respect to the petition of Ex-Governors Davis, Lincoln, and forty or fifty others of the same school. I consider it in perfect accordance with the feeling and spirit of the people of Massachusetts generally. They have learned the trade to *doff the hat*, and *bend the knee*, in reverence of their *Southern masters;* and therefore they cast reproach on a man, who is suffering for a more worthy deed than they ever had the courage or humanity to perform. Yes, to their disgrace and shame be it told the world, that, 'with them, such men find *no sympathy whatever!* They are ready to denounce, in unequivocal terms, the conduct of him who was acting on the principles of his Divine Master—in doing unto others as he would they should do unto him in like circumstances. Such men, by their petitions, range on the side of the plunderers, the kidnappers, and murderers, and the laws which uphold them in their diabolical business.

'They justify the wicked for a reward, and take away the righteousness of the righteous from him.' Woe unto you, hypocrites! for ye pretend to be free men, whilst ye are voluntary slaves most vile.

Yours, in opposition to all unrighteous deeds,

JONATHAN WALKER.

Chelsea, March 3, 1846.

THE BOSTON PRESS.

Springfield, Feb. 15, 1846.

Mr. Editor:

Dear Sir—I too am under much the same circumstances complained of by your correspondent in the last Liberator, concerning the Boston Courier. I had been led to become a subscriber to it from the same impression, i. e. that it was in a great degree independent, much more so than political papers generally, especially upon the subject of slavery. But in this I find myself much mistaken, quite as much so, I presume, as your correspondent. I have taken it three or four years, and have had much vexation about it ever since I subscribed, and have more than once made up my mind to stop it, but hardly knew how to do without a city paper, aside from one exclusively anti-slavery; and fearing, too, that I should find myself in much the same fix, one friend was in when he left the Courier office, and went to that of the Mercantile Journal—from bad to worse. There is occasionally a very good article in the Courier, but it is rarely editorial, and when it is, it is usually professional, with a notice, or a commentary or a rejoinder, or something else that destroys all its power and efficacy in the application. There is now and then a kind of leering and bristling at the advance of the slave power; but seldom or never have I seen any thing like fight, while it keeps itself within its *legitimate, conventional limits.* That *compromise*, though it be ever so unjust and unequal and criminal, is altogether too holy a thing to be meddled with; and thousands and millions that are pining and groaning and dying under it, are not to be thought of or spoken of by way of subduing their hasty burdens, and letting the oppressed go free. And they may enslave all that come within the limits prescribed by this holy compromise, whether black or white, and the Courier and the Journal, the Atlas, the Traveller and the Post, and the multitudes of others of these genera of subtle sentiments, have not a word of rebuke. But when the slaveholders think that the safety and perpetuity of their peculiar institution, requires a little more dominion, and clanks his chains as though he would put them upon the limbs of the free North, and they cease, out flies the Courier, and the Courier, will be off some very terrific volleys of anathemas, but with suitable care that it be so qualified by disowning abolitionists, or wrapping abolitionists over the head, or denouncing Old England in no other terms than as the land of the free, or some mention of American slavery by way of reproach or disapprobation, while she has poor folks at home; or in some other way, so that the slaveholder shall not be offended, or the circulation of the paper be endangered and in the South. Much like some professional lecturers, I have heard, on Kings, Nobility and the aristocracy very clever dressing down, would turn upon tobacco, tea and coffee, and all who used them, as being quite or nearly as bad; so as to be sure to hit all and hurt nobody; thereby retrieving whatever he might have said offensive to the upper ten thousand, or their sympathizers in their own estimation. But were I a champion, or an armor-bearer in either of the political parties, whose hope of obtaining their portion of the loaves and fishes depends upon their fidelity to the slaveholders' wishes, I might see the subject in a different light.

I have long been looking for a reform in this matter, but almost despair of seeing it; and by way of relief in some measure to those who are in the condition complained of, would it not be advisable that the Liberator, and perhaps some others of the exclusively anti-slavery papers, to become more of the character of newspapers, i. e. in giving the news of the day more fully?

I merely throw out this thought as a suggestion, though I would not have them lower their anti-slavery tone a jot, but I think it would be more liberal in giving us the important events of the passing day, &c., so that we may keep up with the times in general information, without being under the necessity of patronising those journals that are so false and treacherous upon the great and fundamental principles of freedom, and that too upon which the true interests and salvation of our beloved country depend, in all that is good and glorious.

Yours, for the cause of righteousness, peace and humanity,

N. S.

THE CONSTITUTION.

Mr. Garrison:

In the published proceedings of the clergy of the Massachusetts Anti-Slavery Society, as it is stated that all of the resolutions were carried with a great deal of unanimity, permit me to remark, as my name is mentioned among those who took part in the discussions, that while I fully concur in the views, I did not agree to some of the ideas advanced in two of the resolutions, in respect to a dissolution of the Union, and forming a 'northern league' to establish the rights of man. It may be, the time will come when such an event will have to take place; yet, for myself, I do not think it has yet arrived, however great have been the provocations, and however basely the South has acted towards the northern States.

I have thought, and still think, that as the descendants of the heroic and noble sons of the Revolutionary fathers, we owe it to the slave, to the country, and to the world, to see to it that mankind are not cheated of any portion of this continent, as a resting place from tyranny and oppression; that, however dark and gloomy the present prospects may be, yet there is enough of light and hope left, to suppose we may yet succeed in the grand undertaking of making this whole country the land of the free; that while we have in our Constitution clearly established, so far as words can do it, the great first principles of the common law of England, on which all the rights of the English people are secured, we may yet bring them into practice in this country; and then, if Texas be in this Union, we shall have a greater power over her institutions, than if she were out of it. In fact, I cannot but hope that the acquiring of Texas will be a Bunker Hill victory to the South, and that she will find that, by that act, she has aroused the Yankee spirit of the land, which will not rest till slavery is totally abolished on our soil, and that it will be proved to the world, as father Sprague observed, that our fathers had no idea that slavery would be continued under the Constitution; but, rather, that it would be speedily abolished. Let us hope that it will yet be done.

Instead, then, of wishing or attempting to break up this Union, let us continue to pour the truth into the minds of our people, and into the ears of our southern brethren, till both can unite on the ground of principle, beautifully and nobly expressed in the following lines of James Russell Lowell:—

'Our country hath a gospel of her own
To preach and practice before all the world,—
The freedom and the dignity of man,
The glorious claims of human brotherhood,—
Which to pay nobly as a freeman should,
Gains the sole wealth that will not fly away—
And the soul's sealty to none but God.'

And, in order to bring this about, let us appeal, with all the powers of men and women, to those chords of the human heart, which will vibrate when skillfully touched, in unison with liberty. Let us not despair; for if such language as the following can be written, by the wife of him whose spirit took its flight in the burning Lexington, it cannot but be supposed there will be a response given, which will, in the end, prove effectual to rouse the drowsy spirit of our people:—

'Will you your New-England see
Crouching low to slavery?
Rise and say it shall not be!
Must the blood our fathers spilt
Rise and every fetter break!
Every free-born soul awake!
Stand like men, and like men speak!

Listen to our solemn call,
Sounding from old Faneuil Hall,
Consecrate yourselves, your all,
Your High God to serve;
On your spirit's bended knee,
Swear your country shall be free,
Be the vow recorded!

Soon, to bless our longing eyes,
Freedom's glorious sun shall rise;
Now it lights those gloomy skies
With its glory;
Faith and love her heralds are,
See you not the radiant car?
Hurra! hurrah! hurrah!'

And do we not owe it to such men as Dr. Snodgrass, J. H. Pleasants, and Cassius M. Clay, to say to them, we will stick by, and help and encourage you on in the perilous and glorious undertaking in which you are engaged? These men are the noble stars of their several States, and they and their supporters require and need our assistance. Will we not give it to them? I think we ought, and in no wise think of deserting them.

Yours truly, G. W. F. MELLEN.

P. S. Perhaps I should say, while I have endeavored to render all the assistance in my power to the anti-slavery movement, yet, as I am not technically a member of the Massachusetts Anti-Slavery Society, you and others were perfectly right in saying the Society were united on the resolutions here objected to.

COLORED PEOPLE IN DETROIT.

Messrs. Brown and Hayden, two intelligent and estimable colored young men, have been in this section of the country for some time past, endeavoring to procure aid for the religious and educational improvement of the colored population of Detroit, (many of whom formerly resided in this city,) and with good success. Presuming it would be gratifying to those who have contributed to this object, to read the following letter, we have solicited it for publication. Ross Wilkins is Judge of the District Court of the City of Detroit, and Wm. Duncan, and a warm friend of the colored people. About $700 is all have been collected, and $300 more are needed to accomplish the object.

Detroit, Feb. 9, 1846.

Rev. John M. Brown:

My Dear Sir—Your letter of the 30th ult. covering a draft on the City Bank, dated Boston, Jan. 30, on Manhattan Company, New-York, at sight, for $100, was this morning received by me, and the proceeds paid to Geo. W. Tucker, as by you directed, the Chairman of the Board of Trustees of the African Methodist Episcopal Church. This sum, with the other sums received by me for the church, and paid over to the trustees from you, since you have been in Boston, amounts to $413—all of which has been faithfully paid over to the workmen engaged on the church by Mr. Tucker.

But I believe I informed you in my last, that we were about occupying the church with our Sabbath school the ensuing Sabbath. Such was the fact. The basement, though not finished, yet is very comfortable, and we have had our Sabbath school in it every Sabbath this year, and preaching there also.—Father Thomas, of the Methodist Church, has been with us on to our people; and I must say, he seems to be a devout man, and fearing God'—and decidedly the best practical preacher in the city, white or colored. Our people are rapidly improving in their condition, morals and prospects, and I see a great change for the better with us the past year in our Sabbath school. Our numbers are increasing, and the parents are much encouraged, since they have so good and so comfortable a place for worship and for the school. My Bible class still continues to improve, and I trust, when brother Hayden and yourself return from your mission of love, you will find my old class here have not been idle or inattentive.

The upper story, I hope, will be completed and finished by next summer, so that the church meetings will not interfere or interrupt the proceedings of the school.

May the Lord bless and prosper, spiritually and temporally, the benevolent citizens of Boston and its vicinity, for the aid which they have so liberally furnished to the proscribed caste of our fellow-beings in the West. God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. And now that the colored population of our city have a comfortable place of worship for themselves, through the kindness, chiefly, of distant benevolence, I pray that *this Spirit* may be poured out abundantly on the church, and that all may be speedily brought into the ark of salvation.

May the Lord keep you and brother Hayden in his fear and love. Amen.

ROSS WILKINS.

Detroit, Feb. 9, 1846.

Received from Ross Wilkins, for the African Methodist Episcopal Church of Detroit, one hundred dollars, received from Boston this day from brothers Brown and Hayden, collecting agents—making in all received from them through Ross Wilkins, up to this date, four hundred and thirteen dollars.

Rec'd, Nov. 24, 1845,	$163 00
Do. Dec. 26, 1845,	150 00
Do. Feb. 9, 1846,	100 00
In all,	—$413 00

G. M. TUCKER,
Chairman of the Board of Trustees.

Witness,
Wm. D. Wilkins.

THE NEW-YORK EXPRESS.

Friend Garrison:

Lately, there has been frequent reference in the Liberator to the New-York Express, and extracts therefrom upon the all-absorbing subject of slavery. Of the senior editor, Mr. Townsend, I know nothing, only that he has not the appearance of an anti-slavery man. James Brooks, the junior editor, formerly of Maine, and I suppose the real manager of the paper, is a slaveholder, *de facto*—that is, he married the niece of Gen. Harrison, a young widow of Virginia, and the owner of slaves. Previous to that time, he was professedly as much an abolitionist as any body; and after marrying, I was informed that he repudiated the ownership of the slaves, saying that they were the property of his wife, and he had nothing to do with them. Of course, so intimate a connexion with one of Virginia's lovely daughters, would not *(I*) incline him more favorably toward the peculiar institution, which, in Virginia, is now a very great evil! No doubt, therefore, he sees the 'awful magnitude' of the system, and we can judge how much he 'shrinks from,' how much he 'clings to it.' He 'sort o' shrinks from it, and 'sort o' not,' but a little more sort o' not, than sort o'.

The writer is generally a friend to Mr. Brooks, and deeply regrets the position which he occupies; but he is not a Northern dough-face, but one of the real chivalry, having just as intimate a connexion with the real *nobility* of the United States, as Prince Albert has with the Government of Great Britain. It can hereafter be no matter of surprise, that the New-York Express appears blind in regard to this subject, and don't know what to do. G.

ODD FELLOWSHIP.

Mr. Editor:

In your paper of 20th instant is an article from Eugene Clifford, upon Odd Fellowship in general, and the *expose* in particular, which is producing very salutary results, in his opinion: but of this I know and care not. He affirms that this institution is standing ridiculous under the *democratic yoke of charity.* Now, it is a duty which Mr. C. owes to himself as a man of integrity, to the large and *otherwise (?)* respectable portion of the community which he has assailed, to substantiate this charge by positive and unequivocal proof. He has impugned the motives and conduct of the members of that institution, without any confirmation; and as one who loves truth and reveres honesty, I respectfully request him to point to the act or the law which justifies such proscription. For some time have I resided among Odd Fellows, and although not one of them, I must do them the honor of acquitting those with whom I am acquainted, of such sweeping aspersions. When the poor have suffered, they have soothed. As their numbers have died, they have wept. As the destitute widow and helpless orphan have sighed, they have sheered. For which of these does Mr. C. condemn them?

One who is not an Odd Fellow.

Milford, Feb. 24, 1846.

CARD.

The subscriber gratefully acknowledges the reception, through Wm. Lloyd Garrison, of $12.50 from friends of humanity in Foxboro', for the purpose of supplying destitute refugees in Canada with Bibles. Also for the Canada mission, $10 from the Anti-Slavery Sewing Circle of Lynn. May the Lord bless those benevolent contributors, and reward them for their liberality.

Such deeds of the poor refugees as have flowed were casual, and have it in their hearts to do them good, will please send their free will offerings to No. 25 Cornhill, care of ROBERT F. WALLCUT, and greatly oblige their waiting absentee.

HIRAM WILSON.

Boston, March 4th, 1846.

YOUNG MEN'S LITERARY SOCIETY.

The last Exhibition of the Elementary Classes of the Young Men's Literary Society will be held in the Baptist Church, Belknap-street, on Tuesday evening, March 10th, at half past 7 o'clock precisely.

Tickets may be obtained from the members of the Society, and at the door on the evening of the Exhibition, at 12½ cents each.

Among other original and select declamations, an address from *The Physician in Spite of Himself*, will be performed.

Gregory,	*Isaac H. Snowden.*
Sir Roger,	*Wm. T. Raymond.*
James,	*Wm. H. Simmons.*
Harry,	*Robert Shepard.*

WM. T. RAYMOND, *Sec'ry.*

Boston, March 4th, 1846.

JONATHAN WALKER.

Will be at the following named places at the appointed times, and the friends of the freedom of the country's oppression, in favor of holding up the anti-slavery meeting on the occasion, will make the necessary arrangements:—

Abington,	Saturday and Sunday,	March 7 and 8
Bridgewater,	Monday and Tuesday,	" 9 and 10
Lakeville,	Wednesday,	" 11
Middleboro',	Thursday,	" 12
Freetown,	Friday,	" 13
Fall River,	Saturday and Sunday,	" 14 and 15

LECTURES ON CAPITAL PUNISHMENT.

Addison Davis, of Lynn, will lecture on Capital Punishment in the following towns:—

Medford,	Monday,	March 9
Sudbury,	Tuesday,	" 10
Westboro',	Wednesday,	" 11
N. Brookfield,	Thursday,	" 12
Warren,	Friday,	" 13
Springfield,	Sunday,	" 15
Westfield,	Monday and Tuesday,	" 16, 17
Northampton,	Wednesday & Thursday,	" 18, 19
Spencer,	Saturday,	" 21
Leicester,	Sunday,	" 22

Will some *one* in each of the above places see that proper arrangements are made for the lectures?

ANTI-SLAVERY LECTURES.

Parker Pillsbury will lecture at

Holden,	Thursday,	March 5
Princeton,	Saturday,	" 7
Hubbardston,	Sunday,	" 8
Westminster,	Thursday,	" 12

The lectures in Westminster will be in connexion with the quarterly meeting of the Worcester North A. S. Society.

WORCESTER NORTH!

The Worcester North Anti-Slavery Society will hold its quarterly meeting in the town of WESTMINSTER, on Thursday and Friday, the 12th and 13th of March inst., Town Hall.

The present crisis is one of the deepest interest to the cause of freedom, throughout the country, ever witnessed since the commencement of the entire, and the glorious motto, 'NO UNION WITH SLAVEHOLDERS!' should be proclaimed from every hill-top, from one end to the other valley of the free States. Let there be a full delegation from all the towns in Worcester North. Come, men, women, children, and babies!—Come one—come all! And strike an earnest, manly blow for truth and freedom.

Parker Pillsbury, C. L. Remond and Loring Moody are expected to be present.

In behalf of the Society,

GEORGE MILES, *President.*

Benj. Snow, Jr., *Secretary.*

☞ We have blundered twice in giving this notice, but it now reads correctly. We hope the meeting at Westminster will be a large one. We are quite sure it will be a highly interesting one—for, among other speakers, Loring Moody, Parker Pillsbury, and perhaps C. L. Remond, will be present on the occasion. —*Ed. Lib.*

PUBLIC NOTICE.

Mr. James Honeker, Practical Phonographist and Verbatim Reporter of Boston, England, avails himself of this opportunity of informing the inhabitants of Boston and its vicinity, that it is his intention to commence Public and Private Classes for the purpose of teaching the simple, interesting, delightful and instructive art of Phonography, or writing according to sound. Mr. Honeker has been specially invited under the recommendation of Mr. Isaac Pitman of Bath, inventor and founder of the Writing and Printing Reformation, commenced in this country and already prosecuted by Messrs. Andrews & Boyle of Boston, sole publishers of Phonographic works.

Terms for Tuition—Twelve lessons, while class to contain 40 pupils at upwards. One Dollar cash for the course of seven lessons, each lesson containing any number under twenty, Three Dollars for the individual, Five Dollars.

☞ Application may be made to the Editor of the Liberator.

DIED—In Milford, N. H., after a lung-fever sickness of two weeks, Mr. Abel Hutchinson, aged 92—a near and dear friend and brother-in-law of Parker Pillsbury. Mr. Hutchinson was a devoted husband, an affectionate father and a good citizen, and a meek and unassuming Christian. His faith was not that of that which worships in costly temples, and supports an idle priesthood, but rather that which manifests itself in good works and a clean heart.

MACON B. ALLEN,

ATTORNEY AND COUNSELLOR AT LAW,

Office 20 Cornhill,

3m5mos BOSTON.

ISAAC CALDWELL'S

Genteel Boarding House,

No. 20 Butolph-street, about half way between Cornhill and Suffolk-street,

BOSTON.

I. C. would respectfully inform the public, that he has fitted up and opened his house to accommodate with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. Terms moderate.

February 27. 3mos.*

NEW-ENGLAND

TRUSS MANUFACTORY.

The subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No. 306 Washington-street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to thousands of sufferers during the last few years. All may be assured of relief, who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call upon him.

☞ The public are cautioned against the many quacks, who profess to be the only genuine perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, and invented patent manufactories, and now continues to wear those of his own manufacture, he is now able to say, after each improvement, what sort of Truss is best to adapt to all the cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss that can be had elsewhere.

☞ J. F. F. manufactures as many as twenty different kinds of Trusses, and will observe that all the different kinds similar to those the late Mr. John Beach of this city formerly made, and all others offered in Boston for sale, are but either with the *pad* or *spring Truss*, with spring pads. Trusses without steel springs are of no relief to the worst cases of rupture, and any portion pretending to a perfect cure. They are worn, day and night. Improved hinge shd pivot Trusses, with steel spring pads, are the best for four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which persons troubled with it can walk about the room: all the new horse-back with perfect ease and safety. Mr. Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where others have failed. Supensory Trusses, Knee Caps and Back Board are always kept on hand. As a matter of convenience and not of necessity, the undersigned will keep on hand the following kinds from other manufacturers, which they can have if his does not suit them:—Dr. Hall's Double Spring Truss; Dr. Sherman's Truss, with ball and socket; Sherman's patent; French do; Marsh's improved Truss; Bateman's do; double and single; these Trusses of all sizes for children.

Any kind of Trusses repaired at short notice, and made as good as when new.

Any ladies wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place. Mrs. F. has been engaged in the above business for ten years.

JAMES FREDERICK FOSTER.

Boston, June 13, 1845. 1mpif

POETRY.

POEM ON LOVE.

In the last number of the Liberator, we noticed in commendatory terms the delivery of a Poem on Love at the late anniversary of the Boston Mechanic Apprentices' Library Association, by J. M. WINCHELL YERRINTON, the President of the Association, and a young man of fine promise. Below are a few extracts from the Poem, which sufficiently indicate its scope and spirit:—

Of LOVE I sing, from passion's dross refined,
The noblest impulse of the heart and mind;
Of Love supreme, on Heaven's extended plan,
Faith in our God, and *Charity* to man.

Primeval Love! when first Creation's morn
Sang loud the pæans to a world new born,
When earth with gladness and with joy rang out,
Thy praise was sounded in each echoing shout,
Each teeming valley and each verdant hill,
Each flowing river and each sparkling rill,
Each mountain torrent as it dashed along,
Each morning carol and each evening song,
Each star that gemmed the azure fields above,
Proclaimed the reign of purity and love.

Nor yet alone did Nature own thy sway,
When broke the sunlight of that glorious day;
Man shadowed forth the image of his God,
Lord of the world, and sovereign of the sod;
Towering o'er all, majestic and sublime,
Unknown to death, and conqueror of time,
Fearing no evil, for he knew no sin,
Love hallowed earth, and chastened all within.

The poem then speaks of the pilgrimage of the spirit of Love, descending from Heaven, amid the nations of the earth; and arriving at our own land, thus breaks forth as it contemplates the existence of slavery in the Southern States:

All, all of FREEDOM sing; from every side
Pours the full cadence of the swelling tide;
The song is echoed from along the sea,
And every voice is shouting, '*We are free!*'

Hark! 'tis the echo. No! a wilder strain
Than music breathes, is borne upon the plain;
A strain of sadness, wo, and deep despair,
With muttered curses, mingles in the air.
Lo! where the folds of Freedom's banner wave,
Hear ye the cry of Bondage; 'tis a slave
Groans 'neath the folds! O shame, and worse than shame,
O guilt and madness! Claim ye yet the name
Of Freedom's children? Claim ye yet to be
Sons of the sires whose blood was spilt as free
As the deep torrent from the mountain side
Rolls its dark flood to join the ocean's tide?—
And bear ye this, without the stern decree,
It may not, *must* not, nay, it SHALL not be?
Bear ye this viper in your breast, when she,
The Ocean Queen, the mistress of the sea,
Has flung it off, and by that act alone,
Atoned for all the curses of her throne?
Ye will not, no! ye will not hear the chain
Long clank, unbroken, o'er the Southern plain,
Where Crime is fostered by Oppression's hand,
And Vice, unchidden, wantons o'er the land;—
Bethink thee thou art mortal—'dust to dust'—
The earth will claim its kindred—God is just.

Our own New-England thus receives the encomiums of the poet:

Back, back to thee, our own New-England home,
Our hearts return, where'er our minds may roam;
Thou nurse of all that's loveliest and true,
We, homeward turning, gladly welcome you.
How doth thy name the every bosom thrill
Of all that owned, or own thee mother still;
Where'er they wander on life's fitful tide,
Turn ever homeward with enduring pride;
Sigh to behold the cottage of their birth,
Where Love sits smiling round the household hearth;
Where comfort, peace, and happiness attend,
And needy virtue ever finds a friend.
These are thy blessings; these the charms that fling
O'er all the sunlight of perpetual spring,
Round thy bleak hills and barren mountains spread
Bright hues of loveliness and truth, which shed
Unfading beauty there, and light the whole
With the warm sunlight gushing from the soul.

Departed genius and worth are thus alluded to in the demise of the lamented CHANNING:

Lo, one whose life and well-remembered name
Fond Memory bears, and Virtue loves to claim,
Whose path seemed lit with brightness from above,
Who breathed o'er all an atmosphere of love,
Whose mind embraced, within its noble span,
The all of life that claimed the name of man,
Has sought the silence of the shades of death,
While Love came mingled with his latest breath;
To join the anthem which the seraphs swell,
Thy spirit, CHANNING, bade its last farewell,
And round thy grave, when falls the twilight dim,
Floats the mild music of thy requiem.

Why weep ye, why weep ye! O children of earth!
For the dust that lies hidden beneath the cold clod?
The spirit that wandered awhile from its birth,
Has returned to its home—to its Father—its God;
Where the songs of the blessed for ever shall rise,
Where Hope never fades, and where Love never dies.

Why weep ye, why weep ye? the struggles of life
Have passed like the vapors that cover the sea—
The earth's busy cares and the world's bitter strife
Now grieve not his spirit—his soul wanders free;
Mid the light of His love, mid the joy of the blest,
He mingles in rapture, for ever at rest.

After alluding to the benevolence of a PERKINS and a WOODWARD, Mr. Y. speaks of the active philanthropy of one, who is well known among us, thus:

But one there lives in humbler life obscure;
Who still moves on, the solace of the poor;
Who deems no breast so lost to virtue's glow,
Though framed to earth, and fashioned to its woe,
That will not turn, enforced by kindliest power,
Back to the memory of an holier hour;
Who sees in man, whate'er his stains may be,
A brother hastening to eternity.
Though nursed in sin, and bred in passions wild,
Beholds the image of his Maker's child;
Who does for pity whatsoe'er he can,
Giving the world 'assurance of a man.'
His name ye ask? Go, mark the falling tear
Drop on the dungeon as his form draws near;
Behold the wanton, weeping o'er her shame,
Still mingle with her tears AUGUSTUS' name.
Learn here the lesson,—if ye need it still,—
Man lacks not means, when Love inspires the will.

Immortal Love! thy triumph yet to be,
Shall whelm the earth as billows whelm the sea;
Shall clothe anew, in beauty's living light,
Creation's form, to glad th' enraptured sight;
Shall link mankind to man where'er the soul
Leaps at thy call, or bows to thy control;
Bid Peace come forth, with all the bright array
Of joyous blessings that attend her way;
Virtue, exulting, over hill and dale,
O'er rugged mountain, and o'er flowery vale,
Spread her free winglets, joyous as the morn,
When plumed her pinions at creation's dawn.

The conclusion was as follows:

Harp of the West, farewell! upon thy wires
My hand hath rested fondly; and the fires
That glowed upon my spirit—they have been
Like the soft sunlight that attends the spring;
Instilling joy within the burdened breast
That, for aught else, had been but partly blest.
Thy strings are loosed again, and faintly bear
Their murmuring music to the listening ear.
Thy strains are silent now, and mute their spell,—
HARP OF THE WEST! all tenderly, *farewell!*

From the London Daily News.

VOICES FROM THE CROWD.

THE WANTS OF THE PEOPLE.

What do we want? Our daily bread;
Leave to earn it by our skill:
Leave to labor freely for it,
Leave to buy it where we will.
For 'tis hard upon the many,
Hard—unpitied by the few,
To starve and die for want of work,
Or live, half-starved, with work to do.

What do we want? Our daily bread;
Fair reward for labor done;
Daily bread for wives and children;
All our wants are merged in one.
When the fierce fiend Hunger grips us,
Evil fancies clog our brains,
Vengeance settles on our hearts,
And Frenzy gallops through our veins.

What do we want? Our daily bread—
Sole release from thoughts so dire;
To rise at morn with cheerful faces,
And sit at evening round the fire;
To teach our babes the words of blessing,
Instead of curses, deep though mute;
And tell them England is a land
Where man is happier than a brute.

What do we want? Our daily bread:
Give us that; all else will come;
Self-respect and self-denial,
And the happiness of home;
Kindly feelings, Education,
Liberty for act and thought;
And surety that, whate'er befall,
Our children shall be fed and taught.

What do we want? Our daily bread;
Give us *that* for willing toil;
Make us sharers in the plenty
God has shower'd upon the soil;
And we'll nurse our better nature
With bold hearts and judgment strong,
To do as much as men can do,
To keep the world from going wrong.

What do we want? Our daily bread,
And trade untrammell'd as the wind;
And from our ranks shall spirits start,
To aid the progress of mankind.
Sages, poets, mechanicians;
Mighty thinkers shall arise,
To take their share of loftier work,
And teach, exalt and civilize.

And so we want our daily bread:—
Grant it;—make our efforts free;
Let us work and let us prosper;
You shall prosper more than we.
And the humblest homes of England
Shall, in proper time, give birth
To better men than we have been,
To live upon a better earth.

REFORMATORY.

☞ The following Peace Addresses, from various bodies and individuals, in England, will excite a thrilling sensation in the bosoms of thousands in this country, and will be most heartily responded to by them. 'Blessed are the peace-makers!'

THE BOSTON ADDRESS.

ESTEEMED CITIZENS OF BOSTON, IN NEW ENGLAND:

'We, the inhabitants of Boston, in Old England, assembled at a public meeting, convened by our Mayor, in the Town Hall, 20th January, 1846, beg leave respectfully to present you this friendly address on the subject of International Peace.

Two centuries ago, the inhabitants of your city, because they had received from this place the persecuted but truly venerable minister of the Gospel, Mr. John Cotton, honored our town by changing the name of their own, and adopting that of Boston. We trust that the respect then showed, will always continue to be deserved; and that friendship, along with commercial intercourse, will for all generations be perpetuated, never to be interrupted by national jealousies, or by the horrors and crimes of war.

We believe war to be an evil—a pure evil, unattended by any good in its motives, actions, or results; an evil so tremendous, that no earthly consideration can justify it.

We are convinced that war is destructive to all the interests of humanity, to happiness and liberty, to commerce and wealth, to science, arts and civilization, to learning and intelligence, to philanthropy and religion.

We regard war as unreasonable; for even should it prove which party had the most strength, it would never show on which side was the most right; and we doubt not that any good, which may, in some cases, be supposed to have resulted from fighting, could have been secured in a greater degree, more rapidly, more effectually, more widely, more permanently, and far more cheaply, by negotiation.

We observe that any government designing an attack on the rights, liberty, happiness and commercial prosperity of any other nation, in all cases commence by assailing the rights, liberty, prosperity, happiness and commerce of their own people.

We consider war to be condemned alike by the voice of conscience and experience; by natural and revealed religion; and to be unworthy of the nature of man, and contrary to the will of God. We therefore protest against our being called out to fight either against you or any other portion of the one family of man. We hope to see the day when it will be proved that war is as needless as it is pernicious, that it may be avoided; that the friends of reason and religion are able to awaken such a public sentiment on this subject, as will render it impossible for the selfish and ambitious to turn the hand of man against his brother.

Citizens of Boston! permit us to exhort you to cherish and to spread these pacific principles, till all nations shall repose amid all the blessings of a universal and perpetual peace.

Signed on behalf of the meeting,
J. NOBLE, *Chairman*,
A member of the Town Council of Boston, Lincolnshire, England.
BENJAMIN FARRINGTON, (Baptist minister,) *Sec'ry.*

THE HUDDERSFIELD ADDRESS.

'*From the Manufacturers, Merchants, and other Inhabitants of Huddersfield and its neighborhood,*

TO THE CITIZENS OF THE UNITED STATES OF NORTH AMERICA.

FRIENDS AND FELLOW-CHRISTIANS:

Permit us to take this mode of communicating with you in the spirit of friendship and brotherhood, on a subject which is at present agitating the public mind, both in this country and in yours—a subject of immeasurable importance, in every point of view, to our mutual interests.

We have observed with regret, in many of the public papers, on both sides of the Atlantic, the manifestation of a warlike spirit, in reference to the disputed boundaries in the Oregon Territory. As it is not our business, so we have no inclination to enter upon the merits of the respective claims of the two nations—our object is to induce you to unite your efforts with ours, to avert the threatened calamity.

That war, under any circumstances, and especially a war between two countries, bound together by innumerable ties, as are England and the United States, would be a *terrible calamity*, is a self-evident proposition, whether as regards the severance of the nearest domestic bonds, the disturbance of our ever growing commercial and political relations, or the disgrace of our common christianity.

And shall it be, that two of the most powerful and enlightened nations of the earth, thus united by the ties of religion, consanguinity, and mutual interest, must turn out, in the face of the world, to settle a dispute by violence and bloodshed?

Shall it be, that two nations so far advanced in civilization and refinement, must, in the middle of the nineteenth century, adopt the brutish maxim of the most barbarous ages and countries, that '*might is right*'?

Shall it be that two professedly Christian countries, both engaged in instructing and evangelizing the heathen, must set such an example to the Pagan world? Forbid it, Humanity! Forbid it, Justice! Forbid it, Christianity!

When *private* individuals adopt such a mode of settling their differences, and loss of life ensues, so great a *crime* is visited with the extreme penalty of the law. Happily, this manner of acting in private life is now chiefly confined to the most illiterate and depraved portion of the community, and why should we, in a *national* capacity, adhere to a barbarous practice, condemned by our own laws, in the relations of *social* life? If two intelligent and reasonable tradesmen differ, they settle the matter by arbitration. And why should not all international disputes be settled by arbitration also? It is not only more sensible, more humane and more Christian, but far more likely than a resort to arms, to terminate the disagreement to mutual satisfaction, and certainly with incomparably less expense to the Exchequers of both countries.

We therefore appeal to you, the intelligent merchants and citizens, in all parts of the Union, to exert to the utmost your powerful influence with the public, and with the Federal Government, to prevent the occurrence of a war in which it would be the extreme of folly and wickedness to engage, whilst we are endeavoring to exercise a similar influence in this country. We feel confident that were the moral power thus possessed, but exercised to its full and legitimate extent on both sides of the Atlantic, it would not fail to effect the object we have in view—the preservation of peace and prosperity, both in your country and our own.

Ardently desiring this happy result,
We remain, &c.

16th of January, 1846.

This has received the signatures of most of the leading firms in Huddersfield.

FRIENDLY APPEAL.

'*From the inhabitants of Plymouth, Great Britain, to the citizens of the United States of America, for the purpose of averting war between the two countries.*

TO THE LEGISLATORS AND CITIZENS OF THE UNITED STATES OF AMERICA.

FRIENDS AND BRETHREN:

We are deeply concerned to perceive that there are any indications, how remote soever, of threatened hostility between your country and our own. Towards your nation we entertain, in common with the vast majority of our fellow-subjects, feelings of sincere good will. As the friends of peace throughout the world, we desire that all those who delight in war may be scattered; but with you, to whom we are allied by community of national origin, by identity of language, by similarity of many of our laws and institutions, we earnestly and especially deprecate hostility. Moreover, by war, our commercial intercourse would be seriously impeded, the progress of civilization and of science be obstructed, immense pecuniary loss be incurred, domestic ties be broken, humanity be outraged, life to a fearful extent be sacrificed, and dire offence committed against the laws of our beneficent Creator. By war we must both lose much, and what could the victor gain that would be worth one-thousandth part of the cost of the conflict?

Again, whatever be the value of the Oregon Territory, it would be a poor compensation to the owner, for the blood and treasure which would be spent in acquiring it; and then, too, the dispute respecting it may so easily be settled by arbitration, if other and simpler means be ineffectual.

Let us, we entreat you, agree to exert all our influence, personal and political, on each side of the Atlantic, to frustrate the devices of those ambitious and reckless spirits, in either country, who, by precipitating us into conflict, would render us the scorn of the world; while the energies and influence of two great nations, which ought to be combined for the benefit of the entire human race, would be foolishly and wickedly employed in inflicting mutual and widely spread injury and destruction.

Allow us, then, to hope that your cordial response to this appeal may strengthen the bonds of amity between us, and promote the interests of universal peace.'

Dated, 27th January, 1846.

Signed by several hundreds of the inhabitants of Plymouth, headed by the Mayor, and six borough and County Magistrates, and two Clergymen of the Establishment.

MEETING AT MANCHESTER.

'*From the persons assembled at a meeting, convened by public advertisement, and held in the Corn Exchange, Manchester, 2d of February, 1846,*

TO THE CITIZENS OF NEW YORK, AND THE INHABITANTS OF THE UNITED STATES GENERALLY.

FRIENDS:—Accept this as a token of friendship and unfeigned good will, and of our earnest desire that nothing may be allowed to interrupt those amicable and mutually beneficial relations, which, under divine favor, have now for so many years subsisted between your country and our own.

Unhappily, there is, at this moment, the rumor of a possible breach of these friendly relations; and our object in thus addressing you is, to ask your aid in endeavoring to dispel a rumor so baneful in its present consequences, and so calculated to lead to still more disastrous results.

It were a mere truism to say that peace is a great blessing; and that war is a scourge and a curse.—You know, and we know, that a hostile contest between the two nations would fearfully demoralize both; that it would paralyze commerce; that it would for a long time mar the prospects of the people of both countries. But, indeed, language would fail adequately to describe the folly and wickedness of a war about a desert and comparatively valueless territory, a war which would 'load both nations with guilt,' in proportion as it galled them with woe.

You and we have a common ancestry, which unites us in a closeness such as unites no other two nations. Our ties are such that, should war arise, men must, on either side, be hired to be 'murderers of fathers, and murderers of mothers.'

We desire to acknowledge our dependance, for 'life and breath, and all things,' on the Governor of the Universe, on Him, who, having made the sea as a highway for the nations, and the 'trade-wind' as a wafting-power, has, in His providence, thus designated, that the varied products of the varying climes of the earth should be freely borne from the shores of one nation to the shores of another. We therefore sincerely congratulate you and ourselves on the earthly prospect of a still closer bond of commercial union between these two great nations.

It was a wise proposition of one of your countrymen, that all international treaties should contain a clause, binding the two contracting parties to refer any future question in dispute to the decision of arbitration: we invite you to assist us in endeavoring to have this proposition brought into immediate practical use; to unite with us in declaring to the world, that these two enlightened and powerful commonwealths ought to cease from war; that they ought no longer to appeal to that last and worst resort of the rulers of nations, recently described by the venerable philanthropist Clarkson, now in his 86th year, as 'fit only for wild beasts, and below the reason and dignity of man.'

We ask you to unite with us in recording a solemn testimony, that the differences of these two countries ought to be settled, not by arms, but by reason—that arbitration, and not coercion, ought now to be the final resort—that the pen, and not the sword, must now be the arbiter of these nations.

Accept this, then, as a token of our friendly feelings—of our wish that you and we, and the other nations of the earth, whom Providence has designed to be mutually helpful and mutually dependant may become more and more united in the bonds of a universal Christian brotherhood; and of our hope that the golden chain of amity, which has for many years linked you and us in a common bond, may become brighter and stronger—that the peaceful heralds of commerce which are daily wafted across the Atlantic, may hold on their uninterrupted course, and that hostile armaments may only be heard of in the record of events long past and ever to be deplored.

Wishing you health and prosperity, we subscribe ourselves
YOUR FRIENDS.

Signed in behalf of a Public Meeting, held in the Corn Exchange, Manchester, Old England, 2d February, 1846, by
W. McKERRONE, *Chairman.*

EXTRACTS FROM LETTERS.

CORK, 10th January, 1846.

MY DEAR FRIENDS:

Nothing is dearer to my heart than the blessed subject of your esteemed letter, Universal Brotherhood—it has been ever the object of my ardent aspirations and fondest hopes; and if impressions could be made on the inmost soul, you would find deeply, indelibly engraved on mine,—Peace, Peace, social Harmony and Fraternal Charity! I hasten to send back the documents with my humble name subscribed. May He, who, ascending above the Highest Heavens, said, 'My peace I give unto you, My peace I bequeath to you,' grant a speedy consummation to your labor of love.

I am, my dear friends, yours devotedly,
THEOBALD MATHEW.

BOSTON.

We have sincere interest in your movement, thank God. Few of us in this out of the way place have direct correspondence with America; but we shall use it with the pacific object in view. Public opinion grows on the Peace principle.

LONDON, 14th January, 1846.

You have my most cordial concurrence, accompanied with a hearty assurance of co-operation in the promotion of so worthy an object. And at this moment especially we must try to associate as intimately as possible the developement of the pacific principle with the extending relations of commerce.

JOHN BOWRING.

WORCESTER.

I applied to the city authorities for signatures, and succeeded beyond my expectation, one only refusing, who certainly manifested the WAR SPIRIT in a way that I did not anticipate. It was gratifying to witness so almost uniform approval of the sentiments contained in the recommendation.

SHEFFIELD.

I cannot but think at times that amidst many more exciting subjects for discussion, the great subject of peace is hardly sufficiently thought of or urged, and even if a war were not rather imminent, there is great scope for exertion as regards our peace (!) establishments.

9th Jan. 1846.

RESPECTED SIR:

It affords me much pleasure to comply with your wish, which is equally that of
Yours faithfully,
DOUGLASS JERROLD.

I shall feel great pleasure in co-operating with you in the sacred object you have in view. War is inconsistent with Christianity, and peace is one of its divine attributes. You have taken a noble part, and deserve the thanks of the well-wishers of society.

E. HEALEY, Editor of the Wesleyan.

It is now nearly thirty years since I became interested in efforts to promote peace, and nothing could please me more than an opportunity of doing anything to secure the same.

WM. HINCKS, Editor of the Inquirer.

Several Addresses have already been forwarded to America:

From Plymouth, signed by several hundreds of the inhabitants, headed by the Mayor and six borough and county Magistrates, and a vicar and Incumbent.

From Manchester, at a Public Meeting.

From Boston, at a Public Meeting.

From Huddersfield, signed by the principal firms.

From the 'National Association,' Holborn, London; from the working men of England to the working men of America.'

The following letter needs no preface. It will be enough to intimate that it is from the aged hand of him who may emphatically be called the Philanthropist, not of England alone, but of the world, and of the present and past age—the venerated THOMAS CLARKSON.

PLAYFORD HALL, January 18th, 1846.

MY WORTHY FRIEND:

'I am too ill at the present moment to attempt a long letter in answer to yours; and am, moreover, nearly blind; and being in the 86th year of my age, have no hope of being better. There is, I think, no request you could have made to me, with which I could more readily and with greater pleasure comply than that of signing the American Address. War is only fit for wild beasts, and is below the reason and dignity of man. I really do think that the Addresses which you propose, will greatly soften American prejudices, and lead to a happy result.

You will perceive by the above, how blind I am; not being able to see when the lines end.

Yours truly,
THOMAS CLARKSON.

To ——, Manchester.'

ON ASSOCIATIONS.

The amount of labor saved and advantage gained through the reciprocal influence of numbers, will be found to be commensurate to the ratio of their increase. Of this truth we have the most conclusive evidence in the case of anchor-smiths employing from 30 to 40 hands in the manufacture of an article, to which a smaller amount of force would be utterly inadequate. Each has to co-operate in one joint exertion of power, in order to produce the requisite degree of compactness or tenacity in the material. This is what is termed wrought iron. Now, to such a work, a limited number of individuals would manifestly be incompetent; they would be unable, on account of the specific gravity of the metal, either to alter its position or to remove it when completed.

The same principle is still farther illustrated in the labors of the smithery, where a fireman superintends the furnace, a blower plies the bellows, a third heats the iron and conveys it to the anvil, whilst a fourth hammers it when there. By this, how many steps are saved, movements spared, and what an unestimated amount of time is economised by numbers, than where there are but two—the blacksmith and his apprentice! How much more malleable is the metal where such despatch is used, assistance being immediately at hand! How much more expeditiously and profitably the work goes on! How much more buoyant to the spirits and encouraging to the minds of every one engaged in it!

Why, in factories, are multitudes so congregated together as to cast the solitary hand-loom weaver, working in the obscurity of a cabin, entirely into the shade, if it be not their acknowledgment of the potency of that power which resides in association, and which is here enlisted entirely on their side?

Instances might be multiplied of occupations in which the same doctrine is still more strikingly exemplified; but enough has already been advanced, it is believed, to demonstrate wherein consists the superiority of the combined union of the many over the scattered units of the unassisted few. Like the labor-saving machinery of the steam engine, not only is time gained and economised by all such organizations, but the amazing power of whole teams of horses encouragingly performed!

There is also another and a most important consideration to be taken into account—one that attaches more particularly to rural over urban associations, in whatsoever form they may exist. It is, that works of art and industry are much better performed—their texture is finer, and the manipulation superior—the operatives engaged upon them being placed in circumstances more favorable to production than when they are confined and immured within the dark and gloomy alleys of large cities. And this is to be attributed mainly to the rarification of the atmosphere in the former of these situations, contrasted with the density and murkiness of the gases in the latter. The touches of the engraver upon copper or steel plates are more delicate in proportion as the air which he respires is purer and his vision clearer. And so it is with the living pictures of the divine artist, who, with a piece of canvass, brushes and pallet, together with a few oil or water colors, costing at the most but as many dollars, delights the eye of genius and of taste with a spectacle which hundreds could not purchase!

There are also certain productions of the press, superior in their class, which can only be executed to advantage in certain states of the sky, when the solar rays reflected upon them are in the greatest degree unclouded and clear. The full extent of these advantages will best be secured by a favorable position in the open country—by well ventilated apartments, possessing at all times a free accession of the most unbounded flood of light, fronting the rising sun, and remote from that interruption and noise which are always incident to larger neighborhoods.

In the above remarks, we have attempted to establish the truth of the position with which we originally set out, viz. that the truest economy of labor will be found to consist in the reciprocity of numbers. It has also been seen that the work in hand, being conducted under the more favorable auspices of a purer atmosphere and more abundant rays of light, will be better executed, and more successfully produced. But to how many has the reflection occurred, that in labors of such a nature, there will be something far more attractive and pleasing in the performance, since they will be cheered by the helping hand and animating encouragement of associates whom we value, and whose presence we delight in?

'As in water face answereth to face, so the heart of man to man.' Prov. xxvii. 19.

EXPERIMENT IN PHONOTYPY.

PROVIDENCE, Feb. 27, 1846.

WM. LLOYD GARRISON:

MY DEAR SIR—The interest that you have always manifested in the progress of the Writing and Printing Reformation makes me feel no hesitation in requesting you to publish this letter.

About seventeen days ago, I began a class of colored persons in this city, none of whom could either read or write. I gave them for the first five days three lessons a day, and, since that time, two lessons a day. They can now read—slowly, of course, but they *can read*. At the end of a month from the time they began, they will have made progress enough to enable them to go on without further assistance from a teacher.

If the abolitionists of Boston think that a reform in our printing, which would enable an ignorant person just escaped from Southern slavery, or born and bred in Northern slavery, to read in a month, is worthy their attention, they will, I am sure, do all in their power to awaken such an interest among their fellow-citizens as will secure a good attendance at an exhibition which I propose giving in the course of a few weeks.

I would not, however, have any one infer that I appeal only to abolitionists. There are, unfortunately, thousands of whites in the United States, who do not know a letter, and I, or any one who who would give himself the trouble, could teach five hundred of them to read in a month. Mr. Andrews and myself have now stereotyped an elementary work. We have also several numbers of the Bible printed, and receive from England a monthly journal printed in the new characters.

Mr. Andrews is at Boston now, very unwell. He has worked too much, and his sickness is a great drawback to the cause, of which he is the principal leader in America.

Excuse my imperfect sketch of what I propose to do in your city. I will be more explicit in my next.

Yours truly,
AUGUSTUS F. BOYLE.

P. S. As usual, our pecuniary affairs are much embarrassed. We are not sufficiently supported to meet our expenses, which are high. The colored class which I am now teaching, and which occupies my whole time, of course pays me nothing; but those who *can*, *should* come forward and help on, *substantially*, what they acknowledge to be good.

THE CLERGY AND POLITICIANS.

NORTH ATTLEBORO', Mass., Feb. 15, 1846.

BRO. GARRISON:

I am truly glad that the Liberator is a free paper,—that it is so free that Charles Stearns can utter his thoughts through its columns concerning '*The Rights of God*.' The fact that some have stopped the paper in consequence of that article, shows that they dare not trust themselves to *free thought*. When it ceases to be a free paper, I shall withdraw my trifling support from it; but as it is free, I ask the liberty of giving vent to some thoughts which may be at variance with the views of the editor.

By the Liberator, I perceive that it is sent gratuitously to the Massachusetts delegation in Congress. It seems to me that this is a very injudicious expenditure—an almost total waste of anti-slavery money—like casting pearls before swine—like spilling water on the ground that can't be gathered again. Members of Congress are the very last persons (the clergy excepted) on whom I should think of bestowing anti-slavery labor. Regarding Congress, the Legislature and the clergy merely as creatures of public sentiment, my only way of reaching them is through the consciences of the people, their employers. I once thought a good deal of giving anti-slavery publications to the clergy, in order to abolitionize them. I strangely enough believed them to be the moulders of (rather than *the moulded* by) public sentiment, and with a warm-hearted friend ordered the Liberator to be sent to my old minister, John C. March of Newbury. His natural heart was with you. He knew you was right. He wished you success. But his clerical heart dare not ponder the things contained in your heretical, *infidel* sheet, and he wished it discontinued. This circumstance helped to open my eyes to the true position of the clergy—to see the folly of the assertion so often made, that they mould public sentiment. They can no more do that (on moral questions) than can the weather-vane change the wind, and they are as true to public sentiment (some honorable exceptions I know) as is the vane to the wind. Look at facts. In 1835, the Boston Female A. S. Society was mobbed by 'gentlemen of property and standing,' and shut out from all public buildings, and you were dragged from your office and shut up in Leverett-street jail to save your heart's blood from being spilled by the infuriated religionists of that pious city. In 1845, how changed! That Female Society holds its annual Fair unmolested in Faneuil Hall, and you walk the streets in peace and quietness, and proclaim your most radical disunion doctrine in Faneuil Hall. Who moulded public sentiment from that deformed, that ugly shape, into this more beautiful, more perfect shape? Did the clergy do it? or was it done in spite of their most strenuous exertions to the contrary?

I really wish our friends would cease throwing away anti-slavery time and money on such objects. Let us appeal to the hearts and consciences of the common people, who always hear the truth gladly. Let us move the mass of the small (really great) men, and these great (really small) men will in due time (not move, but) be moved. The Liberators sent free of charge to those Congressmen would, if sent to the same number of non-slaveholders in that polluted capital of this atheistical nation, do abundantly more good; or if sent to an equal number of poor families in *civilized* Boston, who are utterly unable to take a paper, and probably don't see one, from one year's end to another, it would do humanity essential service. It would cheer the hearts of such families. They would be borne up in the midst of their poverty by the consoling thought that they were not entirely uncared for.

Such, bro. Garrison, are my views concerning the power of the clergy to mould public sentiment, and the utility of giving anti-slavery publications to public men. From them I expect nothing but a mere echoing of the popular voice.

As ever,
Yours for humanity,
NOAH JACKMAN.

[☞ Our object in sending a certain number of copies of the Liberator to public men is not so much with any hope that they will become radically converted, as for the purpose of keeping them informed of the purposes, measures and progress of the abolitionists; so that, peradventure, a restraining influence may be thrown around them, in regard to their official acts; and we are satisfied that this distribution of the paper is a wise one, and productive of benefit to our cause. If 'public men are but a mere echo of the public voice,' it is well to afford them every opportunity to hear that voice.]—*Ed. Lib.*

CHASE'S
DAGUERREOTYPE ROOMS
257, WASHINGTON-STREET,
BOSTON,
FIRST FLOOR over Haskell & Howland's large Silk and Shawl store, in the new stone building just erected.

NO pains or expense will be spared to make these Rooms the most Genteel and Fashionable of any in the city, and to secure the most competent skill in every thing appertaining to the business.

The public are respectfully invited to call and judge for themselves, being assured that whatever comes from this Establishment will be executed in the HIGHEST PERFECTION OF THE ART.

Perfect satisfaction is guaranteed in all cases, or no charge.

☞ PICTURES TAKEN IN ANY WEATHER.
☞ Apparatus, &c. furnished and warranted.

DENTAL SURGERY.

THE subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees, further, that after sufficient time has elapsed to test the work, should the same prove to be inferior to any done in this city, or not be satisfactory to the patient, the money paid will be returned. The subscriber would state that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's, (excepting that made by students,) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Association at Quincy Hall, which received a premium.

J. GUNN, SURGEON DENTIST,
115 COURT (CORNER OF SUDBURY) STREET.
Feb. 13. 3m

NEW LEBANON SPRINGS
WATER-CURE
ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of its air, and utility of the water, is now instituted a WATER-CURE INFIRMARY; which, from the above considerations, promises to be of the greatest importance to the afflicted, and to persons wishing to spend a season in the country for the purpose of recruiting the energies of the system, after a time of illness or hard labor. The beauty of the scenery and salubrity of the air are not often excelled in any country. The water is abundant, and of all temperatures, from ice-cold to 72 degrees Fahrenheit's Thermometer. The mountain springs have been tested by the celebrated chemists, Dr. Chilton of New-York, and Prof. Avery of Hamilton College, and pronounced perfectly pure and soft. The various Baths, as *Plunge, Shower, Douche, Hose, Fountain, Eye and Ear, Cold or Warm*, are so constructed as to be comfortable, inviting, and easy of access by invalids at all times. The rooms are so warmed as to render them perfectly comfortable even in the coldest weather. Persons afflicted with either acute or chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly successful in the following complaints:—*Rheumatism*, either acute or chronic, *Gout*, incipient stages of *Consumption, Dyspepsia* or *Indigestion*, with its train of symptoms, as *Headache, Constipation, Liver Complaint, Jaundice*, &c. It removes *Nervous Affections*, and the various forms of *Fever*, as Typhus, Billous, and Intermitting. It acts like a charm in all eruptive diseases, as *Small Pox, Measles, Scarlet Fever*, &c. All *Scrofulous Complaints*, and diseases arising from impurities of the blood, *Tumors, Ulcers, Fever Sores* and *Boils*, are more successfully treated by water than by any system of medicine.

The diet and regimen of the patients are strictly attended to, which alone, in most cases of chronic disease, is far better for the patient than any system of drug medication. Suitable medical examination and advice constantly in attendance at the establishment, who will give strict attention to the patient, and point out all necessary changes to facilitate a cure.

Those who feel competent to treat their own case at home, and want an examination and prescription, can have it at a reasonable expense.

The inhabitants of this vicinity are particularly gratified that they can have medical advice and attention at their own houses, in all acute or chronic diseases, where it is not practicable to come to the establishment.

One important item to the afflicted is, that the water cure patients are never left to groan out a miserable life from the ill effects of mineral or vegetable poisons.

The expense, per week, is from \$5 to \$8, including board, medical advice and attendance.

N. B. The patients are expected to bring two linen or cotton sheets, three woollen blankets, two comfortables and towels.

DAVID CAMBELL, *Principal.*
N. BEDORTHA, M. D., *Resident Physician.*
DR. S. GRAHAM, *Counselling Physician.*

P. S. Located 25 miles east of Albany, 7 miles west of Pittsfield, Mass., and within an hour's ride of the Boston and Albany, the Hudson, and the Housatonic railroads.

February 20.

NEW
Furniture and Feather Store,
No. 43, UP STAIRS, NORTH SIDE BLACKSTONE-STREET, BETWEEN HANOVER AND ANN-STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE and FEATHERS, at all prices, to suit all, and at low prices too for the quality, for cash or on credit. Purchasers are requested to call before purchasing elsewhere.

C. W. BRABROOK.

N. B. The first price is the only price, except a small discount for cash.

March 14.

BOOKS, STATIONERY, ETC.

ESSAYS on Human Rights, and their Political Guaranties. By E. P. Hurlbut, Counsellor at Law in the city of New-York.
Jay's View of the Action of the Federal Government in behalf of Slavery.
The Pioneer: or leaves from an Editor's Port Folio. By Henry Clapp, Jr.
Amativeness; or the evils and remedies of excessive and perverted Sexuality; including Warning and Advice to the Married and Single. By O. S. Fowler.
The Water-Cure Journal, edited by Joel Shew, M. D. and published semi-monthly.
The Complete Phonographic Class Book, by Messrs. Andrews and Boyle, and also the English Works on Phonography.
Mrs. Childs' New Edition of the History of Women.
Mrs. Childs' New Edition of Philothea.
Mrs. Childs' New Edition of Letters from New York, 1st and 2d Series.
Mrs. Childs' Flowers for Children, Part 1st and 2d.
Charles C. Burleigh on the Death Punishment.
Philosophy of the Water Cure, (a new work.)
Spooner's Work on the Unconstitutionality of Slavery.
Anti-Slavery Almanacs, 1846.
Boston Almanac, 1846.
Conversations of some on the Old Poets, by J. R. Lowell.
Spear's, O'Sullivan's and Chapin's Works on Capital Punishment.
Rev. Theodore Parker's Discourses, Sermons, &c.
Also, a good assortment of Blank Books, Stationery.
For sale by BELA MARSH, No. 25 Cornhill.
Jan. 1 tf.

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, *Milford*.
VERMONT.—Rowland T. Robinson, *North Ferrisburg*.
MASSACHUSETTS.—John Levy, *Lowell*;—R. F. ... Adams, *Fall River*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—George W. Benson, *Northampton*.
RHODE-ISLAND.—Amarancy Paine, *Providence*;—William Adams, *Pawtucket*.
NEW-YORK.—S. H. Gay, *New-York City*;—C. Fuller, *Skaneateles*;—Thomas McClintock, *Waterloo*;—John H. Parker, *Peru*.
PENNSYLVANIA.—M. Preston, *West Grove*;—James Fulton, Jr., *McWilliamstown*;—Thomas Hambleton, *Russellville*;—B. Kent, *Andrew's Bridge*;—John Cox, *Homorton*;—James M. M'Kim, *Philadelphia*; JOSEPH FULTON, *Penningtonville*.
OHIO.—Lot Holmes, *Columbiana*.